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A map of Europe with several regions highlighted in blue: the British Isles, France, Greece, and Finland. Red dots mark specific locations in each region. Solid black lines connect the dots in a path from Greece to Finland, and dotted black lines connect the dots in a path from the British Isles to France. A large, semi-transparent grey box is overlaid on the map, containing the title and subtitle.

A MIXED-METHODS APPROACH TO INDIRECT TRANSLATION

A case study of the Finnish translations of
Modern Greek prose 1952–2004

Laura Ivaska



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To Laila

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LAURA IVASKA: A Mixed-Methods Approach to Indirect Translation: A

Case Study of the Finnish Translations of Modern Greek Prose 1952–2004

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ABSTRACT

In this dissertation, I study indirect translation. *Indirect translation* is a translation made from a translation, and it may include compilative and/or collaborative practices, that is, many source texts may be used, or the translator may collaborate with someone.

The case study in this dissertation consists of 22 novels translated from Modern Greek into Finnish between 1952 and 2004. Indirect translation is studied from the perspectives of *status* (what translations are claimed to be), *origin* (what the genesis of a translation was like), and *features* (what kind of linguistic features translations have), and the findings are contextualized by examining the culture-bound *norms* governing the production of translations. The framework, proposed by Delabastita (2008), stems from descriptive translation studies (Toury 1995/2012).

In this study, mixed methods are used. On the one hand, the materials are mixed, comprising paratexts, translator bios, the 22 novels, and a corpus of translated and non-translated Finnish novels. On the other hand, both quantitative and qualitative methods are employed, including paratextual analysis, methods of genetic translation criticism and textual criticism, and corpus research tools.

In one article of this study, the analysis shows that, although bibliographical metadata offers information on the *status* of translations, this information is not always in line with whether the translations were done directly or indirectly. In another article, the *origins* of a compilative translation are studied to uncover how translators work when using several source texts. In the third article, the study of *features* suggests that the linguistic profile of indirect translations is different from those of direct translations and non-translated Finnish texts. In the fourth article, the study of *norms* shows that, in Finland, attitudes towards indirect translation are negative, and translators may use compilative and collaborative strategies to respond to criticisms.

The mixed-methods approach allows us to gain a holistic picture of indirect translation. In addition, the present study shows that indirect translation challenges the idea of the source text–target text relationship as exclusive, binary, and unidirectional.

KEYWORDS: corpus-based translation studies, genetic translation criticism, indirect translation, mixed methods, paratext, textual criticism

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TIIVISTELMÄ

Tämän väitöskirjan aiheena on välikielten kautta kääntäminen. Välikielinen käännös tehdään käännöksestä. Sen lähtöteksteinä voi myös toimia samanaikaisesti useampia käännöksiä (ns. kompilatiivinen käännös), minkä lisäksi kääntäjä voi tehdä yhteistyötä eri toimijoiden kanssa (ns. kollaboratiivinen käännös).

Tutkimus koostuu neljästä artikkelista, ja siinä tutkitaan on 22 vuosina 1952–2004 suomennettua nykykreikkalaista romaania. Välikielten kautta kääntämistä tutkitaan tarkastelemalla käännösten *statusta* (mitä käännösten sanotaan olevan), *syntyä* (miten käännökset ovat syntyneet) ja piirteitä (millaisia käännösten kielelliset piirteet ovat). Löydökset kontekstualisoidaan käännösten syntyä määrittävien kulttuurisidonnaisten normien tarkastelun kautta. Dirk Delabastitan (2008) kehittämä viitekehys kuuluu deskriptiivisen käännöstieteen perinteeseen (Toury 1995/2012).

Tutkimusasetelma on monimenetelmäinen. Aineisto koostuu parateksteistä, kääntäjien biografioista, 22 romaanista ja vertailukorpuksesta, joka sisältää suomeksi alunperin kirjoitettuja ja suomeksi käännettyjä romaaneja. Tutkimuksessa käytetään sekä määrällisiä että laadullisia menetelmiä: siinä yhdistellään paratekstien analyysia, geneettisen käännöskritiikin ja tekstikritiikin keinoja sekä korpuspohjaisen käännöstieteen työkaluja.

Yksi artikkeleista osoittaa, että vaikka bibliografinen metadata sisältää tietoa käännösten statuksesta, se ei välttämättä kerro totuutta siitä, tehtiinkö käännökset suoraan vai välikielten kautta. Toisessa artikkelissa tutkitaan kompilatiivisen käännöksen *syntyprosessia* sen selvittämiseksi, miten kääntäjä käyttää useampaa lähtötekstiä. Kolmannessa artikkelissa havaitaan, että välikielten kautta tehtyjen käännösten kielelliset *piirteet* eroavat suorien käännösten ja suomeksi alunperin kirjoitettujen tekstien piirteistä. Neljännessä artikkelissa *normien* tarkastelu paljastaa, että asenteet välikielten kautta kääntämistä kohtaan ovat Suomessa negatiiviset ja että kääntäjät saattavat kääntää kompilatiivisesti ja/tai kollaboratiivisesti vastatakseen kritiikkiin.

Monimenetelmäisen tutkimusotteen ansiosta välikielten kautta kääntämisestä saadaan holistinen kuva. Kaikkiaan välikielten kautta kääntäminen ja sen tutkiminen haastavat sen ajatuksen, että lähtö- ja tuloteksti ovat luonteeltaan toisensa poissulkeva pari, joiden suhde on yksisuuntainen.

ASIASANAT: geneettinen käännöskritiikki, korpuspohjainen käännöstiede, monimenetelmätutkimus, parateksti, tekstikritiikki, välikielten kautta kääntäminen

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30.10.2020
Laura Ivaska

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List of Original Publications

This dissertation is based on the following original publications, which are referred to in the text by their abbreviations:

- BIBLIO Ivaska, Laura. 2020. “Identifying (Indirect) Translations and Their Source Languages in the Finnish National Bibliography Fennica: Problems and Solutions.” *MikaEL* 13, edited by Ritva Hartama-Heinonen, Laura Ivaska, Marja Kivilehto & Minna Kujamäki, 75–88.
- GENETIC Ivaska, Laura. 2020/2021. “The Genesis of a Compilative Translation and Its *de Facto* Source Text.” In *Genetic Translation Studies: Conflict and Collaboration in Liminal Spaces*, edited by Ariadne Nunes, Joana Moura & Marta Pacheco Pinto, 71–88. London: Bloomsbury.
- CORPUS Ivaska, Laura. 2019. “Distinguishing Translations from Non-translations and Identifying (In)direct Translations’ Source Languages.” In *Proceedings of the Research Data and Humanities (RDHum) 2019 Conference: Data, Methods and Tools*, edited by Jarmo Harri Jantunen, Sisko Brunni, Niina Kunnas, Santeri Palviainen & Katja Västi. *Studia Humaniora Ouluensia* 17, 125–138. Oulu: University of Oulu.
- PARATEXT Ivaska, Laura & Outi Paloposki. 2018. “Attitudes Towards Indirect Translation in Finland and Translators’ Strategies: Compilative and Collaborative Translation.” *Translation Studies* 11 (1): 33–46.

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In Paratext, Ivaska was responsible for the case study on Kyllikki Villa and Paloposki for the historical discussion that contextualized the case study. The article was jointly written by the two authors, with the main argument coming from Ivaska.

Abbreviations

| | |
|-----|----------------------|
| ITr | Indirect translation |
| SL | Source language |
| ST | Source text |
| TL | Target language |
| TT | Target text |

1 Introduction

1.1 Background

In today's global world, translation is needed to ensure everyone has access to information. However, people around the world speak approximately seven thousand different languages in total, which means that the language combinations in which we would need to translate and interpret to ensure information reaches everyone are around 50 million. Although, from a Eurocentric point of view, English might seem like a global lingua franca, and, therefore, one might be inclined to think that translating into English suffices to ensure that information reaches wide audiences, in reality, about 85% of the world population does not speak English (Ethnologue). This means that translating into English is not enough, but translation and interpreting needs to be done into other languages as well. Indirect translation (ITr), which, put simply, means translating from translations (Gambier 1994: 413), can offer an efficient way to translate into the myriad of languages in the world. Using ITr, it is possible to translate and interpret into a large number of languages using fewer translators and interpreters; for example, with 24 official languages, the European Parliament would need interpreting and translating services in 552 language combinations, but, with indirect interpreting (or, as it is sometimes called, relay interpreting), speeches given at the Parliament are first interpreted into English and then from English into the remaining 22 EU languages (Dollerup 2000; Katsarova 2011; Cartoni & Meyer 2012: 2134), which drastically reduces the number of interpreters needed.

ITr can also be found in many other areas of life: movies and TV series are subtitled, dubbed, and voiced-over indirectly (Grigaravičiūtė & Gottlieb 1999; Zilberdik 2004; Pedersen 2011: 17; Vermeulen 2012; Čemerin 2017); pieces of news are composed from various sources in different languages and thus the process often involves (indirect) translation (Bielsa & Bassnett 2009: 14; Valdeón 2015; Davier & van Doorslaer 2018; van Rooyen 2019); many religious texts, such as the world's most translated book, the Bible, are often translated from mediating languages (e.g., Itkonen-Kaila 1997; Pym 1997; Houghton 2016: 41); and international cooperation in organizations such as the European Union and the United Nations, relies largely on indirect translation and interpreting (Pöchhacker 2004: 21; see also Mikkelsen

1999: 363–364). ITr also takes place in the field of literary translation (Ringmar 2007; Pięta 2012; Hekkanen 2014; Boulogne 2015), which is the focus of this study.

Notwithstanding its ubiquity, relatively little research has been specifically devoted to the study of the different aspects of ITr. Some general trends of ITr have nevertheless been identified: for example, research has suggested that ITr often—but not exclusively (Pięta 2019)—takes place when translating between or from/into what can be characterized as less translated languages (Perdu Honeyman 2004), languages of low diffusion (Whyatt & Pavlović 2019), or peripheral languages (Ringmar 2007; Pięta 2012; Pokorn 2013). It is often considered an interim solution when two lingua-cultures first come into contact, and it is thought to fade out with time (Jianzhong 2003); research, however, has shown that this is not always the case (Marín-Lacarta 2012; Leppänen 2013; Alvstad 2017). As for why translations are done indirectly, studies have suggested that ITr may take place if there is a lack of translators competent in the desired language combination (Leppänen 2013), if the mediating language-culture enjoys high prestige or status (Kittel & Frank 1991; Witt 2017), or if no copies of the text in the original language are available (Ivaska & Huuhtanen forthcoming). In addition, politics may be at play, either at the state (Pesti 2011; Schultze 2014) or personal level (Dimitroulia 2010). In any case, research on ITr is fragmentary despite the fact that translating indirectly may sometimes be the only option, as there might be no translators available to translate from Finnish, for example, into all the other thousands of languages spoken around the globe today. Considering its prevalence and usefulness, it seems sensible to deepen our understanding of ITr to be able to employ it as efficiently as possible in the future. Moreover, more ITr research is needed because there seem to be many claims regarding this practice that have not been explored empirically.

In this dissertation, I take a mixed-methods approach to study indirectness in translation. The goal is to learn more about ITr and discuss how a mixed-methods approach can enhance the study of indirectness in translation. Various methods are used to study ITr from different points of view. Additionally, methods are developed to search for a solution to one of the biggest obstacles ITr research faces today: the indirectness of translations is seldom made explicit, which makes identifying ITrs difficult, and, if ITrs have not been identified, they naturally cannot be studied either. To break this vicious cycle, this dissertation proposes a new approach to simultaneously study ITr from different perspectives by mixing methods, which can help identify which translations have been done indirectly, from which languages, and with what kind of strategies.

The present study builds on a case study of 22 Finnish translations of Modern Greek prose published between 1952 and 2004. Having myself translated a collection of short stories indirectly using a compilative translation strategy—that is, using more than one source text—I wrote my master’s thesis (Ivaska 2013) on the

use of several source texts in the context of ITr. Feeling that the topic could have been explored further, I decided to embark on this PhD journey into the world of ITr. For this dissertation, I wanted to find a language pair for which there are not only ITrs but preferably compilative translations as well. For reasons of work economy and for the purpose of linguistic analysis, the translations analyzed in this study are in my first language, Finnish. The source language needed to preferably be a language less known in Finland; as mentioned above, previous research suggests that ITr is more likely to occur when translating to and/or from a peripheral language. Modern Greek was thus a natural choice, given my language skills and the relationship between the two countries and languages. Greece has been a popular holiday destination among Finns since the 1950s, and the political events of the 1960s and 1970s, when Greece was under a military regime, have also had their part in making Greece relatively well-known in Finland. Even if both Finnish and Modern Greek could be considered peripheral in the world system of languages (Heilbron & Sapiro 2007), there has nevertheless been a literary exchange between the two—not so much in that it would make the choice of the material unnecessarily complicated but enough to form a case study suitable for the needs of the present study.

Presenting for the first time a study that focuses on ITr with Finnish as the ultimate target language¹, this dissertation consists of four articles that approach indirectness via different methodologies: the first article, *BIBLIO*, examines the usability of and problems in using bibliographies to identify ITrs and their source languages/texts (SLs/STs); the second article, *GENETIC*, reconstructs the phases through which an ITr takes its final form; the third article, *CORPUS*, explores the linguistic features of ITrs vis-à-vis direct translations and non-translated texts using corpus methods; and the fourth article, *PARATEXT*, analyzes paratextual materials, that is, texts about and around the analyzed novels, to contextualize the case study by mapping attitudes in Finland towards translating indirectly and the strategies used by translators to respond to criticisms. The specific research questions that each article tackles, as well as the research paradigm to which this study pertains, are presented in the following subchapters. The terminology and types of ITr are discussed in Chapter 2, while the theoretical framework of this study is introduced in Chapter 3. Then, the research materials are presented in Chapter 4, and, in Chapter 5, the methods used in this study are explained. Finally, the results of this study are summarized and discussed in Chapter 6, and conclusions are drawn in Chapter 7.

¹ Although translation has played an important role in the development of the Finnish language (see Paloposki 2007), systematic studies on how ITr figures into it are lacking.

1.2 Research questions and goals of this study

The four articles included in this dissertation examine ITr from different angles. Two of the articles (BIBLIO and CORPUS) focus on identifying ITrs, while the other two (GENETIC and PARATEXT) shed light on the parties involved in the process: the translators, audience, and cultural context in which the translations are produced and consumed. The order of the research questions (and articles) has been dictated by theoretical concerns (which will be elaborated below). The research questions of each of the four articles are as follows:

- I BIBLIO: How much (indirect) translation takes place in the language pair Modern Greek–Finnish? How reliable is the information on translations' source languages in Fennica, the Finnish National Bibliography? What could be done to ensure the data better serves translation studies research?
- II GENETIC: How does a translator translate compilatively, that is, using several source texts? What are their motivations for translating compilatively?
- III CORPUS: Is it possible to distinguish translated Finnish from non-translated Finnish and to identify the source languages of the translations using corpus methods? How do such methods work with indirect translations; do they detect the ultimate source language, the mediating language, or neither?
- IV PARATEXT: What kinds of attitudes have publishers and critics voiced towards indirect translating in Finland, and what is the translators' agency in the opinion climate? What kind of strategies do Finnish translators use when translating indirectly?

This dissertation builds on and further develops the framework of descriptive translation studies initiated by Gideon Toury (1995/2012). Toury breaks down his concept of *assumed translation* into *system* (what can be), *norms* (what should be), and *performance* (what is), upon which Dirk Delabastita (2008) elaborates by further dividing the level of *system* into *status* (what texts are labelled or regarded as), *origin* (what kind of genetic relationships two texts have), and *features* (in what ways two texts are similar or different), as will be discussed in more detail in Chapter 3. The theoretical discussion in this dissertation focuses on these three aspects of indirect translation—its *status*, *origin*, and *features* (in BIBLIO, GENETIC, and CORPUS, respectively). In addition, indirect translation is contextualized through the examination of the culture-bound *norms* that govern the production of ITrs in Finland (in PARATEXT). Taken together, I argue that these four points of view help in forming a more nuanced and holistic picture of ITr. Methodologically, this dissertation is positioned within the paradigm of mixed methods, which allows for

combining the four different perspectives into one study. The definition of mixed methods is given in the following subchapter.

