



## INTRALINGUAL TRANSLATION AS A MEANS OF INTERGENERATIONAL COMMUNICATION: A LINGUISTIC APPROACH

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### Abstract

The most important characteristic of man that distinguishes him from other creatures is his speaking ability. He lives in a society with people who speak the same language and share the same culture. As culture changes in time, language spoken in it also changes accordingly. As for the written language, especially literary language, it remains the same in the books. Therefore, literary works are rewritten by experts through intralingual translation after 2 or 3 generations when they begin to cause difficulties in reading comprehension. However, there are some opponents of these attempts. They regard intralingual translations of old literary works as disloyalty to their authors and the originals. Moreover, some translation theorists, especially Newmark, do not consider intralingual translation as valuable enough to analyse theoretically as a part of translation studies. However, there are also some scholars such as Jakobson (1969), Steiner (1975), Even-Zohar (1990) and Weisbrod (2004), who regard intralingual translation as valuable and necessary as interlingual translation. Based on Even-Zohar's Poly-system theory, this research, for this reason, has been carried out to show that updating of old literary works through intralingual translation is necessary for them to perform their culture formation function, to deal with cultural alienation, to create a nation and improve social solidarity, to provide intergenerational communication.

**Keywords:** Intralingual Translation, Poly-System Theory, Language Change, Language-Culture Relation.

### 1. Introduction

Language is a vital means which provides communication in a society and between societies. Both types of communication realize both synchronically and diachronically. The former dates back much earlier and is practised much more often than the latter. There may be misunderstandings in diachronical communication due to language change. However, even during synchronical communications, there may be transference problems, so speakers make use of methods such as code-switching to be understood better. For instance, a doctor may use colloquial language while making explanations to his/her patient. The real difficulty arises during transference between speakers of two foreign languages. Therefore, interlingual translations are made both synchronically and diachronically. The greatest civilizations have been established through such translations. As they have been and are performed so often, translation studies have turned into a research and science field.

Similarly, even if they do not belong to two completely different languages, differences between words and particular expressions used in a language a century ago and the ones used at present by the new generations may appear even if they are in the same language. This is seen often especially in literary works written in old periods because change in language is inevitable. Therefore, stylistics should deal with this change, as well. The closest field of study which may help stylistics is intralingual translation. However, such texts are sometimes not updated for the sake of being loyal to their authors and originals. This negative approach partly results from the fact that some of these translations have been made without considering principles of stylistics, linguistics and translation studies. Therefore, they include characteristics which are different from those of the originals. And they help the opponents of intralingual translation to justify their claims (Gürses, 2006). However, opposing intralingual translation of old literary works all together by only taking bad examples of intralingual translations made without principles of translation studies, stylistics and literary studies into consideration cannot be a scientific attitude.

Non -scientific approaches which contradict with the fact that language changes and it is a means of communication are not seen only in literature studies. Some translation theorists, especially Newmark (1999) support them indirectly by excluding intralingual translation from translation studies (Tymoczko, 2005). Consequently, there are much fewer researches on intralingual translation than interlingual translation as Baker (1998) points out in the preface of "Routledge Encyclopaedia of Translation Studies;

*"Intralingual translation is not such a minor issue as the existing literature on translation might suggest...I know of no research that looks specifically at the phenomena of intralingual or intersemiotic translation. We do have*

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classifications such as Jakobson's, which alert us to the possibility of such things as intersemiotic and intralingual translation, but we do not make any genuine use of such classifications in our research."

We needn't be so pessimistic anymore about intralingual translation as there are some researches made depending on Even-Zohar's Poly System theory (Shavit, 1986; Weissbrod, 1998, 2004). In these researches, it is stressed that translation is a transference process whether it be interlingual, intralingual or intersemiotic. For instance Weissbrod (2004:24) holds that researchers should deal with every kind of lingual transference with the same theoretical frame because transference realizes almost in the same way in all translation processes. Therefore, this research was started with two hypotheses;

1. Old literary works should be made understandable for the new generation through intralingual translation so that communication and cultural transference can be realized between old and new generations
2. There is no need for different theories for intralingual translation, so interlingual translation theories can be used as basis for intralingual translation studies, as well.