1.3 Mixed-methods approach

According to Johnson et al. (2007: 113), “[m]ixed methods research is [...] an approach to knowledge (theory and practice) that attempts to consider multiple viewpoints, perspectives, positions, and standpoints.” In a similar vein, Meister (2016: 68) suggests that the purpose of mixed-methods research is “to provide a better understanding of the research problem.”

The mixing of methods can mean various things. Mixed-methods research is usually considered one of three methodological paradigms, the other two being the quantitative and qualitative research paradigms. As for what constitutes “mixed” and when mixed methods are used, Johnson et al. (2007: 118–120) conclude that mixing may refer to the fact that both quantitative *and* qualitative methods are used in the same study or that either different quantitative or different qualitative methods are mixed in one research. Furthermore, the mixing can also take place during data collection, analysis, or any other stage of the research (Johnson et al. 2007: 122; see also Meister 2018: 66–67); Meister (2018: 68) suggests that mixed methods can be seen to be governed by abductive logic, which fluctuates between the inductive discovery of qualitative findings and deductive justification through quantitative means. Finally, the logic behind the mixing of methods can also vary: the approach can be considered *bottom-up* when the mixing of methods is motivated by the research question or *top-down* when the reason for the mixing is dictated by other goals, such as the desire to engage in transformative, emancipatory, or antidiscriminatory research, in which mixed methods are used to collect data that helps contextualize the research (Johnson et al. 2007: 120–123).

In this dissertation, both quantitative and qualitative methods are used, and, to use Johnson et al.’s (2007: 124) terminology, this study can be categorized as *qualitative dominant research*. More specifically:

- GENETIC and PARATEXT are purely qualitative studies;
- BIBLIO is a qualitative study that also draws conclusions based on quantitative observations; and
- CORPUS is a purely quantitative study.

In addition, the individual articles are based on mixed-methods research: in each article, at least two different types of materials are used (see Table 1). Furthermore, the methods used in this study are mixed, as each article has its own methodology (see Table 1). In other words, the mixing takes place at different levels in this study: on the level of the methodological paradigm (quantitative and qualitative), during

data collection (different types of materials, which are presented in Chapter 4), and in the choice of methodologies (as discussed in more detail in Chapter 5).

Table 1. Summary of the mixed-methods research design used in this study.

| TOPIC | SUBTOPIC (ARTICLE) | MATERIALS | METHODOLOGY | QUANTITATIVE/ QUALITATIVE |
|----------------------|--------------------|---------------------------------------|---|--------------------------------|
| INDIRECT TRANSLATION | Status (BIBLIO) | Paratexts and translator bios | Triangulating bibliographical metadata and other paratextual material | Qualitative (and quantitative) |
| | Origin (GENETIC) | Novels, paratexts and translator bios | Genetic translation criticism and textual criticism | Quantitative |
| | Features (CORPUS) | Novels and corpora | Corpus-based translation studies | Qualitative |
| | Norms (PARATEXT) | Paratexts and translator bios | Paratextual research on culture-bound norms | Qualitative |

The choice to use a mixed-methods approach was motivated by the research questions. During the research process, the findings of one article fed into the development of the other articles; the way this study proceeded is explained in more detail in Chapter 5.5., but a quick overview goes as follows: after the study of paratexts in PARATEXT revealed that translators use different strategies—such as compilative and collaborative translation—when doing ITrs, the case study presented in GENETIC was performed to study these strategies in more detail. Similarly, PARATEXT revealed that the bibliographical and/or title and copyright page information on the STs and/or SLs of translations is not always correct, which led to an in-depth study on the reasons behind this phenomenon in BIBLIO. Finally, when the STs and/or SLs of the 22 translations included in this study had been established, it was possible, in CORPUS, to use corpus methods to compare the features of ITrs with those of direct translations. Together, these four articles offer insights into the different aspects of system—*status*, *origin*, and *features*—that are contextualized through the observation of *culture-bound norms* and help form a holistic picture of ITr. In the following chapters, indirect translation is defined, and the importance of distinguishing these different aspects of ITr is discussed.

2 Indirect Translation

In this study, indirect translation is defined as “a translation based on a text (or texts) other than (only) the ultimate source text (ST)” (Ivaska & Paloposki 2018: 43n1). ITr is a multifaceted phenomenon, and, therefore, it makes sense to use a rather open-ended definition that can accommodate various subcategories of ITr. In the following chapters, I present an overview of the terminology of ITr and discuss the different characteristics of some of the different subtypes of ITr.

2.1 Terminology of indirect translation

Many scholars working on ITr have discussed its confusing terminology (e.g., Ringmar 2007; Schultze 2014; Assis Rosa et al. 2017). On the one hand, many terms are used to refer to what is here understood as indirect translation, and, on the other hand, the term *indirect translation* is used to refer to several different phenomena and not just to what it refers to in the present dissertation. As for variety in terminology, Assis Rosa et al. (2017), for example, list *pivot translation*, *relay translation*, *retranslation*, and *second-hand translation* as terms that, in previous research, have been used to denote the process of ITr and *compilative translation*, *double translation*, *eclectic translation*, *intermediate translation*, and *mediated translation* as terms that have been used to refer to both the process and the end product of ITr.² It is not possible to discuss each term listed here, but, for example, in this study, *compilative* and *eclectic translation* are understood not exactly as terms referring to ITr but as two near-synonyms that both refer to a *subtype of ITr*, in which “several source texts are used, one of which may (or may not) be the original ST” (Ringmar 2007: 3); this type of ITr is discussed in more detail in the following chapter. *Retranslation*, then, offers an example of a term that has been used to *also*

² Here, the focus is on the English terminology, although there is scholarly writing on ITr in other languages as well, such as Catalan (Garcia Sala et al., eds. 2014), Dutch (Dagnino 2016), Finnish (Riikonen et al., eds. 2007), French (Dimitroulia 2010), German (Frank, ed. 1989), Italian (Berni 2020), Japanese (Tam 2013), Polish (Kłós 2018), Portuguese (Pięta 2013), Russian (see Schultze 2014), Spanish (Marin-Lacarta 2008), and Swedish (Ringmar 2020).

refer to ITr (see Bauer 1999; Jianzhong 2003), although it is currently more commonly used to refer to a “second or later translation of a single source text into the same target language” (Koskinen & Paloposki 2010: 294).

It is perhaps an indication of the instability of the terminology of ITr that Ringmar, one of the pioneers of ITr research, has changed his choice of terminology; in a 2007 article, he uses the term *indirect translation*, whereas, his 2012 entry in the John Benjamins *Handbook of Translation Studies* is titled “Relay Translation.” It is possible that the choice of terminology in one or the other case was decided upon by the editors of the publications in which the writings were published. Alternatively, this choice may have been an attempt to stabilize the terminology: in interpreting studies, the term *relay interpreting* (e.g. Pöchhacker 2004: 21) seems to be more commonly used than the term *indirect interpreting*—perhaps to avoid confusion that *indirect interpretation* might cause due to its literal meaning. Assis Rosa et al. (2017: 117) also note other subfield-specific terminological preferences; for example, in publications addressing audiovisual or machine translation, the term *pivot translation* seems to be preferred.

In their terminological overview, Assis Rosa et al. (2017: 115) suggest that the term *indirect translation* be used because it focuses first and foremost on the translator *working from* the mediating text rather than *producing* one and also because it is easy to name its antonym, *direct translation*. They further suggest that *indirect translation* “seems a convenient umbrella term to encompass various hyponyms” (Assis Rosa et al. 2017: 115), such as compilative translation. A minor drawback, as mentioned above, is that this term has also been used with a completely different meaning: Gutt (1990) uses the terms *direct* and *indirect translation* to discuss the different degrees of faithfulness and successfulness of communication; however, this framework differs considerably from the one used in the present dissertation, and this term usage is not widespread. In any case, as hoped for by Pym (2011: 80) and noted by Ringmar (2007: 3), Pięta (2012: 313), and Assis Rosa et al. (2017: 117), the term *indirect translation* has started to become established in translation studies as the primary term to refer to the topic of this study. This term is also favorable because it can, quite conveniently, be used to refer to both the process and the end product.

Another terminological aspect related to ITr that is ridden with inconsistencies and needs clarification is how to refer to the different texts and/or languages involved in the chain of translations that are part of the process of ITr. Assis Rosa et al. (2017: 115–116) chart the different terms that have been used in previous research to refer

to the ultimate target text/language (TT/TL)³ and the mediating text/language.⁴ However, in ITr, there is also the ultimate source text/language, and it seems that previous research has not paid sufficient attention to this fact. Assis Rosa et al. (2017: 115) nevertheless suggest that the tripartite terminology *ultimate ST/SL > mediating text/language > ultimate TT/TL* be used when analyzing the texts and/or languages involved in the chain of ITr. This terminology is suitable for observing ITr as a process or chain that includes (at least) three steps: it acknowledges the middle text/language as a necessary (mediating) element between the ultimate ST/SL and the ultimate TT/TL. However, when the chain of ITr is broken down into the different acts of translation it comprises, the text/language in the middle can then not only be considered 1) the *mediating text/language* that connects the ultimate ST/SL and the ultimate TT/TL but also 2) the *target text/language* of the ultimate ST/SL and 3) the *source text/language* of the ultimate TT/TL. Similarly, the *ultimate source text/language* can be considered simply a *source text/language* and the *ultimate target text/language* just a *target text/language*—Table 2 below shows the different designations the three texts in the chain of ITr can have depending on the point of view:

³ The terms they list to refer to the end text include, in alphabetical order, end target text; final translation, receptor text, relayed translation, second/tertiary/etc. text, T2, target text, and ultimate target text. In addition, they find that the following terms may refer to either the end text or the process: compilative translation, double translation, eclectic translation, indirect translation, intermediate translation, and mediated translation. As for the end text's languages, they list the terms language C, target language, third language, and ultimate target language. (Assis Rosa et al. 2017: 115–116.)

⁴ The terms listed for the intervening texts are, in alphabetical order: first-hand translation, indirect translation, intermediate translation (text/version), intermediary translation (text/version), mediating text (translation/version), original (text), original source text, pivot (translation), primary source (text/translation/version), relay translation, source text, target text, ultimate original, and ultimate source text. The terms for the intervening languages are: clearing house (language); gateway language; intermediary language; language A, B, C; mediating language; mediator language; middle language; original source language; pivot language; relay language; second, third language, etc.; source language; target language; third language; transmitter language; ultimate source language; and ultimate target language. (Assis Rosa et al. 2017: 115–116.)

Table 2. The multiple terms for the texts and languages involved in the chain of indirect translation.

| POINT OF VIEW | TEXT/ LANGUAGE 1 | TEXT/ LANGUAGE 2 | TEXT/ LANGUAGE 3 |
|---------------|-------------------------------|--------------------------|-------------------------------|
| FIRST ACT | Source text/ language | Target text/ language | |
| SECOND ACT | | Source text/ language | Target text/ language |
| CHAIN OF ITR | Ultimate source text/language | Mediating text/ language | Ultimate target text/language |

According to this view, the chain of ITr consists of two distinct, yet connected, acts of translation: in the first act, a text is translated (ST/SL > TT/TL), and, in the second act, the translated text becomes the ST for another translation (TT/TL = ST/SL > TT/TL). When put together, these two acts form the chain of ITr (ST/SL > TT/TL = ST/SL > TT/TL, that is, ultimate ST/SL > mediating text/language > ultimate TT/TL). The processes in and the products of the chain of ITr can be observed from any of these three points of view, and it is important that the terminological choices are in line with whether one is observing one of the acts (where there is no mediating ST/SL) or the whole chain of ITr (which includes a mediating text/language). Because Assis Rosa et al.’s terminological suggestions do not consider the individual acts of translation that constitute the chain of ITr, their terminology is not readily usable if one wishes to break down the chain into its components: using their terminology, the first act would be described *ultimate ST/SL > mediating text/language*, which includes no TT/TL whatsoever, and the second act would be described *mediating text/language > ultimate TT/TL*, which contains no ST/SL. This leads to the question: Does (or can?) a *mediating text/language* equal a source text/language? Is it even necessary or meaningful that an act of translation is described specifically using the terms *source text/language* and *target text/language*? How do you account for the fact that the mediating text/language is also a ST/SL and a TT/TL in its own right? These questions seem to tap straight into the core of translation studies: How do you define translation—or *source text* and *target text*? However, answering these questions goes beyond the scope of the present study, so let us return to discussing the terminology of ITr.

As a solution to the problem that, depending on the point of view, one of the texts in the chain of ITr can be understood to be a ST/SL, a mediating text/language, or a TT/TL, I use, especially in GENETIC, the term “*de facto* source text/language.” This terminological choice highlights the fact that, although *in the chain of ITr* (ultimate ST/SL > mediating text/language > ultimate TT/TL), the *mediating text/language* can be seen to function merely as a bridge between the ultimate ST/SL and the ultimate TT/TL, it is this very mediating text/language that is the actual

text/language from which the ultimate TT/TL is translated—that is, the mediating text/language is the *de facto* ST/SL of the ultimate TT/TL. Similarly, it is the *de facto* ST/SL in the second act of translation as well, whereas, in the first act of translation, the *de facto* ST/SL is the ultimate ST/TT.

In other words, the term “*de facto* source text/language” is indexical in the sense that its referent depends on which act of translation is under focus or whether the focus is on the whole chain of ITr; therefore, the use of the term “*de facto* source text/language” can be helpful in signaling whether one is discussing one of the two acts of translation (in which there are actually no ultimate or mediating texts/languages, as each just includes a “normal” ST/SL and a “normal” TT/TL) or the whole chain of ITr (in which case it makes sense to distinguish between the two STs/SLs included in the chain: the ultimate ST/SL and the mediating text/language). The term “*de facto* source text/language” was introduced to make sense of the terminological mess, but, in addition, it also seems to make evident one conceptual issue regarding ITr that has not been significantly discussed: What *is* the ST/SL of an ITr (that is, the ultimate TT/TL)—is it the ultimate ST/SL, the mediating text/language, both, or neither? The answer to this question, however, might depend on the kind of ITr one is dealing with; so, in the next chapter, let us take a look at the different types of ITrs.

2.2 Types of indirect translation

Although the previous chapter discusses ITr as if it only consisted of an ultimate ST/SL, a mediating text/language, and an ultimate TT/TL, this study acknowledges that ITr is a multifaceted phenomenon, and the term, as mentioned above, is actually an umbrella that covers different types of ITrs. For example, Assis Rosa et al. (2017: 121) propose a categorization of ten types of (indirect) translations based on differences in “(a) the number of intervening texts; (b) the number of intervening languages; and (c) the choice of intervening languages,” as presented in Table 3:⁵

⁵ Also, Washbourne (2013: 612–613) enumerates different types of indirect translations. His list of variations in ITr is not very systematic, unlike that of Assis Rosa et al., but he does introduce some elements that are lacking from the model presented in Table 3, such as *intergeneric ITr* (that is, both the language and genre changes, e.g., translating English prose into French prose and then translating the French prose into German poetry). Similarly, *back translation* could be considered a form of ITr (Ringmar 2012: 141; Washbourne 2013: 614). It is not explicitly mentioned in Assis Rosa et al.’s model, although it does not exclude it either. What makes back translation different from other types of ITr is that the ultimate ST and ultimate TT are in the same language, while the mediating text is in a different language. Washbourne (2013: 614) differentiates two types of back translation: 1) a translation of a text influences the subsequent editions of the ultimate ST (see the case of Beckett discussed in Chapter 3.2.2), and 2) a lost

Table 3. Assis Rosa et al.'s (2017: 122) tentative classification of ITr (emphases in the original).

| TEXTS | LANGUAGES | LANGUAGES AND TEXTS | CLASSIFICATION OF PROCESS AND ULTIMATE TT |
|--|----------------------|--|---|
| 1 ULTIMATE ST | 1 language | 1 ultimate SL text | 1. Direct translation |
| | | 1 mediating language text | 2. ITr (mediating-language mediated) |
| | | 1 ultimate TL text | 3. ITr (ultimate TLL-mediated)? Or retranslation? |
| N INTERVENING TEXTS = COMPILATIVE | 1 language / n texts | n ultimate SL texts | 4. Compilative direct translation |
| | | n mediating language texts | 5. Compilative ITr (mediating language-mediated) |
| | | n ultimate TL texts | 6. Compilative ITr (ultimate TL-mediated) |
| | | n languages / n texts = mixed | ultimate SL + mediating language texts |
| | | ultimate SL + ultimate TL texts | 8. Compilative mixed direct and indirect (ultimate TL-mediated) |
| | | mediating language + ultimate TL texts | 9. Compilative mixed indirect (mediating language + ultimate TL-mediated) |
| | | ultimate SL + mediating language + ultimate TL texts | 10. Compilative mixed direct and indirect (mediating language + ultimate TL-mediated) |

In addition, Assis Rosa et al. (2017: 119; italics in the original) suggest that different types of indirectness could be distinguished by considering:

- (a) the number and type of mediating texts involved in the process (one or more);
- (b) the number of intervening languages (one or more) and their choice – involving the use of only one mediating language vs. the use of more than one mediating language and/or the ultimate SL, one or more mediating language(s), and the ultimate TL;
- (c) the degree of indirectness (second-hand, third-hand...);
- (d) the presentation of indirectness (either hidden or open); and

ultimate ST is reconstructed through back translation (see the case of *Honglougong* in Chapter 2.2.1).

(e) the status of indirectness (which for research purposes can be either proven or only presumed).

Feature (a), the *number and type of STs*, is the defining feature of *compilative translation*, which is one of the subtypes of ITr, and is discussed in detail in the next subchapter. Feature (b), the *number and type of the languages involved*, is also closely related to compilative translation because, when several texts are involved, they may be in more than one language. Feature (c), *degree of indirectness*, refers to the length of the chain of ITr. This feature does not seem to have gained much attention among scholars, perhaps because, if identifying ITrs in general is difficult, then identifying ITrs that comprise more than two acts of translation is presumably even more difficult, and what cannot be identified can also naturally not be studied. The present study does not contain any translations in which the chain of mediation is longer than two acts of translation, but such cases exist; for example, prior to the 1800s, English devotional literature was translated into Finnish from Swedish, and the Swedish translations, in turn, were based on German translations of the English ultimate STs, thus forming the chain English > German > Swedish > Finnish (Laine 2000).

As for features (d) and (e), the *presentation of indirectness* and the *status of indirectness*, respectively, Assis Rosa et al. use their terminology differently than this study. For them, *presentation* refers to whether the (in-)directness of a translation is openly acknowledged, with which they presumably refer to whether the cover, title page, or copyright page of a book, for example, contains information on the ST(s)/SL(s) of the translation and thus helps the audience understand whether the translation was done directly or indirectly. The term *status*, then, is used by them to refer to whether the indirectness of a translation has been confirmed through research. In this dissertation, however, the term *status* refers to whether a translation “may or may not be regarded, presented, named...” (Delabastita 2008: 236) as an ITr, and it is thus related more closely to what Assis Rosa et al. call *presentation*. More specifically, though, *status* in this study is understood as a socially *ascribed* label rather than an innate *feature* of a translation; this will be discussed in more detail in Chapter 3. As for Assis Rosa et al.’s *status*, that is, whether an ITr is only presumed to be an ITr or whether research has confirmed that this is the case, this aspect is not given any label in this study.

Finally, the term *feature*. For Assis Rosa et al., the above discussed categories (a)–(e) are *features* that can be observed in order to categorize different types of ITrs. In this study, however, the term *feature* refers to the *linguistic features* that ITrs exhibit and that are often teased out by means of statistical analyses, as will be discussed in Chapter 3.2.3. In sum, what Assis Rosa et al. call *presentation* is, in this study, called *status*; what they label *status* is not given a label in this study; and,

while they find *features* useful for categorizing different ITrs, in this study, *features* are useful for understanding how ITrs differ from direct translations or any other types of text, for that matter.

Returning to how Assis Rosa et al. suggest that different types of indirectness can be categorized, they further elaborate on feature (d), the *presentation of indirectness*, by suggesting that an ITr can be *presented* as an ITr, in which case they would label it an *open ITr*. The other option is that an ITr is *not* presented as an ITr, in which case they would label it a *hidden ITr*. As for feature (e), Assis Rosa et al. suggest that an ITr can either be *proven* through research to be an ITr, or, if research has not reached this conclusion, the translation's indirectness is *presumed*.

The fact that ITrs may (often) hide their indirectness is crucial for research: acknowledging this is the first step towards uncovering the hidden ITrs and thus also towards gaining an understanding of how (un-)common ITr is in general. In fact, much of ITr research already departs from the observation that, because translating via a mediating language is loaded with negative connotations, many ITrs are hidden and need to be identified. However, it depends on the research question whether uncovering and/or proving the (in-)directness of the translations under study is important or not, but if the aim is to study ITr, then I would argue that it is of utmost importance to uncover and/or prove the (in-)direct nature of translations—otherwise, one risks only studying openly indirect translations and not all ITrs.

Combining Assis Rosa et al.'s categories (d) and (e) discussed above, we get a total of four categories: *presumed open ITr*, *proven open ITr*, *presumed hidden ITr*, and *proven hidden ITr*. This categorization can help in understanding the ways in which translations may hide their true nature. As for the open ITrs, a book that states on the title page, for example, that the text has been translated indirectly, would be categorized as a *presumed open ITr*. For it to become a *proven open ITr*, research needs to show, for example, through the comparison of the translation with its ultimate ST and the (presumed) mediating ST, that the translation has in fact been done indirectly. As for hidden ITrs, any translation is potentially a hidden ITr even if it does not advertise itself as one. For research purposes, however, it does not seem to make much sense to question the directness of every translation, especially considering that the methods currently used for verifying the (in-)directness of translations are somewhat unreliable and/or time-consuming (see Chapter 5)—and, strictly speaking, Assis Rosa et al.'s definition of this category already excludes translations that are *not* ITrs, as the word choice *hidden* contains the implication that such translations *are* ITrs, though not openly. In any case, it seems reasonable to consider *presumed hidden ITrs* only those translations for which something, such as a lack of evidence supporting that the translator knew the ultimate SL, suggests that

there is reason to believe the translation was done indirectly. Then, should the translation be shown to be an ITr, its label can be updated to *proven hidden ITr*.⁶

To the above list of features one could also add the type and number of agents involved in the translation process, as ITrs may sometimes be the fruit of *collaborative (indirect) translation*, that is, of several people working together. In fact, Assis Rosa et al. (2017: 121) have included “participants (author, translator, publisher, editor, proofreader, intended reader and their profiles [commissioning procedure, initiative by publisher vs. translator; status in source culture vs. mediating cultures])” in their list of nine variables that they find potentially relevant for subcategorizing ITr. As *collaborative translation* is one of the types of ITr relevant to the present study, it will be discussed in more detail in Chapter 2.2.2. Before that, however, let us look into *compilative translation* in the next subchapter.

2.2.1 Compilative translation

As discussed above, Assis Rosa et al. (2017: 119) suggest that one way to discern different types of indirectness is to observe “the number and type of mediating texts involved in the process (one or more).” In this dissertation, the instances of ITr in which “several intermediate translations were used, into one language or several,

⁶ The four categories here described can be understood to comprise only translations that **are** (*open* or *hidden*) ITrs, because, as already mentioned, Assis Rosa et al.’s feature (e), the *presentation of indirectness*, seems to contain this presupposition. In addition, note how, in Assis Rosa et al.’s category (d), the *status of indirectness*, the options are *presumed* or *proven*, while *disproven* is missing. Therefore, the proposed four-way categorization based on these features might give an incomplete picture of the possibilities. Namely, if translations that **are not** ITrs, as well as *disproving* the presumed open or hidden nature of ITrs, were options, the number of possible categories would increase, and, also, cases like *pseudo indirect translation*—that is, direct translations pretending to be ITrs, for example, because of the prestige of the alleged mediating language (Hanes 2017: 220)—could also be accommodated, perhaps under the label *disproven open ITrs*. Or, imagine a book in which it is not stated that it was translated indirectly, but something in its lexical choices, for example, prompts one to think that it is an ITr, thus making one presume it is a *hidden ITr*. Then, however, one locates the dustjacket of the book, in which the indirectness is openly acknowledged, thus disproving the hypothesis regarding the hidden nature of the ITr and turning the translation into a *disproven hidden ITr*. In addition, it is another question as to what counts as *hidden ITr*; for example, one might unknowingly be using an interlingual plagiarism as a ST (Washbourne 2013: 615), at which point, one would be producing an ITr thinking that they are producing a direct translation. If the act of translating indirectly is unintentional and is therefore also left unacknowledged, does this constitute a case of hidden ITr, or would we need yet another category for such cases? Or how about the EU texts, which co-exist simultaneously in several languages without any of the language versions being a ST of the other versions (Dollerup 2004: 198); if a text like this is used as a ST, is one dealing with (hidden) ITr or not?

alternately or together, or even a combination of the ultimate original and translation(s) thereof” (Toury 2012: 167; see also Graeber 1991: 6) are referred to as *compilative translation*. For example, Mikael Agricola’s 1548 Finnish translation of the *New Testament*, based on a total of six STs in Greek, Latin, German, and Swedish (Itkonen-Kaila 1997), is a compilative translation. These kinds of translations have also been called *eclectic translations* (e.g., Kittel 1991: 32; Ringmar 2007; Pięta 2012). In this study, however, the term *compilative translation* is preferred because it seems to better highlight the fact that several STs are used to *compile* a full text. The word *eclectic*, in turn, can be seen to concentrate more on the translator *making choices between* using one ST or another to translate a given passage, which seems to suggest that an eclectic method would be based more on the translator’s subjective taste or judgement.⁷

Compilative translation can be considered a subcategory of ITr, because, when several STs are involved, only one of them can be the ultimate ST (although the ultimate ST does not have to be among the STs), and the other STs are necessarily mediating in one way or another. The STs involved in compilative translation can form many kinds of constellations because the number and type of texts and languages involved in compilative translating are not fixed. In fact, the term *compilative translation*—just like *indirect translation*—acts as an umbrella term that covers different types of compilativeness.

To my knowledge, there are no comprehensive overviews focusing on the different types of compilative translation, but the tentative classification of ITrs by Assis Rosa et al. (2017: 121), presented above in Table 3, lists seven types of compilative translation. Their categorization is based on the number of STs and SLs involved in the process and on whether the ultimate ST/SL is among the STs/SLs. Besides charting types of compilative translations in the aforementioned table, Assis Rosa et al. (2017: 119–120) propose that different types of *intervening texts* could be distinguished—which, in turn, could contribute to a more nuanced categorization of compilative translations—by observing the following features:

- (a) their language (ultimate ST vs. mediating text vs. ultimate TT); (b) their importance or role in the translation process (primary vs. secondary); and (c) the frequency of their use during the translation process (permanent vs. occasional use); and also [d] their intended receiver (public texts, i.e. for wider readership vs. private texts, designed for use by the translator only).

⁷ In fact, according to the Merriam-Webster dictionary, one meaning of *eclectic* is “selecting what appears to be best in various doctrines, methods, or styles” (<https://www.merriam-webster.com/dictionary/eclectic> [accessed 18 November 2019]).

Feature (a)—the different combinations of texts in the ultimate SL, the mediating language, and the ultimate TL—seems to provide a useful means for dividing compilative translation into different subcategories. Theoretically, the number of STs of a compilative translation may range from two to infinity, and one of these STs may or may not be the ultimate ST itself. Similarly, the different texts may be in one or several languages, which may or may not include the ultimate SL.

Examining the different combinations of languages involved in compilative translation, the two major categories that Assis Rosa et al. propose (see Table 3) are compilative translations with STs only in one language and compilative translations with STs in different languages (Assis Rosa et al. call the latter [*compilative*] *mixed ITr*). First, for compilative translation based on various STs that are all in the same language, the language can be the ultimate SL: for example, according to Fan Shengyu (2018: 37), David Hawkes compared the 1964 Renmin Wenxue Chubanshe edition of the Chinese novel *Hongloumeng* with other Chinese editions to create the ST for his English translation of the novel. Similarly, the STs may be all in one mediating language, as when Anatoly Lunacharsky translated the Hungarian poet Sándor Petőfi into Russian using two German STs (Radó 1975: 57–58), or the STs could all be in the ultimate TL, at which point, using Alvstad and Assis Rosa’s (2015: 17) terminology, the translation could also be considered a *compilative intralingual retranslation*. However, following the argumentation that a compilative translation is also always necessarily an ITr, any compilative retranslation would count as ITr. In any case, when several STs in one language are compared, the work of the translator very much resembles that of a textual critic, who compares different versions of a text (usually) in the same language in order to (re-)create a (previous) version of that text. Textual criticism is discussed in more detail in Chapter 5.2, and the translator’s work compared to that of the textual critic is discussed in GENETIC.

Second, the STs of a compilative translation may be in different languages either because there are several mediating texts in different mediating languages, and/or because the languages may include a combination of the ultimate SL, the mediating languages, and/or the ultimate TL. For example, Otto Joutsen’s Finnish translation of Jules Verne’s *Vingt mille lieues sous les*, originally written in French, is based on two mediating STs in two different languages: English and Swedish (Ivaska & Huuhtanen forthcoming). As for the different combinations of the ultimate SL, the mediating language(s), and/or the ultimate TL, one option is a combination of the ultimate SL and mediating SL(s), such as in the case of Kyllikki Villa’s Finnish translation of Nikos Kazantzakis’s *Οι Αδερφοφάδες*, which uses a French, English, and Modern Greek ST, in which Greek is the ultimate SL (as discussed in GENETIC). Another possible combination includes the ultimate SL and ultimate TL; for example, Kristina Haataja’s Finnish (re-)translation of Jules Verne’s *Vingt mille lieues sous les mers* shows clear signs of the translator having used two SLs: French,

which is the ultimate SL, and Finnish (an earlier translation of the same novel by Väinö Hämeen-Anttila and Urho Kivimäki), which is the ultimate TL (Ivaska & Huuhtanen forthcoming). Similarly, a compilative translation could use STs in the mediating language and ultimate TL or even a combination of all three: the ultimate SL, a mediating language(s), and/or the ultimate TL.

By considering Assis Rosa et al.'s feature (b), the importance or role of STs in the translation process, to categorize compilative translations, the above discussed types of compilative translation could be further broken down into more specific categories depending on which of the several STs take on the primary role and which one(s) take on secondary/tertiary/etc. roles. Similarly, the categorization could be fine-tuned based on Assis Rosa et al.'s feature (c), that is, whether the different STs are used permanently or occasionally.⁸ Taking these two variables into consideration makes the categorization rather complicated (as discussed in GENESIS), and, therefore, it will not be attempted here. Assis Rosa et al.'s final feature, that is, whether a text has its own audience or whether it was produced only so it could serve as a ST of a (further) translation, seems to apply only to mediating texts. This feature could be used to divide each thus far defined type of ITr into further categories based on whether their mediating text(s) *have* or *do not have* an intended audience or whether they *do* have their own intended audiences *and* they were made *also* considering the fact that they *will* serve as mediating texts for ITrs (see Dollerup 2000).

In sum, the possibility that a translation is the product of a compilative practice and that the ST is a plural entity opens up new categories of ITr and enriches the picture of the phenomenon. I argue that this category is interesting for translation studies in general as well, because, again, it raises questions that tap right into the foundations of the discipline: What is a *source text*? Can a translation have multiple simultaneous STs, as seems to be the case in compilative translation? In other words, it seems that compilative (indirect) translation may have the ability to break down the myth of a singular ST. Let us next take a look at another myth-busting aspect of ITr.