Three research questions were asked to verify these two hypotheses;

1. Should language and stylistic characteristics of old literary works be updated through intralingual translation methods?
2. Are interlingual translation theories sufficient for intralingual translation, or should separate theories be developed?
3. Can updating of old literary works through intralingual translation be regarded as disloyalty to their authors or their originals even if these updating works are realized through principles of linguistics, translation studies, stylistics and literary studies?

## 2. Method and findings

This research was carried out depending on Even-Zohar's Poly-system Theory to display how necessary intralingual translation is, especially in updating of old literary works. Qualitative and quantitative research methods were used together. Accordingly, three experiments were made to find the answers of research questions. A research sample was made out of 3<sup>rd</sup> year students who study either English or Turkish literature in Kocaeli University, faculty of letters considering that literature students have reading habits and they are conscious about benefits of reading, so they can be considered as target readers of updated literary works. Each group included 45 students. Turkish literature students were especially chosen as reference group because they usually encounter archaic words in their own courses more than any other students or their peers. In fact, their group can be considered as "experiment group" even if we did not apply anything on them as they have already been trained in their major. English literature students can be regarded as "control group" because they do not have any classes which have any relation with old forms of Turkish.

In the first experiment, a reading comprehension test was performed. The test included 15 sentences, each of which includes an archaic word or expression used in "Madonna in Fur Coat" by Sabahattin Ali or in "Villa for Rent" by Yakup Kadri. In the second experiment, a questionnaire with 15 questions was administrated to find out opinions and feelings of the future readers about updating of old literary works through intralingual translation. In the third experiment, frequency differences between the use of archaic words and that of their present synonymies were found out through Google search engine and they were compared. Data obtained from the second and third experiments were turned into five point Likert scale and evaluated through SPSS program on computer.

### 2.1. Experiment one: Reading comprehension test

In this experiment, with the aim of refuting claims of those who are against updating of literary works, a reading comprehension test was prepared with 15 sentences including archaic words and expressions used in the novels mentioned above as seen below and it was administrated. Meanings of the archaic words and expressions were asked in their original sentences so that readers could make out their meaning with the help of context. Students were asked to write their equivalents below the sentences if they can make a guess.

1. Babasına karşı arsızlığını hakaret derecesine getirmeye çalışan kardeşi Nurten'i azarlayışında bazen hakiki bir infial seziliyor, sofrada Raif efendiden pek **istihfafla** bahsedildiği sıralarda kapıyı vurup çıktığı oluyordu. (Kiralık Konak)(.....)

2. Havrandayken, bizden yaşça büyük bazı mahalle arkadaşlarının **delaletiyle** yaptığımız birkaç hovardalık, manasını anlamama imkân olmayan sarhoşluk maceralarından başka bir şey değildi. (Kürk Mantolu Madonna)(.....)

As can be seen in Table 1, even if they were not so successful as they were expected, Turkish literature students knew meanings of the archaic words 2,5 times more than English literature students.



However, an average of 20,8% shows that the new readers of old literary works may have difficulty in understanding them completely.

**Table 1: Reading comprehension test\***

Participants	Correct answer		No guessing		Wrong guessing		Total wrong	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Turkish lit.	4,3	29,1	5,7	38,6	4,7	31,3	10,4	69,9
English lit.	1,9	12,6	8,5	55,3	4,6	30,6	12,9	87,4
Average	3,1	20,8	7,2	47,2	4,7	31,4	11,9	79,4

\* Out of 15 questions

## 2.2. Experiment 2: Questionnaire

As the participants of the research are literature students some of whom will be academicians in their field of study, they are qualified enough to express opinions about updating of old literary works through intralingual translation. Their opinions about whether these literary works could provide social benefits expected from them were thought to represent opinions of research population. Therefore, a questionnaire of 15 questions was prepared. Its reliability was checked by means of a pre-test. The answers were organized according to 5 point Likert scale, and the data were evaluated through SPSS and Pearson Correlation analysis and t-Tests were made. According to the correlation between the 2<sup>nd</sup> and 5<sup>th</sup> questions and mean similarity, the following conclusions can be reached;

- New generation of readers agree that updating of old literary works by replacing their archaic words with their present equivalents should be made
- They also agree that language of the books, official and non-official documents, which reflect culture of previous periods should be updated through intralingual translation so that their content can be transferred to new generations
- They regard intralingual translation of a novel written a century ago as an attempt to keep its author alive.