⁸ Cay Dollerup (2000: 24) proposes two categories based on this variable: in one, “the translator uses the totality of another translator’s text,” and, in the other, they “check translations into languages other than their own target language in order to see whether colleagues have found satisfactory solutions to *certain problems*” (Dollerup 2000: 23–24; emphasis added). He also acknowledges that “there is obviously an enormous area in between and one which contains all sorts of fascinating combinations” (Dollerup 2000: 24).

2.2.2 Collaborative translation

Collaborative translation is another aspect of ITr that breaks one of the “myths of singularity” (Cordingley & Frigau Manning 2017: 4) upon which many theories of translation seem to be based. While in compilative translation the number of STs ranges from two to infinity, in collaborative translation, it is the number of the parties involved in the translation process that can range from two to infinity. In other words, with compilative translation, the focus is on observing the different (source) texts and their networks of influence and dependency, whereas with collaborative translation, the focus is on the agents, their mutual relationships, and the role they play in the coming into being of a translation. The different constellations of collaborations can range from “dyadic interactions to networks of actors, modalities and technologies” (Cordingley & Frigau Manning 2017: 2); for example, collaborative translation can refer to two or more translators working together (Cordingley & Frigau Manning 2017: 3), or a translator’s work may be “modified significantly by revisers, editors, dubbing adapters and publishers” (Cordingley & Frigau Manning 2017: 2), for example. In addition, the collaboration may be simultaneous or sequential (Brodie 2018: 333). As O’Brien (2011) notes, collaborative translation is not a new invention: even the Septuagint translation of the Bible from Hebrew into Greek in the 3rd century BCE was, according to tradition, performed by 72 translators.

Just as with ITr in general, the terminology is also unclear with collaborative translation, which is here understood as a possible subtype of ITr. Different terms may be used in different contexts; for example, O’Hagan (2011) finds that *collaborative translation*, *crowd-sourcing*, and *user-generated translation* may be used as synonyms for *community translation*. Jiménez-Crespo (2016: 61) maps collaborative translation together with *community*, *volunteer*, and *non-professional translation and interpreting* as well as with *user-generated translation*, *fansubbing*, *crowdsourcing*, and *Wiki translation*. He places the four latter terms in the domain of the World Wide Web and suggests that another defining feature between the different terms is whether the translations are solicited or not. In fact, the differences in terminological choices may reflect the different types or levels of collaboration that each term is intended to denote. In this study, the term *collaborative translation* is used because it seems to be establishing itself in translation studies (see O’Brien 2011; Bistue 2013; Belle & Hosington 2017; Brown 2017; Cordingley & Frigau Manning 2017), and because it is already used in the context of ITr (see Washbourne 2013; Alvstad 2017; Brodie 2018). Considering the plethora of forms that collaboration can take, *collaborative translation* seems to function as an umbrella term just like the terms *indirect translation* and *compilative translation*.

As mentioned above, the collaboration may be simultaneous or sequential. In the context of *collaborative indirect translation*, simultaneous collaboration might take

place, for example, when translators with no or little knowledge of the ultimate SL team up with someone proficient in the ultimate SL and collaborate using a lingua franca (Alvstad 2017). Simultaneous collaboration might also take place on a smaller scale: during the translation process, the translator could ask for help with the meanings of certain words from someone with knowledge of the ultimate SL or even from the author themselves, as exemplified in PARATEXT. Diving into the possibilities of sequential collaboration, then, seems to invite one to make the observation that indirectness and collaboration are closely intertwined, because the chain of ITr involves a minimum of three texts, which are often produced by different parties—save for the case of self-translation. Therefore, because the ultimate TT cannot be made without the mediating text, ITr could be considered a form of collaboration in which the work of the first translator enables the work of the second.⁹ As also discussed above, the mediating text may sometimes be created only to enable the translation into the ultimate TL (see also Dollerup 2000: 18–19; Witt 2017; Brodie 2018); in such cases, the mediating text has “no legitimate audience” (Dollerup 2000: 19), which raises the question: what is the role of the translator producing the mediating text—which does not have its own audience (beyond the translator producing the ultimate TT)—if not to collaborate in the process of ITr?

As for collaborative translation involving technology as one party, the post-editing of a translation produced using machine translation systems can be seen to constitute an act of collaborative translation between humans and machines (O’Brien 2011), and, sometimes, machine translations are produced only so that they can be further elaborated upon by a human. In the case of post-editing, the mediating text and the ultimate TT are in the same language, and, therefore, post-editing will count as collaborative *indirect* translations only if one accepts that intralingual translation can also constitute one act in the chain of ITr (as also discussed in the previous subchapter). Brodie (2018) argues that, in the context of producing theatrical plays in translation, the use of literal mediating translations in the same language as the ultimate TT should be understood as ITr. Similarly, using different terminology but discussing a similar phenomenon, Shultze (2014: 511) argues that what can be labeled an *interlinear translation* is a crucial type of mediating text (see also Witt 2017). In the world of theatre, as Brodie (2018: 340) discusses, these kinds of translations are sometimes more than just mediating texts, as they may include “substantial notes on linguistic, cultural and theatrical features.” For example, she mentions a 47-page translation that contains 227 footnotes (Brodie 2018: 343). In a similar vein, in Alvstad’s (2017; see also Dimitroulia 2010: 203) case study, experts

⁹ If we accept that all ITr is inherently collaborative in nature, then it might be redundant to make the collaborative aspect explicit in the definitions of ITr, as is the case with the definition introduced in the beginning of Chapter 2.

in the ultimate SL help translators (who have no or have a limited knowledge of the ultimate SL) understand linguistic and cultural aspects of the ultimate ST. It seems that the only difference between Brodie's and Alvstad's cases is that, in the first, the information is provided in a written form (in footnotes) along with the mediating ST, whereas, in the latter, the information is gained through discussions and may or may not be accompanied by the use of mediating text(s) (and possibly compilative translation practices as well, as discussed in the above subchapter). In any case, both seem to constitute a form of collaboration.

These examples make it clear that one reason why collaboration takes place (within the context of ITr) is that it provides a way to ensure that the translator understands, as fully as possible, the ST(s) they use. O'Brien (2011) finds that collaboration may be beneficial precisely because it can lead to a higher quality of translation (although, unfortunately, she does not explain what exactly she means by *quality*) as well as an enhancement of novice translators' skills. Within the context of ITr, collaboration can be seen as a strategy devised to minimize the number of deviations that translating indirectly has been claimed to cause (cf. Dollerup 2000: 23; Zilberdik 2004: 52), and, as deviations have been interpreted as a sign that ITrs are of lower quality than direct translation, collaboration can thus be seen to increase the quality of indirect translations. In addition, considering that prevailing attitudes towards ITr are negative, collaboration can also be used as a means to pre-empt criticism towards ITr (as discussed in PARATEXT). In either case, collaborative translation seems to constitute an integral part of ITr, and, along with compilative translation, it is one of the features of (indirect) translation that challenges the "myths of singularity" regarding translation.

3 Status, Origin, Features, and Norms

In this dissertation, I argue that ITr stands to gain from being studied separately yet simultaneously from the perspectives of *status*, *origin*, and *features*, as this will allow for a clearer picture of the breadth and width of the phenomenon. This tripartite approach comes from a model for descriptive translation studies proposed by Delabastita (2008). In addition, as it is important to understand why ITr takes place and why it takes the forms it does (cf. Pym 1998: 142), *culture-bound norms* will also be studied for contextualization. In the following subchapters, these four aspects—*status*, *origin*, and *features*, as well as the *culture-bound norms*—will be discussed in more detail in terms of their importance in the study of ITr.

While Toury (1995/2012) posits that assumed translations can be studied from the point of view of *system* (what can be), *norms* (what should be), and *performance* (what is), Delabastita (2008: 235; italics in the original) argues that, at the level of *system*, scholars need to make a distinction between three dimensions of discursive reality:

the *status* of discursive phenomena (what they are claimed or believed to be in a given cultural community), their *origin* (the real history of their genesis, as revealed by a diachronically oriented reconstruction) and their *features* (as revealed by a synchronic analysis, possibly involving comparisons).

Delabastita organizes the different levels and dimensions of the model in a table, where T1 (text 1) and T2 (text 2) “refer to discursive phenomena, but keeping an absolutely open mind as to what a ‘text’ can be and not considering the number two (T1, T2) as being restrictive” (Delabastita 2008: 237; asterisk and related text below the table are part of the original quote):

Table 4. Status, origin and features within the wider framework of system, norms and performance (Delabastita 2008: 236).

| | | | |
|---|---|---|--|
| Level of system: theoretical possibilities (“can be”) | For each translation problem or source text, it is possible to envisage a whole range of possible or theoretical solutions or translations: | | |
| | Status: T1 and T2 may or may not be regarded, presented, named... as “translations”. | Origin: T1 and T2 may or may not present certain genetic relationships of dependency. | Features: T1 and T2 may be analyzed and compared in many ways and be shown to share certain features or to show certain differences. |
| Level of norms: culture-bound constraints (“should be”) | Certain clusters of status-related claims, genetic relationships and features may harden into conventional patterns* that the members of a culture will have recourse to as the most adequate or even the only thinkable response to a certain communicative situation. | | |
| Level of performance: empirical discursive practice (“is”) | Such conventionalized forms are likely to be found with a significantly higher frequency in actual reality within the given social group. | | |

* Such patterns do not have strict borderlines; it appears more helpful to see them as a having a prototypical organization. For the sake of simplicity this is a point we are not enlarging on here (but see Delabastita 2003).

According to Delabastita (2008: 243), this model is presented not with the intention to “discuss how translation works in the real world but to suggest a conceptual tool able to make such a discussion more effective.” In other words, what this model is designed to do is to help appreciate that texts are

produced in a certain manner (features) and making certain uses of existing materials (origin), and a certain identity and degree of autonomy, importance, etc. are ascribed to them (status), and all of that is done by people and institutions in a given cultural context and social setting (Delabastita 2008: 245).

It is important to make the distinction between these three different aspects—status, origin, and features—because they may even contradict each other; there may be texts that are translations only by their status, only by their origin, or only by their features—or by a mixture of these. For example, let us consider pseudotranslation:

In terms of their status, pseudotranslations are presented and often perceived as translations, but in genetic terms they are at least for the greatest part original texts, while certain features may or may not be present in them to simulate the foreignness of the alleged original as well as a certain conventional type of translation (Delabastita 2008: 236).

Although Delabastita makes the distinction between status, origin, and features at the level of system (what *can be*), I see no reason why it would not also apply to the levels of norms (what *should be*) and performance (what *is*). In fact, in this study, the three perspectives—status, origin, and features—are actually observed at the level of performance, as the discussion is based on a case study of ITr rather than on attempting to envisage what ITr could be in theory (like is done, for example, by Assis Rosa et al. in Table 3).

3.1 Status of indirect translations

With *status*, Delabastita (2008) refers to the fact that texts can be regarded, presented, or labelled as novels, jokes, shopping lists, and so forth, or as translations or not translations. What is important here is that the status thus ascribed to a text does not necessarily reflect reality: as discussed above, a pseudotranslation may be presented and regarded as a translation even if it is not really a translation. Similarly, an ITr may be presented as a direct translation.

Delabastita (2008: 244) points out that the reasons for why the real status of texts may be left “undeclared” range from legal motivations to laziness and dishonesty. In the case of ITr, research suggests that indirectness is often hidden because the practice tends to be evaluated negatively (Assis Rosa et al. 2017; Marín-Lacarta 2017; but see Hung 2005: 12 for an example of the opposite in China, where ITr “was seen not in a negative light but as an indicator of China’s cultural superiority”). In other words, the reason why ITrs are not always labeled as such may be linked with the prevailing opinion climate: since indirectness garners negative connotations, publishers, for example, might decide to leave the audience under the false impression that they are dealing with a direct translation, which might lead to their more positive reception than if the translation was openly ITr. These opinions, in turn, can be linked to culture-bound norms (see Chapter 3.2.4).

Ascribing a status to a text is, according to Delabastita (2008: 236), a “very significant semiotic act,” because it may affect how the text is produced, used, and understood. In this light, the fact that ITrs are not labeled as indirect may be seen as a conscious attempt to influence their reception. Furthermore, the semantic *meanings* of the *labels* may also influence the perception of the receivers (cf. Delabastita 2008: 237–239). For example, the connotations that *second-hand translation* raise can be different from those evoked by *indirect translations*, as *second-hand* might bring to mind a retail space full of old furniture and worn clothes, whereas *indirect* might suggest that a longer and perhaps a more demanding route was chosen over a shortcut. Considering that ITr is already often seen in a negative light—as St. André (2020: 470) put it, “[i]f translation is considered a poor copy, it makes no sense to

discuss poor copies of poor copies”—it seem reasonable to choose the terminology of ITr carefully so as to avoid any (further) negative connotations.

From a research point of view, the untrustworthiness of the statuses given to (indirect) translations poses a problem: How can one study ITrs if one cannot even identify them because they are not always labeled as indirect? Or, in reverse, if one only studies translations that are openly labeled as indirect, can one claim to be drawing a full picture of the phenomenon, especially since previous research has given good reason to believe that there are many hidden ITrs out there? Research, of course, can be done to uncover the truth about the *origins* of texts; for example, a pseudotranslation may be discovered to be a non-translation (Delabastita 2008: 237). However, if that pseudotranslation had a paratext claiming it is a translation, then its *presented* status (as a translation) would not change (unless editorial changes are made to the paratext in the following editions) even if the way the text was *regarded* or *perceived* might change now that the audience knows it is not really a translation. In any case, *status* is something that is *ascribed* to texts and not an inherent part of their essence. Therefore, *status* needs to be separated from the *origins* and the *features* of texts. *Features* are, as the name suggests, something that the texts exhibit; they are something innate and therefore immutable, although they do depend on the *origin* a text has, such as whether it is a translation. *Origin* and *features* are discussed in more detail in the following subchapters.

Finally, before moving on to discussing *origins*, I want to briefly discuss how the concept of *status* can also be applied to the theoretical discourses on *text* within translation studies. As pointed out in the terminological overview in Chapter 2, two terms used in translation studies to label texts in the translation process, *source text* and *target text*, behave interestingly in the chain of ITr. Namely, as a result of the first act of translation in the chain of ITr, one text is categorized as a *source text* and another as a *target text*. Then, as a result of the second act of translation, the latter text, previously labeled the *target text*, is now categorized as a *source text*. At first sight, it might seem that the status of the text changes, but, actually, it is just ascribed an additional status, meaning that it is now *both* a source and a target text. This double role seems to break the “kind of exclusive, binary and unidirectional relationship between source text and target text” that the standard Western model of translation posits (Delabastita 2008: 239), thus demonstrating how studying the *status* of a text can be useful for making theoretical observations. However, it can be equally important to also study the *origins* of texts, as will be discussed next.

3.2 Origins of indirect translations

Because the *statuses* of texts that are announced, for example, on the title pages of books may give a simplified version of the truth or may even be untruthful, it may

be important to reconstruct the origin of texts or “the real history of their genesis” (Delabastita 2008: 235) in order to determine if the *statuses* actually match reality. In the context of ITr research, this is important: previous research suggests that there are many hidden ITrs, and this is the only way to expose their true identity. However, the process of retracing the origins of texts may require refuting the aforementioned standard view of translation as governed by an *exclusive, binary, and unidirectional* ST–TT relationship, because the reality is often more complicated than what this view supposes (see also Meylaerts 2006).

As examples of when *statuses* do not always reflect the true *origins* of texts, Delabastita (2008: 240) mentions ITr, compilative translation, and collaborative translation, which also go against *exclusivity* and/or *binarity*. As these three types of translation are discussed throughout this dissertation, they will not be addressed in detail here. Let us, however, note that ITr challenges the *binarity* of the ST–TT relationship by simultaneously attributing one text the status of ST and TT, as discussed above. Similarly, in compilative translation the translator uses more than one ST, which means that the attribute of source text does not belong *exclusively* to only one text, but there are several texts that may be regarded as the STs of one translation. In collaborative translation, the focus shifts from the texts to the translators: the translator is no longer working alone but instead the task of translating is understood to be divided among several parties, which challenges *exclusivity* in another way.

As for debunking the third element in the standard view of translation, *unidirectionality*, Delabastita (2008: 240) mentions that “the ‘translation’ of a passage often has a retroactive feedback effect on the ‘original’, causing the latter to be rewritten to reflect changes made in the ‘derived’ version;” this may happen, for example, when a document is being simultaneously drafted in many languages. Because this variable is otherwise not discussed in this study, let me further illustrate how a TT may influence its ST by using van Hulle’s (2015) study on Beckett and self-translation as an example. When Beckett self-translated his novel *L’innomable* (1953) from French into English (*The Unnameable*, 1958), he added a phrase to the end of the translation that did not appear in the French version. Later, when the book was republished in French, the phrase that had first been added (not translated, as it did not appear in the ST) in the English translation was now also included in the new French edition (naturally in translation from English into French), thus making what had originally been a *source text* turn (also) into a *target text*. In other words, translation is not always simply *unidirectional*, with the process including a ST that is used to arrive at a TT, but the TT may also cause changes to its ST, which means that the process can, at times, be *bidirectional*.

It is crucial not to confuse the *status* and the *origin* of translations. For example, it seems unlikely that the revised French version of Beckett’s novel with the added

phrase at the end be ascribed the *status* of translation, although the study of its *origins* reveals that the last phrase of the text has been translated. Conversely, a pseudotranslation can have the *status* of translation while not having the *origin* of translation. Similarly, research may show that, what was initially thought to be a *retranslation* of text X, is actually just a *translation* of text Y and, therefore, not a retranslation to begin with (Ivaska & Huuhtanen forthcoming). Or, a text that has been ascribed the *status* of *direct translation* may turn out to be an *indirect* and *compilative translation*, as is the case with Elvi Sinervo's Finnish translation of Nikos Kazantzakis's novel *Viimeinen kiusaus*, discussed in BIBLIO.

An essential element in uncovering the *origins* of translations is the ST. The concept of ST needs to be well-defined before the origins of translations—especially translations with untraditional STs, such as ITr and compilative translation—can be discussed with precision, at least if translations are understood to be texts for which “there is another text, in another language/culture, which has both chronological and logical priority over it” (Toury 2012: 29), where such “another text” is the ST. As discussed in Chapter 2, the chain of ITr consists of (at least) two acts of translation that have different STs, and the whole chain of ITr therefore includes more than one ST. Which one is the ST of the ITr (the ultimate TT): the first ST (the ultimate ST) or the second ST (the mediating text)—or both? Or, in general: what *is* the source text? Such theoretical considerations go beyond the scope of this study, but, as discussed in Chapter 2, I propose the use of the term “*de facto* ST” to bring some clarity to situations, like with ITr, in which the identity of the ST is perhaps not self-evident. The “*de facto* ST” is the other text in the other language that has both chronological and logical priority over the translation that is being examined. This leads to the conclusion that, when determining the origin of a translation, one needs to also uncover the identity of its *de facto* ST (see also Frei 2012). One approach to studying the provenience of texts is offered by genetic translation criticism, that is, the study of the stages through which texts come into being, which is discussed more in detail in Chapter 5.2. Before that, however, let us discuss *features* of texts, the examination of which can also give valuable clues to the origins of texts.

3.3 Features of indirect translations

Whatever the *status* and *origin* of a text—be it a translation or not or indirect, compilative, or collaborative translation—it will manifest *features* that can be observed, and, based on these observations, it may be possible to draw conclusions as to what type of text one is examining. Delabastita (2008: 241) suggests that the features specific to different types of texts can be teased out either via mapping the features of individual texts or through comparative analyses of, for example, translations and non-translations.

Some of the features that Delabastita (2008: 241) suggests could be studied have been shown in corpus-based translation studies to lend themselves quite easily to statistical analyses; these include features such as lexical density and variation, punctuation, and text length. For example, orthography permitting, it is easy to calculate the average number of words in the sentences a text contains. The number thus gained can be used to draw a conclusion on the specific text under study, or it can be compared to the average number of words in a sentence in another text to see whether the two texts are similar.

Other elements proposed by Delabastita—such as ideology, narrative technique, intention, and effect (Delabastita 2008: 241–242)—are not directly comparable but need to first be operationalized. For example, Hekkanen (2014: 55) wanted to see “whether direct and indirect translations differ in terms of how frequently some ST properties have been preserved in the TT,” and so she assessed

the preservation of ST sentence boundaries in the TT, which reflects the preservation of the ST’s rhythm; the preservation of ST main clause subjects in the TT, which reflects the preservation or change of agency; and the preservation of ST main clause onsets (Hekkanen 2014: 55).

However, Hekkanen does not explain how these variables have been operationalized. While the study of sentence boundaries could be done quite easily by assessing whether the (semantic) contents between punctuation marks are the same in both the ST and the TT, the study of clause subjects and especially that of main clause onsets is not as straightforward: are they based on semantics, the order and/or nature of the parts-of-speech, or something else? Similarly, one of the hypotheses posited regarding ITr is that translations performed indirectly are further removed from the ultimate ST than direct translations, but the question remains as to how one quantifies the distance between a TT and its ST.

In order to reach meaningful conclusions on the features of a *certain type* of text, it is, however, important to first ascertain whether the type of the text has been correctly identified (see also Vermeulen 2012). As mentioned several times before, ITrs tends to be hidden, so it seems to be of utmost importance that their *de facto* STs are correctly identified and thus their indirectness confirmed before one moves on to study their features: one needs to establish that a text is indeed an ITr before one can state that the features the text exhibits reflect the features of an ITr. To illustrate the perils of not carefully categorizing texts, let us examine the Europarl corpus (Koehn 2005), which contains verbatim reports of the speeches given at the European Parliament and their translations into the various EU languages. According to Cartoni and Meyer (2012: 2134), until 2003, “the translations were made directly from all languages into others,” whereas, from 2003 onwards, “all statements were

first translated into English and then into the 22 other target languages.” Using this information, the materials in the Europarl corpus can be divided into two subcorpora: transcriptions prior to 2003 form the subcorpus of direct translations and those from 2003 onwards the subcorpus of ITrs. However, Cartoni and Meyer (2012: 2134) themselves acknowledge that there may have been ITrs in the more “exotic language combinations” before 2003 as well. Considering this, one needs to ask: how reliable are the results obtained using the Europarl corpus if the (in-)directness of the individual translations have not been confirmed, but all translations are assigned to one subcorpus or another simply based on the year in which they were produced?

Another reason for why an analysis might yield inaccurate results is that there might be untranslated passages, such as loan words, within a text categorized as a translation, and, similarly, texts considered to be non-translated may contain translated passages, for example, in the form of translated quotations (Delabastita 2008: 244). Therefore, it might sometimes be necessary to uncover the origins of texts at a more detailed level. Finally, one needs to also consider the possibility that the *features* of a text may be purposefully designed to (mis)guide readers to form an idea of the origin of the text (Delabastita 2008: 239); for example, the layout might help the reader infer that they are reading a translation; the foreignizing translation strategy may be applied to underline the fact that the text is a translation; or a pseudotranslation can contain peculiar sentence structures designed to make the reader believe that the text they are reading is a translation. In sum, it seems wise to study the *origins* of texts instead of just trusting that the *status* ascribed to them reflects reality before studying their *features*. The methods for how the features of translations can be studied are further discussed in Chapter 5.3.

3.4 Culture-bound norms governing the production of indirect translations

According to Meylaerts (2008: 91),

[n]orms function as various types of sociocultural constraints on human behavior: they are shared values and ideas on how to act, think, translate etc. appropriately in a certain context and for a certain group of people.

The level of (culture-bound) norms is not included in Delabastita’s tripartite *level of systems* (consisting of status, origins, and features, as discussed above), but, together with the *level of performance*, it is part of his wider framework under discussion here. Elaborating on Toury’s (1995/2012) definition of *norms*, Delabastita (2008: 234) calls for a broad and flexible understanding of the concept, that is,

one that enables it to cover also what others might prefer to call “ideology”; one that allows for various degrees of stringency, explicitness and institutionalization; one that can account for conflicting norms and for clashes of loyalties; one that excludes neither the effect of individual agency nor the possibility of universals of translation; and so on.

In Delabastita’s model (2008: 234), the relationship between the levels of system, norms, and performance is described as presented in Table 5:

Table 5. The three levels of translational relationships that Toury’s norm concept entails (Delabastita 2008: 234).

| | |
|---|---|
| Level of system: theoretical possibilities (“can be”) | For each translation problem or source text, it is possible to envisage a whole range of possible or theoretical solutions or target texts. |
| Level of norms: culture-bound constraints (“should be”) | On the intermediate level of the norms, some of these possible relationships will be recommended or even required as being the only ones that can generate “genuine” translations, whereas others will be dismissed or even simply ignored. |
| Level of performance: empirical discursive practice (“is”) | We can then observe which relationships have actually materialized in a given cultural setting. By definition, these empirical relationships constitute a subset of the possible relationships; their degree of frequency in a given cultural situation is a crucial indication that certain norms have been at work. |

Contextualization is generally considered important in order to understand why something happens or is, because an act of translation that is “located in space and time [...] is bound to be misleading and result in shaky or wrong accounts” (Toury 2012: 19n2), and Pym (1998: 142) suggests that it is the analysis of norms that can help understand “how certain things happened as they did.” As for ITr, Toury (1995: 130) suggests that the observation of norms could bring about answers to questions like

is indirect translation permitted at all? In translating from what source languages/text types/periods (etc.) is it permitted/prohibited/tolerated/preferred? What are the permitted/prohibited/tolerated/preferred mediating languages? Is there a tendency/obligation to mark a translated work as having been mediated, or is this fact ignored/camouflaged/denied?

In other words, the study of norms can help gain an understanding of why ITr occurs (or does not occur) and why it takes the forms it does. Similarly, norms may explain what statuses are (not) ascribed to ITrs: for example, it seems understandable that

ITrs tend to be hidden if indirectness is not tolerated. Currently, intolerance seems to be prevailing, as can be inferred from some of the guidelines for best translation practices; for example, the UNESCO *Recommendation on the Legal Protection of Translators and Translations and the Practical Means to Improve the Status of Translators* (1976) states that “as a general rule, a translation should be made from the original work, recourse being had to retranslation only where absolutely necessary,”¹⁰ where retranslation presumably refers to ITr. Similarly, the Finnish Literature Exchange, FILI, has a translation grant program to promote the translation of Finnish literature, and one of their principles for awarding a grant is that “the work is translated from the original language in which it was published” and exceptions, such as “translating works via an intermediary language, may only be made when there are very special reasons for doing so”¹¹ (see also Alvstad 2017: 151 for similar situations in Denmark, Norway, and Sweden). Norms may also explain some of the ways in which ITrs take shape, that is, what their *origins* look like: in PARATEXT, compilative and collaborative translation are found to be two strategies that translators may use to respond in advance to the negative reactions to the ITrs they produce.

Furthermore, one could argue that there are also norms governing the choice of research topics, and the norms affecting research may be influenced by and/or influence the norms governing practice. Looking at earlier research on ITr, for example, it seems that much of it focused on the negative aspects of ITr, such as showing that it “results in a lesser degree of precision and an increasing number of deviations” (Edström 1991: 12; see also Radó 1975: 51; Ringmar 1998; Dollerup 2000: 23).¹² Some have even hoped that the practice would become less common (Jianzhong 2003: 199), and St. André (2009: 230) observes that the prevailing opinion climate suggests that studying ITr “will add nothing to the total sum of human knowledge.”¹³ Such negative attitudes found in the research community can transfer into the world of practice through teaching; for example, in contemporary Finland, publishers with a university degree in translation studies shy away from

¹⁰ V 14 (c). Available at: http://portal.unesco.org/en/ev.php-URL_ID=13089&URL_DO=DO_TOPIC&URL_SECTION=201.html [accessed 17 March 2020].

¹¹ Available at: <https://www.finlit.fi/fili/tuet/suomen-ruotsin-ja-saamenkielinen-kauno-ja-tietokirjallisuus-muille-kielille/> [accessed 17 March 2020].

¹² More recently, hypothesizing what happens in the chain of ITr, Hadley (2017: 183) proposed that, because of the *concatenation effect*, “indirect translations exhibit a proclivity towards omitting cultural elements particular to their source cultures, and also towards downplaying the foreign origins of their source texts,” therefore moving the ITr further away from the ultimate ST than a direct translation of the same ST would.

¹³ The same formulation can also be found in the updated third edition of the *Routledge Handbook of Translation Studies*, published in 2020 (see St. James 2020: 471).

commissioning and publishing ITrs more actively than publishers who have not studied translation (Niiranen 2016).

In sum, an understanding of *culture-bound norms* helps contextualize what is being observed when studying the *status*, *origin*, and *features* of translations. Norms may influence what *status* translations are ascribed—even to the degree that they may be assigned labels that do not reflect reality. Similarly, norms may affect the translators' choice of translation strategies, thus shaping what kinds of *origins* the translations have, which, in turn, may reflect on the *features* the translations exhibit. Especially in historical contexts, such as in the present study, norms can be inferred from paratexts, as will be discussed in Chapter 5.4.

4 Materials

Being a mixed-methods study, the materials used in this dissertation are of a mixed nature. The main body of materials consists of 22 novels of Modern Greek prose translated into Finnish between 1952 and 2004 and their paratexts. Where relevant, the paratextual analysis is further enriched with translator bios, and, in CORPUS, a corpus of translated and non-translated Finnish prose was compiled. The nature and choice of the materials are explained in more detail in the following subchapters.

4.1 Novels

Information on the Finnish translations of Modern Greek prose was searched in bibliographies. The first search in the electronic database Fennica, the Finnish National Bibliography, suggested that there are several ITrs in this language combination: the list of publications retrieved with the keyword search “gre” as the “original language” contained both indirect and compilative translations. In other words, the features of the translations from Modern Greek into Finnish fulfilled the initial criteria set for this study: to find a language pair in which there are ITrs and preferably also compilative translations.

The list of publications the keyword search yielded also contained materials that fall beyond the scope of this study. For example, religious writing, children’s picture books, anthologies, poetry, and tourist guides—as well as some Ancient Greek works—were excluded to narrow down the case study to only include novels. The type of publication was narrowed down to *book*, thus excluding, for example, audio recordings. As for the timeframe of this study, it was easy to decide upon which year the observed period would end: the last prose translation made from Modern Greek into Finnish was published in 2004. The first year to be included in this study, however, could have also been 1886, as three translations were published between 1886 and 1909,¹⁴ but, due to the temporal distance to the rest of the translations,

¹⁴ The translations are *Lukis Laras: kertomus Kreikan vapaussodan aioilta* (1886) by Demetrius Vikelas, translated by K. F. (possibly Kaarlo Forsman); *Kertoelmia Kreikanmaalta* (1894) by Vikelas et al., translated by K. F.; and *Smaragda: kreikkalainen rakkaustarina* (1909) by A. R. Rangabé, translated by Kaarlo Uskela.

which start to appear on a more regular basis only from 1952 onwards (see Figure 1), being so large (half a century), I decided to exclude the three earliest translations from the case study.

The list of the remaining publications was compared against the information found in the Archive of Greek Books in Translation database on the website of the National Book Centre of Greece (EKEBI 2019), the information in Granqvist’s (2012) article on the Finnish translations of Greek literature, and the list *Kreikkalainen kirjallisuus Suomessa* (‘Greek literature in Finland’) compiled by the Finnish Institute at Athens (FIA 2019). The limited number of books made the study feasible, as it is possible to study all the 22 novels at least in some detail. Another aspect that made this particular case study feasible was that there are paratexts for some of the translations, as will be discussed next.

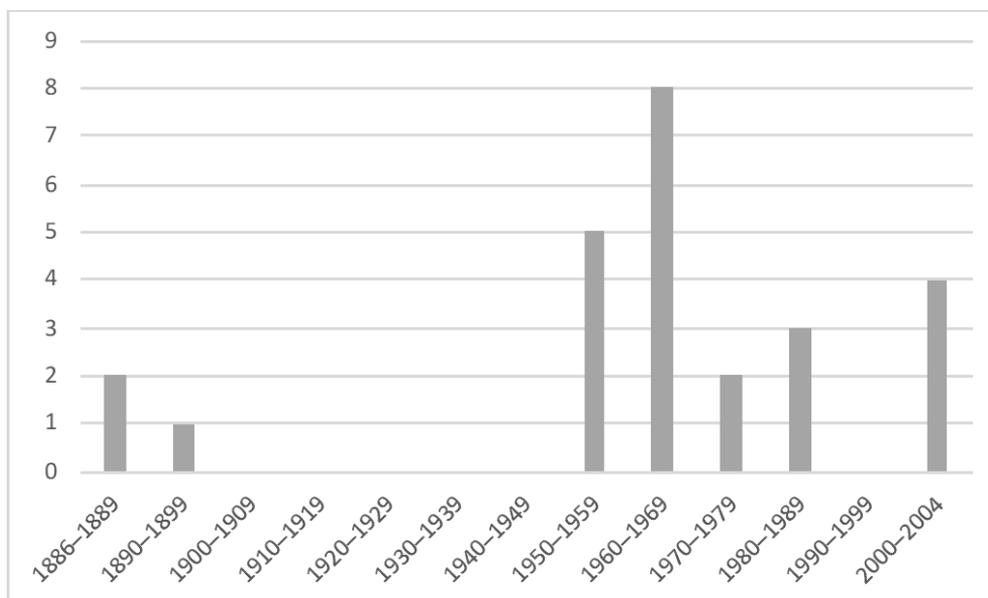


Figure 1. The distribution of the Finnish translations of Modern Greek prose over time.

Table 6. The 22 novels included in the study.

| AUTHOR (FINNISH AND GREEK SPELLING) | FINNISH TITLE, PUBLISHER, AND YEAR OF PUBLICATION | TRANSLATOR(S) | GREEK TITLE AND YEAR OF PUBLICATION |
|---|--|---|---|
| Assimacopoulos, Kostas (Ασημακόπουλος, Κώστας) | Sarastus (Kirjayhtymä, 1980) | Raittila, Anna-Maija | Η γενιά των αιχμαλώτων (1971) |
| Doxiadis, Apostolos (Δοξιάδης, Απόστολος) | Petros-setä ja Goldbachin hypoteesi (Like, 2004) | Tanninen, Reija | Ο θεός Πέτρος και η Εικασία του Γκόλντμπαχ (1992) |
| Jordanidu, Maria (Ιορδανίδου, Μαρία) | Kultainen sarvi: kreikkalaisen naisen tarina (Otava, 1985) | Vatanen-Batsis, Leena | Λωξάντρα (1962) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Ikuinen vaellus: romaani (WSOY, 1952) | Tervonen, Juho | Ο Χριστός Ξανασταυρώνεται (1948) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Kerro minulle, Zorbas (Tammi, 1954) | Roos, Vappu | Βίος και πολιτεία του Αλέξη Ζορμπά (1946) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Pyhä köyhyys: romaani Fransiskus Assisilaisen elämästä (Tammi, 1961) | Peromies, Aarno & Pentti Saarikoski ¹⁵ | Ο Φτωχούλης του Θεού (1953) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Tilinteko El Grecolle (Tammi, 1966) | Peromies, Aarno | Αναφορά στον Γκρέκο (1957) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Vapaus tai kuolema (Tammi, 1955) | Sinervo, Elvi | Ο Καπετάν Μιχάλης (1950) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Veljesviha (Tammi, 1967) | Villa, Kyllikki | Οι Αδερφοφάδες (1955) |
| Kazantzakis, Niko (Καζαντζάκης, Νίκος) | Viimeinen kiusaus (Tammi, 1957) | Sinervo, Elvi | Ο Τελευταίος Πειρασμός (1951) |
| Myrivilis, Stratis (Μυριβήλης, Στράτης) | Kaikkeinpyhin Merenneitsyt (WSOY, 1958) | Polva, Johannes | Η Παναγιά η Γοργόνα (1948) |
| Papathanassopoulou, Maira (Παπαθανασοπούλου, Μάιρα) | Petos kreikkalaiseen tapaan (WSOY, 2000) | Lakopoulos, Kirsti | Ο Ιούδας φιλούσε υπέροχα (1998) |
| Prevelakis, Pandelis (Πρεβελάκης, Παντελής) | Ikuinen aurinko (WSOY, 1963) | Villa, Kyllikki | Ο ήλιος του θανάτου (1959) |

¹⁵ According to title page information, Saarikoski translated the passages with an Italian ST (“Italiankielisen alkutekstin mukaiset kohdat ‘Laulusta luoduille’ suomentanut Pentti Saarikoski”).

| AUTHOR (FINNISH AND GREEK SPELLING) | FINNISH TITLE, PUBLISHER, AND YEAR OF PUBLICATION | TRANSLATOR(S) | GREEK TITLE AND YEAR OF PUBLICATION |
|---|--|--------------------------------|---|
| Russu, Nikol (Ρούσου, Νικόλ) | Sano Morfiinille, et mä etin sen vielä (Kääntöpiiri, 2000) | Tanninen, Reija | Πες στη Μορφίνη ακόμα την ψάχνω (1996) |
| Samarakis, Antonis (Σαμαράκης, Αντώνης) | Erehdys (Kirjayhtymä, 1982) | Kannosto, Matti & Jorma Kapari | Το λάθος (1965) |
| Staikos, Andreas (Στάικος, Ανδρέας) | Herkullisia suhteita (Tammi, 2000) | Suominen, Marja | Επικίνδυνες μαγειρικές (1997) |
| Vassilikos, Vassilis (Βασιλικός, Βασίλης) | Lehti, Kaivo, Enkeli: Trilogia (Versum, 1967) | Miikkulainen, Matti | Το φύλλο. Το πηγάδι. Τ' αγγέλιασμα (1961) |
| Vassilikos, Vassilis (Βασιλικός, Βασίλης) | Valokuvat (Kirjayhtymä, 1972) | Kaskimies, Heikki | Οι φωτογραφίες (1964) |
| Vassilikos, Vassilis (Βασιλικός, Βασίλης) | Z (Versum, 1968) | Kaskimies, Heikki | Z (1966) |
| Venezis, Ilias (Βενέζης, Ηλίας) | Aiolian maa: romaani (WSOY, 1960) | Polva, Johannes | Αιολική Γη (1943) |
| Zeï, Alki (Ζέη, Άλκη) | Tämä on sota, Petros (WSOY, 1973) | Makkonen, Marikki | Ο μεγάλος περίπατος του Πέτρου (1971) |
| Zeï, Alki (Ζέη, Άλκη) | Villikissa katsoo lasin takaa (WS, 1969) | Makkonen, Marikki | Το καπλάνι της βιτρίνας (1963) |

4.2 Paratexts

Because a translated text does not necessarily have any features that reveal whether the text in question is indeed a translation—save for maybe statistical features, as discussed in CORPUS—*paratexts* can offer valuable clues to help clarify whether a text is a translation or not, and, if it is, how it was translated, by whom, from what language(s), and so on. For Genette (1991: 261), a *paratext* is “the means by which a text makes a book of itself and proposes itself as such to its readers, and more generally to the public.” Building on Genette’s work, Batchelor (2018: 12) defines a *paratext* as follows:

The paratext consists of any element which conveys comment on the text, or presents the text to readers, or influences how the text is received. Paratextual elements may or may not be manifested materially; where they are, that manifestation may be physically attached to the text (peritext) or may be separate from it (epitext). Any material physically attached to the text by definition conveys comment on the text, or presents the text to readers, or influences how a text is received. A peritext is therefore by definition paratextual. Other

elements constitute part of a text's paratext only insofar as they achieve one of the functions listed above, i.e. convey comment on the text, present the text to readers, or influence how a text is received.

The division into *peritexts*—texts located within the same physical volume as the text to which they refer—and *epitexts*—texts located outside the physical space of their reference text—was already done by Genette (1991: 263–264). For him, *peritexts* include titles, prefaces, titles of chapters, and certain notes, for example, whereas *epitexts* include interviews, conversations, correspondences, private journals, and so forth.

In the present study, the types of paratexts analyzed include: bibliographical metadata derived from Fennica (and complemented with information from EKEBI 2019, Granqvist 2012 and FIA 2019); information on the title and copyright pages of the (first editions) of the 22 novels included in the study; and documents—especially correspondence—found in translators', authors' and publishers' archives. The last category remains quite open, as translators' and authors' archives can contain a wide range of different materials—from manuscripts and correspondence to photographs and newspaper clippings by and about them.

Translator's archives were studied in the collections of the National Archives of Finland (archives of translators Aarno Peromies, Anna-Maija Raittila, Pentti Saarikoski and Juho Tervonen in the archives of the publishing house WSOY), the Finnish Literature Society Archives (materials related to Peromies and Kyllikki Villa), and the People's Archives (for translator Elvi Sinervo's papers).¹⁶ In addition, having found evidence that Kyllikki Villa had corresponded with the author Pandelis Prevelakis as well as with Eleni Kazantzakis, the widow of author Nikos Kazantzakis, Prevelakis's correspondence with his translators was studied at the University of Crete Library, and Eleni Kazantzakis' correspondence with Villa was looked up at the Nikos Kazantzakis museum.

¹⁶ No archives were located for the translators Matti Kannosto, Jorma Kapari, Heikki Kaskimies, Kirsti Lakopoulos, Marikki Makkonen, Matti Miikkulainen, Johannes Polva, Vappu Roos, Marja Suominen, Reija Tanninen, and Leena Vatanen-Batis. As for the publishing houses, no archives of Kääntöpiiri, Kirjayhtymä, Like, and Versum were located. Otava's Information Service Manager communicated by email (15 June 2015) that their archives contain no material related to the Finnish translations from Modern Greek that the publishing house has published. Finally, at the time of consultation, the archives of Tammi had recently been relocated and could therefore not be accessed (email from the Director of Literature, 17 June 2015).

4.3 Other materials

Besides the novels themselves and their paratexts, a corpus of translated and non-translated Finnish and translator bios were also used as research material in this study; the corpus served to study the *features* of translated, non-translated, and indirectly translated texts, whereas the translator bios were used to contextualize the translations and identify clues related to their *origins*.

The material in the corpus came from various sources. Part of it came from two existing corpora, the Corpus of Translated Finnish (CTF) (Mauranen 2004) and Intercorp (Čermák & Rosen 2012). Further material, namely Finnish translations made from SLs other than English, were solicited directly from translators, and direct and indirect Finnish translations from Modern Greek were collected and digitized. The ITr and the Gr–Fi subcorpora include novels that form the core of this dissertation (listed in Table 6), but, due to the limited number of direct translations from Modern Greek into Finnish, one collection of translated short stories was also included in the Gr–Fi subcorpus (which, for brevity, is referred to as one text in Table 7, although it includes texts by several authors that have been translated by various translators). The number of texts and their provenance are detailed in Table 7 below.

Table 7. The number of texts in the corpus according to their provenance and language variant (Ivaska 2019: 128).

| LANGUAGE VARIANT SUBCORPUS | TEXTS FROM CTF | TEXTS FROM INTERCORP | SOLICITED TEXTS | SCANNED TEXTS | TOTAL |
|----------------------------|----------------|----------------------|-----------------|---------------|-------|
| DE–FI | 2 | 1 | 3 | 0 | 6 |
| EN–FI | 20 | 16 | 0 | 0 | 36 |
| FI–FI | 27 | 25 | 0 | 0 | 52 |
| FR–FI | 2 | 1 | 4 | 0 | 7 |
| GR–FI | 0 | 0 | 0 | 7 | 7 |
| SV–FI | 1 | 3 | 10 | 0 | 14 |
| ITR | 0 | 0 | 0 | 13 | 13 |
| TOTAL | 52 | 46 | 17 | 20 | 135 |

Translator bios were mostly found in *Suomennoskirjallisuuden historia 1–2* ('The History of literary translation into Finnish', 2007; eds. Riikonen et al.), but not all of the translators could be found in these volumes. Additional information on the translators' lives, and especially their language skills, was therefore collected from Pääskynen's (2015) account on Greek literature in Finland as well as from

sources—mostly newspaper articles and Wikipedia pages—obtained through Google searches done with the names of the translators. Similarly, searches in the Fennica database with the names of the translators were performed to see what they had translated and from which languages (for more detail on the biographical sources, see BIBLIO).

5 Methods

The methodologies used in this mixed-methods research on ITr included triangulating biographical metadata and other paratextual material; genetic translation criticism and textual criticism; corpus-based translation studies; and paratextual research on culture-bound norms. Below, I will discuss how these methods can be used to study the status, origin, and features of ITrs as well as the culture-bound norms governing their production. The last subchapter evidences how the mixed-methods approach not only allows for the study of ITr from different angles but also continues prompting new research avenues, and although the results of this PhD research are presented as four independent studies published as separate articles, they evolved partly parallelly and feed into each other, as findings using one type of method inspired the use of other methods. A very brief overview of the methods used in each article was presented in Chapter 1.3, and more detailed descriptions on the application of the methods can be found in each article, whereas the following subchapters focus on making more general methodological observations regarding the methods used in this study.

5.1 Charting the status of indirect translations: Triangulating bibliographical metadata and other paratextual evidence

Bibliographical metadata offers a great resource for charting the *status* of texts, that is, what texts are regarded as, presented as, or named, for example. *Bibliographies* are here understood as lists of books (Laine 2018: 18) and *metadata* as data on the books listed in a bibliography; metadata can include information such as the names of the book, author, and translator and the SL of a translation (Gartner 2016: 1–7). Here, bibliographical metadata is understood to be a type of paratext (see, e.g., Veros 2015). Bibliographical metadata can be used in qualitative and quantitative studies; for example, it can offer information on what kinds of translations have been published during a certain time period or it can be used to map different trends, such as whether the number of ITrs increases or decreases with time.

The most obvious advantage of using bibliographical rather than any other kind of paratextual information to determine the statuses of texts is that bibliographies

represent a concerted effort to organize and catalogue data on books. Therefore, a search in a digital bibliographical database can, in a matter of moments, produce information that would otherwise need to be collected manually from the title pages of the physical books or other paratextual sources. For example, Fennica, the Finnish National Bibliography database, is a great resource to look up metadata on Finnish translations. Containing over a million records on publications in Finland since 1488, Fennica gives an accurate picture of what has been published throughout the years, as, since 1707, different laws have dictated that copies of everything put out in Finland need to be deposited in the Finnish National Library, and these items are also listed in the National Bibliography (Therman 2007).

One of the drawbacks of using bibliographical metadata is that its reliability is hampered by inaccurate entries, collection biases, and even missing information (Lahti et al. 2019: 6; see also Poupaud et al. 2009; Ivaska 2016; Marín-Lacarta 2017: 142). Some research, nevertheless, departs from the idea that bibliographical metadata is accurate enough to “construct a general picture of the translation history” (Zhou & Sun 2017: 116). When working with special cases, such as ITrs, bibliographical metadata may be too inaccurate; for example, the metadata in Fennica regarding the SLs of translations is not always accurate for ITrs (see BIBLIO). Having noticed this, Assis Rosa (2012), Marín-Lacarta (2017), and Paloposki (2018) point out the importance of checking bibliographical metadata from various sources, as the triangulation of different bibliographies and other paratextual materials that contain information on the SLs of translations, for example, can help reveal and adjust inconsistencies, errors, and lacunas in the metadata.

Another issue in using bibliographical metadata to study translation is that metadata formats do not necessarily support the insertion—and thus also the retrieval—of some of the information regarding translation. For example, the metadata format may lack a field where the information on the mediating language of an ITr can be inserted (see BIBLIO). Similarly, there might be no box that can be ticked to indicate that the record concerns a retranslation (see Paloposki 2018: 25). If retractions and ITrs are not explicitly marked as such in bibliographies, can one do research on how many retractions or ITrs there are using bibliographical metadata as their research material?

Part of the reason why bibliographical metadata does not always reflect reality seems to be that bibliographies tell what *status* texts have been ascribed rather than what they really are: as also discussed in BIBLIO, the metadata on translations' SLs seems to come directly from the title and/or copyright pages of the books, and, as discussed earlier, that information may be in conflict with the *origins* and/or *features* of the text. Therefore, it seems that metadata is readily usable for research purposes if the intention is to study the *statuses* of texts but not if one wants to make

conclusions pertaining to their *origins*, for example. Therefore, it may be necessary to also study the *origins* and *features* of texts if one wants to uncover what kind of text one is really examining. The methods for studying *origins* and *features* are discussed in the following chapters.

5.2 Uncovering the origins of indirect translations: Genetic translation criticism and textual criticism

Genetic (translation) criticism and textual criticism can help uncover the *origins* of translations. These two fields of scholarship are closely related, yet they are considered independent. They both study the origins and evolution of texts, making evident the fact that texts are not stable but instead keep on changing. However, the two fields approach the evolution of texts from different angles and with different objectives. Schematically, genetic criticism is interested in the stages *prior* to a text's publication and moves from earlier to later versions to analyze the processes through which texts take shape. In textual criticism, in turn, the focus of analysis is on how texts have changed *after* their publication and on how the various versions of a text can provide clues as to the previous stages in the text's evolution, thus going backwards in time (van Hulle 2015). The former focuses more on the creative changes and seeks to “unfinish that which seemed to be finished, to destabilize textual authority by submitting a text to its multiple witnesses and incarnations” (Cordingley & Montini 2015: 15). The latter, in turn, focuses on the changes created in the transmission of the text (Ferrer 2016: 57), and the goal is often to “establish the text (by eliminating its variants)” (Ferrer 2016: 58). Or, as Daniel Ferrer (2016: 58) put it, “textual criticism is a science of repetition and genetic criticism a science of invention.” Next, I will discuss both in more detail, starting with genetic (translation) criticism and moving then to textual criticism.

Genetic translation studies analyzes “the practices of the working translator and the evolution, or genesis, of the translated text by studying translators' manuscripts, drafts and other working documents” (Cordingley & Montini 2015: 1). Inspired by genetic criticism, which maintains that texts evolve before and after their publication (Cordingley & Montini 2015: 2), genetic translation studies offer insight into the processes through which translations take shape (Cordingley & Montini 2015: 6). The focus of the analysis, however, is not on the translator's cognitive processes but rather on the textual evidence produced during the processes of translation (Cordingley & Montini 2015: 1; see also Ivaska et al. 2020).

Methodologically, genetic translation studies relies on analyzing *avant-textes*. *Avant-textes* can be divided into *exogenetic* material, that is “sources of the work (notes, articles, images and books)” (Cordingley and Montini 2015: 2), and

endogenetic texts, which are “produced during the text’s composition (manuscripts, drafts, corrected page proofs)” (Cordingley & Montini 2015: 2), the comparison of which may lead to the discovery of what changes took place at which points during the genesis of the text. In translation studies, exogenetic materials, such as dictionaries and reference works, are examined when studying *the translator’s desk* (Frank 1992: 371; see also Kujamäki 1998: 285; Martin 2018: 236), whereas endogenetic materials, such as translation drafts, can be found in translators’ archives (Munday 2013, 2014) and have been used, for example, to identify the constraints under which translators work (Toury 2012: 227). The analysis of these kinds of materials offers a “methodology with which to gain a window upon the writer’s workshop” (Cordingley & Montini 2015: 2) and may result in gaining “potentially unrivalled insights into translator decision-making” (Munday 2013: 125). For example, they may reveal that translators use different strategies in different parts of the text or at different stages of the translation process (Cordingley & Montini 2015: 4), aspects which might remain unnoticed if one only analyzed one version of the text. Also, they may reveal the constraints and aids that influence translators’ work or whether elements of collaboration are present in the translation process (Cordingley & Montini 2015: 9–10).

The largest obstacle for genetic translation studies—or for the study of translator archives more in general—is the paucity of materials (cf. Munday 2013; Cordingley & Montini 2015). Cordingley (2020: 210), however, suggests that paratexts, such as correspondence, can be studied in the place of or used to complement information found in *avant-textes* when trying to find descriptions of the translation process. Similarly, archival material can be used to construct microhistories of translations (Munday 2014), which can then be used to complement genetic translation criticism and vice versa (Cordingley 2020: 212). Currently, digital text production is both a challenge and an opportunity for genetic studies, as the tendency and capacity to save different versions of texts has drastically changed (Cordingley & Montini 2015: 8), and while key-logging techniques can be used to gain new insights into even the smallest changes made in a digitally produced text, different draft versions of texts might not be available like they were before texts became electronic.

In textual criticism, then, the aim “is to trace the history of texts and to establish (i.e., to edit) text according to certain principles and using certain methods, which have varied from period to period of history and even within periods” (Abbott & Williams 2009: 12). This is done through the comparative analysis of multiple versions of the text (McGann 1991: 50; Laine 2018: 9), with the aim of identifying differences between the various versions (*resensio*), identifying which versions best represent the desired earlier version of the text (*examinatio*), and removing the errors (*emendatio*) that crept in when the text was copied and/or republished (Hallamaa et al. 2010: s.v. *kriittinen editio, resensio, eksaminaatio, emendaatio*). Textual criticism

is often performed with texts for which the original forms have been lost, such as texts from Classical Greek and Roman times.¹⁷

The process of comparison and emending can depart from different perspectives. Generally, the analysis can be primarily based either on the documentary evidence or subjective judgement of the critic (Abbott & Williams 2009: 13; see also Greetham 1994: 352), and scholars may disagree as to which text should be used as the basis of the emendation. The editing of a text can be aided through the observation of some of the more technical aspects, such as the physical appearance of the various editions or the lexical choices, which can help determine the publication date and, therefore, the temporal order of the different versions (Abbott & Williams 2009: 12–13).

The systematic comparison of different versions of a text, which constitutes a main method used in textual criticism, can also be used to trace the sources of texts and translations (Laine 2018: 19); for example, Itkonen-Kaila (1997) discovered the six STs and four SLs of Agricola's Finnish translation of the *New Testament* using methods of textual criticism. In practice, textual comparison can be based on identifying differences and similarities between the compared text versions, for example, by examining the vocabulary and omissions (Solberg 2016), which then helps understand how the texts relate to each other. However, textual comparison is often time-consuming (Crisafulli 1999; Fernández Muñoz 2016), and, despite much effort, it may prove futile (Dedner 2012: 125–126), especially if there is no prior knowledge of the possible ST(s) of the translation or if the ST the translator had at their disposal was a unique copy, which subsequently cannot be located by scholars (Emmerich 2017: 6). Despite these complications and limitations, textual comparison may be the most reliable—or even the only—way to identify ITrs and their sources, especially considering the unreliability of bibliographic and other paratextual information (cf. Boulogne 2015: 194; Assis Rosa et al. 2017: 124).

Besides using methods of textual criticism to trace the sources of translations, these methods can also function as models for both translators in their translation work and for scholars in theorizing translation processes. As for translators, they may use the methods of textual criticism to establish a ST for their translation (Shengyu 2018), the process of which can be seen to constitute a step in compilative translation (see GENETIC). In such cases, the original is not necessarily lost, but it

¹⁷ Today, one can read texts by ancient authors like Homer and Sappho due to the fact that their texts transitioned from oral to manuscript to print culture; this, however, means that the texts as one reads them today have passed through many hands. Cordingley and Frigau Manning (2017: 5) suggest that this can be seen as an element of authorial collaboration. Collaboration also takes place in the context of indirect translation, as discussed in Chapter 2.2.2.

may be unreachable for some other reason, such as insufficient or lacking language skills. Translation scholars, in turn, may gain a better understanding of the working practices of translators by comparing their work to that of textual scholars (Ivaska 2013; see also Frank 1992: 369; Lönnroth & Siponkoski 2017: 157); this kind of comparison can be supplemented with translators' accounts of their working processes, found in paratexts and archives. The biggest difference between “pure” textual criticism and textual criticism in translation studies seems to be that, in the former, the versions that are compared are usually all in the same language, while, in the case of translation studies, several languages may naturally be involved.

5.3 Working out the features of indirect translations: Corpus-based translation studies

While methodologies adopted from genetic translation criticism and textual criticism can help understand the *origins* of translations and their relationships to other texts, corpus-based translation studies can help in forming an idea of the *features* of (indirect) translations. In this dissertation, corpus techniques are used in CORPUS in the quest for a method to identify ITRs and their SLs.

The defining element of corpus-based translation studies—as the name suggests—is that, as a research material, one uses a corpus, that is, a “collection of authentic texts held in electronic form and assembled according to specific design criteria” (Laviosa 2010: 80). Using electronic corpus query tools, corpora can be analyzed to either gauge general language use or identify the features of a specific type of language (Bernardini & Kenny 2020: 110). Corpora can be mono-, bi- or multilingual. Bi- and multilingual corpora can be divided into subcorpora that represent different types of language, such as translated and non-translated language. As for translation-related corpora, they can be *parallel*, that is, containing “translated texts aligned to their source texts” (Bernardini 2011: 2), or *comparable*, in which case they contain, for example, novels translated into Finnish and a set of comparable non-translated novels originally written in Finnish (e.g., Mauranen 2004; see also Bernardini & Kenny 2020: 111). Depending on what elements are actually put under study, the texts may be annotated: for example, contextual, structural, or linguistic features may be annotated so that these elements, rather than the sequences of characters that make up the text, can be subjected to analyses (Bernardini & Kenny 2020: 111).

According to one view, there are universal features that all translations share. Baker (1993: 243) calls these *translation universals* and defines them as the “features which typically occur in translated text rather than original utterances and which are not the result of interference from specific linguistic systems.” In other words, the theory of translation universals focuses on pinpointing differences between

translated and non-translated language by studying comparable (sub)corpora (Baroni & Bernardini, 2006; Avner et al. 2016).

Corpus-based translation studies can also focus on language-(pair-)specific features. For example, Toury's (1995/2012) *Law of Interference* suggests that translated language contains traces of the SL. As Mauranen (2004: 66) points out, Toury's *interference* could be seen as "contradicting universality, as in Baker's definition, or alternatively a basic manifestation of universality;" Mauranen (2004: 79) herself finds it "best conceptualised as one of the universal tendencies, on a high level of abstraction, precisely on account of predictably taking place in each language pair involved in translation." The traces of the SL carried over to the TL due to interference are usually linguistically defined features, such as "sentence length and readability scores together with n-gram features such as the frequency of sequences of POS tags and closed-class words (Lynch and Vogel 2012: 776). These features, once identified, can be applied using machine-learning techniques to uncover whether a text is a translation and what its SL is (van Halteren 2008; Koppel & Ordan 2011; Lynch & Vogel 2012; Islam & Hoenen 2013). According to a study by Baroni and Bernardini (2006), computers are better at identifying the SLs of translations than humans, which justifies the use of computational methods to this end.

Similarly, comparable corpora can be used to study the features of indirectly translated language vis-à-vis directly translated language and non-translated language, although such studies are, to date, few. Rabinovich et al. (2017: 536) found that the interference carrying over from the ultimate SL is detectable in ITrs but not as strongly as the interference of the ultimate SL is observable in the mediating text. As discussed in Chapter 3.2.3, Hekkanen (2014) compared quantitative features of ITrs and direct translations and concluded that "indirect translation[s] may result in [TTs] very similar to [what] direct translations [would]."

In sum, corpus studies can help elucidate if and how the *features* of ITrs are (statistically) different from those of direct translations and/or non-translations. Once the features specific to ITrs have been identified, the results could be applied to develop machine-learning techniques to identify ITrs. This could prove to be a breakthrough in the study of ITr, as identifying which translations have been done indirectly seems to be one of the major obstacles that currently hinders large-scale studies on the different aspects of ITr.

5.4 Mapping culture-bound norms governing indirect translation: Paratextual research

As discussed in Chapter 4.2, paratexts are texts about the text itself or those surrounding it. Due to their nature, paratexts constitute a great resource for

understanding, through the accounts of various parties, the *culture-bound norms* that govern the production of translations. For this reason, paratexts are studied in PARATEXT. In addition, paratexts may include descriptions of translation processes; in BIBLIO and GENETIC, they are studied in order to gain a better understanding of the *status* and *origins* of the translations, which, in turn, feed into the study of *features* in CORPUS. In other words, paratexts are a valuable source for descriptive translation studies and the study of ITr, as they may contain many kinds of information (see also Marín-Lacarta 2017: 137–138).

As a concept stemming from literary studies, paratexts are often understood as “the thresholds through which receivers come to a text” (Batchelor 2018: 180); in other words, paratexts are seen as a kind of advertisement that functions as a gateway into the texts themselves. Here, however, any text that states something about another text is considered a paratext independent of what its function may be—whether it is a blurb that tries to persuade the reader to read the book (in a certain way) or a translator’s grant application, in which they describe their translation process. As mentioned in Chapter 4.2, paratexts can be further divided into *peritexts* (located within the book) and *epitexts* (found outside the book) (Genette 1991, 263–264). This division is also maintained in the present study.

Paratexts can be studied for their own sake or because they reveal something about another text. As for studying paratexts in connection with translation, Batchelor (2018: 169) suggests that the main motivations for doing so are 1) to study how paratexts are translated in different contexts and 2) to gain an understanding of the position of translations in a given context. This study is concerned with the latter: this study focuses on looking at whether and where the paratexts acknowledge that a text is a translation—that is, what their *status* is (see BIBLIO)—and on analyzing the different views regarding translation that are expressed in the paratexts, which is the topic of PARATEXT. In addition, paratexts are examined in this study because they can function as thresholds through which the researcher can enter the mind of the translator; in GENETIC, paratexts provide information on the translation process.

According to Batchelor (2018: 169), there are several methodological challenges that paratextual research needs to address. The first regards how to delineate the material: How big should the corpus be, especially if one wants to generalize based on the findings? Generalizing is not really a concern in the kind of research featured in this dissertation, but the paratextual data still needs to be carefully considered: How many and what kinds of paratexts should be included, and how much time should one use in trying to locate them (see Chapter 5.2 for a discussion on the difficulty of locating archival material related to translations)?

Next, Batchelor (2018: 169) suggests that researchers “need to develop a process for working out whether a given text is a translation or not, where this information is either not provided or not considered to be reliable within the paratexts

themselves.” This is precisely what this dissertation seeks to achieve: to promote the study of the *origins* and *features* of translations so as to gain an understanding on whether the *status* ascribed to them is to be trusted and whether the translations under study are direct or indirect (or not translations at all). In other words, paratexts can help determine *how* a translation was done (Munday 2013, 2014); for example, they can reveal whether it was the translator who decided to cut certain passages out of the text they translated or whether the changes made to the text were imposed by the publisher or someone else.

As for determining the reliability of paratexts, the same principles apply as with any material, namely “assessing the authenticity of the source, reading it in context, interrogating author bias, and compensating for these issues by weighing sources against each other” (Batchelor 2018: 171). It is also important to ask who the target audience of the paratext is, what the paratext is trying to achieve, how its form and content are affected by the target culture’s norms (Batchelor 2018: 171), and how these aspects affect the reliability of the information the paratexts offer. For example, if it is customary to translate word-for-word, a translator’s preface may try to convince the reader that this strategy was indeed used even if this was not really the case (Batchelor 2018: 172). Therefore, it might be wise to not always take paratexts at face value. In this study, BIBLIO is devoted to developing a process based on triangulation with which one can assess the reliability of status claims regarding the (in-)directness of translations.

Finally, Batchelor (2018: 169) also mentions that “some level of contextualisation and critical analysis of the findings is needed if [...] research is to achieve its real value.” In this study, the urge to contextualize the findings is actually one of the reasons why paratexts are studied: analyzing the accounts of not only translators but also of publishers and translation critics, for example, provides a means to understand, in a given context, *why* ITrs are done, *how* they are done, and *why* they are done in the ways they are done. When studying past contexts, it is difficult to imagine what material other than paratexts could offer a means to gain information as to the prevailing attitudes towards ITr, for example. In other words, paratexts are a great resource for contextualizing the acts of translation as well as the specific translation strategies used.

In sum, paratexts offer a unique window into the translator’s workshop while also providing information on the culture-bound norms affecting or even governing translators’ work, thus complementing and providing the means for a richer analysis on observations made regarding the *status*, *origin*, and *features* of translations.

5.5 How this study proceeded

This research began with deciding on the case study and its exact boundaries. The case study—the 22 Finnish translations of Modern Greek prose published between 1952 and 2004—was delimited with the help of bibliographical metadata. Then, paratextual and archival materials were analyzed to ascertain and/or establish the SLs/STs of the translations. In the beginning, the idea was to also interview the translators and publishers, but, as the majority of the studied translations were published between the early 1950s and the early 1970s—that is, 50–70 years ago (see Figure 1)—many of those involved in their coming into being have passed away, and, thus, the idea of interviews was abandoned.

The paratextual material, however, gave information on the opinion climate (*culture-bound norms*) in which Finnish translators produced their ITrs as well as on the strategies—compilative and collaborative translation—that they employed when translating. These findings are presented in PARATEXT, written in collaboration with Outi Paloposki, in which a case study of Kyllikki Villa’s perspectives on ITr in the mid-20th century is contextualized by also examining the more general historical background of ITr in Finland.

The paratextual material also contained details on the genesis (*origins*) of some of the translations. Kyllikki Villa’s translation *Veljesviha* of Nikos Kazantzakis’s *Οι αδερφοφάδες*, turned out to be a compilative and collaborative translation. The original idea was to study both of these aspects in detail, but, as collaborative practices have already been charted by many scholars (e.g., Jansen & Wegener, eds. 2011; Bistue 2013; Alfer, ed. 2017; Cordingley & Frigau Manning, eds. 2017), the case study based on this translation, presented in GENESIS, only focuses on compilative translation.

Revealing the unreliability of bibliographical metadata, the study of paratexts also inspired the case study presented in BIBLIO, in which the focus is on determining whether the *statuses* ascribed to translations in bibliographies reflect the confirmed (in-)directness of said translations. The observed problems with bibliographical metadata, in turn, inspired the exploration of alternative ways to identify ITrs, and, thus, the potential of corpus methods to discern the *features* of ITrs vis-à-vis direct translations and non-translation as well as to automatically detect the SLs of translations—and therefore also to identify ITrs—were explored in CORPUS.

6 Results and Discussion

In this dissertation, I argued that we can gain a more nuanced and holistic picture of ITr by studying it simultaneously from the perspectives of *status*, *origin*, *features*, and *norms*. Being a mixed-methods approach to studying ITr, the present study consists of four independent articles in which different materials and methods are used to study the (indirect) translation of Modern Greek prose into Finnish published between 1952 and 2004. Each of the articles provides insight into one of the four aspects of the theoretical framework, and, in this chapter, the results of each article are first presented, after which the meaning of these results within the general theoretical framework is discussed.

6.1 Results of the four articles

The main findings of the four articles are summarized as follows:

- I BIBLIO: How much (indirect) translation takes place in the language pair Modern Greek–Finnish? How reliable is the information on translations' source languages in Fennica, the Finnish National Bibliography? What could be done to ensure the data better serves translation studies research?

This study shows that, if one only relied on the information on the SLs of the Finnish translations of Modern Greek prose (published between 1952 and 2004) available in Fennica, the Finnish National Bibliography, one would conclude that 11 of the 22 translations are indirect. However, the analysis of other paratextual material and translator bios shows that the ITrs are actually 13 in number. The metadata on the (mediating) SLs of some of the translations is incorrect in Fennica due to language coding errors. Moreover, elsewhere, the metadata is incomplete or missing because the title and/or copyright page information in the books themselves is inaccurate. In addition, the study demonstrates that the information on the mediating languages and/or texts is reported in Fennica in an inconsistent manner, which complicates the use of bibliographical metadata for the purpose of uncovering the SLs/STs of (indirect) translations. The article concludes by suggesting that bibliographical

metadata could be made more readily available for research on (the features of) translations 1) by making it mandatory to include information on the (mediating) SLs on the title and/or copyright page; 2) by inserting, in the bibliographical metadata, the information on the mediating languages in a field reserved specifically for this information; and 3) by researchers gathering lists of amendments to be made in the metadata and bringing these lists to bibliographers for implementation.

- II GENETIC: How does a translator translate compilatively, that is, using several source texts? What are their motivations for translating compilatively?

The translation analyzed in this article—Kyllikki Villa’s translation *Veljesviha* of Nikos Kazantzakis’s novel *Οι αδερφοφάδες*—is shown to be a compilative translation made using the best-text method. The concept of the best-text method is borrowed from textual criticism, in which it means “selecting a ‘best text’ [from among various candidates] and altering it only at places that [seem] obviously erroneous” (Tanselle 1994: 1). The compilative translation is based on three STs, which are in French, English, and Greek (which is also the ultimate ST). Textual comparison of these versions shows that Villa used the French as the best-text, meaning that it was the primary SL and that this version was used permanently as a ST throughout the translation. The Greek and English, then, had secondary roles and were used only occasionally to translate individual words related to culture-bound elements, for example—although the exact manner in which Villa consulted the English version remains unclear. The motivations for translating compilatively include insufficient (Greek) language skills and the desire to add Greek flavor (back) to the text as well as the aim to avoid repeating errors found in the French version. In addition, Eleni Kazantzakis, the author’s widow, recommended the French over the English translation to Villa, which may have influenced Villa’s choice of the primary ST.

- III CORPUS: Is it possible to distinguish translated Finnish from non-translated Finnish and to identify the source languages of the translations using corpus methods? How do such methods work with indirect translations; do they detect the ultimate source language, the mediating language, or neither?

The analysis performed in this article applied corpus methods to three tasks: 1) distinguishing between translated and non-translated Finnish; 2) identifying the SLs of translations; and 3) identifying the SLs of ITrs. Two methods were used, of which support vector machine was successful in

distinguishing between translation and non-translations but only partially successful in SL identification. The other method, cluster analysis, succeeded in both tasks: when used for SL identification, this method showed that there is coherence within a group of texts translated from the same SL and variation between a groups of texts with different SLs. Therefore, only clustering was tested for identifying the SLs of ITrs. The results obtained were mixed: out of the total 13 ITrs, six ITrs clustered with direct translations from the ultimate SL, which suggests that these ITrs have a make-up similar to that of direct Gr–Fi translations and that the interference of the ultimate SL can be detected in an ITr. However, two ITrs clustered with translations made from their mediating languages. This, in turn, suggests that these translations are less similar to Gr–Fi translations than to translations made from their respective mediating languages and that the interference of the mediating language may overrule that of the ultimate SL. Finally, five ITrs clustered with translations from neither the ultimate SL nor the mediating language, which implies that the language of ITrs might actually be mixed, containing interference from both the ultimate SL and the mediating language.

- IV PARATEXT: What kinds of attitudes have publishers and critics voiced towards indirect translating in Finland, and what is the translators’ agency in the opinion climate? What kind of strategies do Finnish translators use when translating indirectly?

Based on an analysis of paratextual material, such as translators’ archives, this article shows that opinions in Finland regarding ITr have been against this practice since the mid-19th century, when Finnish literati started voicing negative attitudes towards indirectness. However, the analysis also shows that publishers might sometimes help translators find mediating texts, suggesting that they do not necessarily oppose ITr. Today, however, it seems that training in translation studies may be a factor explaining why some publishers shy away from ITr. The strategies used by translators making ITrs were examined through the case study on translator Kyllikki Villa, who has experience with ITr as both a critic and a translator. As a critic, Villa found ITr “always unfortunate”¹⁸ and proposed—possibly inspired by the general opinion climate—compilative

¹⁸ Villa, Kyllikki. 1968. “Balkanilaista proosaa ja kääntäjien mietteitä” [Balkan Prose and Translator’s Thoughts]. *Maaseudun tulevaisuus*, 18 July.

and collaborative translation as strategies for dealing with ITr. As a translator of two Modern Greek novels, then, Villa employed both of these strategies.

Besides presenting their own results, these four articles also offer—as will be discussed next—insights into the *status* (BIBLIO), *origins* (GENETIC), and *features* (CORPUS) of ITrs, as well as information on the *culture-bound norms* that govern the production of ITrs (PARATEXT).

6.2 Mixed methods to study status, origin, features, and norms

Delabastita (2008: 243) argues that, if we make a distinction between the *status*, *origin*, and *features* of translations,

we should be in a better position to look at discursive realities and the normative constraints behind them and to appreciate fully the choices made by social agents as such, i.e. as choices made consciously or unconsciously from a wider series of options, for certain reasons and with certain effects.

He suggests that such a position can help one see how

certain texts are produced in a certain manner (features) and making certain uses of existing materials (origin), and a certain identity and degree of autonomy, importance, etc. are ascribed to them (status), and all of that is done by people and institutions in a given cultural context and social setting (Delabastita 2008: 245).

The results of the four articles included in this study suggest that, in a context where ITr has a negative reputation, translators may use compilative and collaborative translation strategies (PARATEXT). Because of negative attitudes, some translations hide their indirectness (BIBLIO), but a closer examination of the genesis of an (assumed) ITr may nevertheless reveal that the translation was in fact done indirectly and perhaps also that compilative and collaborative practices were used (GENESIS). The linguistic features of ITrs are statistically different from those of direct translations and non-translated texts (CORPUS), which indicates that indirectness has an effect on the linguistic features of translations.

Distinguishing *status*, *origin*, and *features* from each other allows one to approach ITr from different perspectives. For example, one could build a case study using the texts that have the *status* of an ITr, that is, those that are openly indirect, to determine, for example, if their number decreases over time. Alternatively, one could

choose to study any translation and try to determine, through the study of its *origin*, whether one is dealing with a direct or an indirect translation, and how the translation has evolved. Or, yet again, one could examine translations' *features* to discover how the profiles of direct and indirect translations differ from or resemble each other. One could also study the prevailing *norms* regarding the production of ITr and perhaps also interpret and contextualize other ITr-related research through such observations. Whatever one chooses to do, it is important to distinguish these aspects from each other, because failing to acknowledge what *status* is and how it might or might not be related to the *origins* and *features* of a text may lead to misguided conclusions. For example, if one only studies texts that have a *status* of ITr, the results are not generalizable to texts that *are indirect translation* but, rather, to texts that *have the status of indirect translation*. This observation is not limited to ITr but applies to all translations, and, the study of phenomena like retranslation and pseudotranslation might especially benefit from making the distinction between *status*, *origin*, and *features*.

It is important to note that it was the use of mixed methods that made these observations possible. In fact, if one wants to go beyond what translations purport to be (their *status*) and also study how they came into being (their *origin*), how they are similar to or different from other texts (their *features*), and why they are done in the ways in which they are done (what *norms* govern their production), one should choose methods that best suit the study of each of these four aspects. Therefore, this dissertation proposes a mixed-methods approach to indirect translation. The four methods—triangulation of bibliographical metadata and other paratextual material, genetic translation criticism and textual criticism, corpus-based translation studies, and paratextual research—and their role in distinguishing and studying the four aspects are discussed below.

The *triangulation of bibliographical metadata and other paratextual evidence* can help ascertain or refute the claimed *status* of a translation. Bibliographies offer easy access to large quantities of information on translations at once—information that can be used to perform quantitative studies on the trends in translation that seek to answer questions like whether the number of ITrs diminishes, increases, or stays steady over time in a given language pair. However, as this study shows, claims regarding the (in-)directness of translations made in bibliographies are not always reliable. Therefore, one needs to choose whether to only study the translations with the status of ITr, or, if one wishes to go beyond the bibliographies and use other methods—such as *genetic translation criticism and textual criticism* and *corpus-based translation studies*—to identify further ITrs.

One approach to uncovering the *origin* of translations is offered by *genetic translation criticism and textual criticism*. These methods can provide evidence as to the relationships between certain texts and can thus help determine whether they

are indirect translations. However, the methods are based on the comparison of the ultimate TT with its possible STs/mediating texts, which might be in various languages. To be able to perform this kind of a comparison, the researcher needs to have proficiency in several languages. In addition, the quest for evidence demonstrating the genesis of a text is often time-consuming and may sometimes yield no reliable results.

In the case of *corpus-based translation studies*, the availability of material should not be an issue: any assumed ITr can be statistically analyzed to determine its *features*. However, the situation changes if one wishes to compare the features of direct and indirect translations. Namely, compiling comparable corpora might be difficult, especially when dealing with a less-studied topic such as ITr, because identifying the variables that need to be accounted for might require some trial and error. Similarly, as ITr often takes place between less translated languages, there might be no or not a sufficient number of texts to form a comparable subcorpus of direct translations in the language pair.

Finally, at the heart of many studies on ITr is *paratextual research*. This methodology is popular probably because paratextual material it often easy to analyze. However, paratextual research is not a panacea, because, first, paratextual evidence might not be available for all translations, and, second, it may be difficult to assess the reliability of some of the material. The importance of paratexts in ITr research—and in discerning *status*, *origin*, *features*, and *norms*—should nevertheless not be underestimated, as they can offer evidence not only for the study of *culture-bound norms* but also that of *status*, *origin*, and *features*.

7 Conclusions

In this study, I showed that the *status*, *origin*, and *features* of ITrs can be studied using mixed methods and that the findings can be interpreted and contextualized by observing the *norms* governing the production of (indirect) translations. In addition, I argued that the study of ITr is important not only on its own but also because it addresses the core of translation studies by questioning how to define a *source text*, for example.¹⁹ By showing that there can be many texts, languages, and people involved in the translation process, the study of ITr makes evident that the idea of the source text–target text relationship as exclusive, binary, and unidirectional does not reflect reality (cf. Delabastita 2008: 239; see also Meylaerts 2006; Ivaska and Huuhtanen forthcoming). This is one way in which, as Munday (2014: 77) put it, individual microhistories of (indirect) translation manifest their “potential to challenge dominant historical discourses of text production.”

There remains much research to be done on ITr. For example, the study of the *origins* and *features* of ITrs has barely begun, and, although, there is already much research on the indirect translation of literature, many contexts remain largely uncharted. Specifically, more research on ITr is needed in domains like law, advertising, localizing, and other areas of specialized translation. Similarly, there are methods currently in use in translation studies that have not yet been tested with ITr; what kind of insights might think-aloud protocols, eye-tracking, and key logging bring to ITr research? Or what directions could the use of corpus-based methods take; could computers identify which translations have been done directly versus indirectly, for example?

¹⁹ Investigating such questions falls beyond the scope of this study. However, in an article I co-authored with Huuhtanen (forthcoming), we adopt the terms *text* and *work* from textual scholarship to discuss the nature and definition of a *source text*. According to Shillingsburg (1996: 43), “[f]rom the receiver’s perspective, a *work* is the imagined whole implied by all differing forms of a *text* that we conceive as representing a single literary creation.” We argue that a *source text* can be understood to be either a *text* or a *work* and that the choice affects the points of view from which translations can be studied.

Finally, the study of ITr with the methods proposed thus far could be enhanced by ensuring that paratexts and other ITr-related materials are available for research purposes. Translation studies scholars could collaborate with bibliographers to make sure that the translation-related metadata required for doing research on indirect (as well as other types of) translations is included in bibliographies in a clear and coherent manner. Similarly, different kinds of initiatives could be organized to ensure that translators' papers and other materials are archived so they can be used in future translation research. Considering that research on indirectness has already demonstrated its potential in producing new insights into some of the core concepts of translations studies, such as the concept of source text, it seems worthwhile to put forth any and all effort to facilitate further ITr research.

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