Similarly, correlation between the 5<sup>th</sup> and 8<sup>th</sup> questions points out that new generations consider transference of old successes of the society mentioned in various old documents and books to the present with the help of a number of cultural means such as intralingual or intersemiotic translations beneficial for the creation of social solidarity, social awareness and feeling of belonging to this nation.

Correlations and mean similarity among the 1<sup>st</sup>, 6<sup>th</sup> and 7<sup>th</sup> questions show that new generations enjoy reading a novel including archaic words and expressions with a moderate level of eagerness. This level changes a little depending on the department of the students. For example, for the 7<sup>th</sup> question, which asks how students would be influenced if they came across a few archaic words whose meanings they do not know at all on every page while reading an old novel, Turkish literature students said "little-level", while English literature students said "medium-level".

Differences depending on the department, as can be seen on Table 3, emerged in 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 7<sup>th</sup> and 8<sup>th</sup> questions. It is thought that these differences except for the last one originate from the differences in their ideas, attitudes and skills influenced by the type of their major.

**Table 2: Means\***

Questions	1	2	3	4	5	6	7	8	9	10
Mean	2,64	3,66	2,61	3,76	4,07	3,08	3,34	4,28	4,04	2,98
Standard devi.	,88	1,17	1,31	1,14	,81	,96	1,15	,71	,90	1,08

\*Not at all (1,00-1,79) Little (1,80-2,59) Medium (2,60-3,39) A lot (3,40-4,19) Very much (4,20-5,00)

**Table 3: Mean differences according to departments\***

Question	1	2	3	4	5	6	7	8	9	10
Turkish lit.	2,94	3,12	3,17	3,74	3,79	3,38	2,89	4,12	4,00	3,30
Value	3	3	3	4	4	3	3	4	4	3
English lit.	2,41	4,09	2,20	3,77	4,09	2,88	3,62	4,39	4,09	2,75
Value	2	4	2	4	4	3	4	5	4	3

\*Not at all (1,00-1,79) Little (1,80-2,59) Medium (2,60-3,39) A lot (3,40-4,19) Very much (4,20-5,00)

Some publishers must have discovered the fact that archaic words prevent comprehension of the texts, so they give explanations of them as end notes or in parenthesis after them so as to help the readers. However, answers given to the 4<sup>th</sup> question we prepared to learn about readers' opinions about this practice showed that they regard this as something decreasing their reading pleasure a lot (Table 2).

Some people such as editor of *Madonna in Fur Coat* published by Yapi Kredi Publishing regard updating of old literary works as disloyalty to their authors and the original. We prepared question 3 and 9 to test validity of this idea referring to Ali's novel *Madonna in Fur Coat*. We learned from the correlation between these two questions and their means that students regard updating of a novel written 73 years ago



by a writer in its new editions as an important attempt to enliven his/her name let alone as disloyalty to its author (Table 2).

The greatest desire of writers is to arouse certain feelings in their readers. They try to manage this with particular stylistic devices and use of language. When these characteristics become out of date, literary works lose their popularity even if they are classics for some old readers. Considering this fact, we prepared question 1, which reads "How readily would you read a book whose language is too old?". We also asked question six to test the validity of answers given to this question. It reads "How readily would you read Shakespeare's works as an English literature student/How readily would you read "Seyahatname" by Celebi as a Turkish literature student? The 7th question also checked the same subject. Pearson correlation between the answers given to these three questions and similarity among their means, which are 2.64, 3.08 and 3.34 respectively as seen in Table 2 showed that originals of old literary works will not influence their new readers as much as they did their original readers.

Another finding obtained through the second experiment is that the answers given to questionnaire change according to gender in terms of their means only for question 5 and 7, but not much (see Table 4). This explains why a correlation did not appear in terms of gender among the questions (see Table 5).

**Table 4: Mean differences according to gender\***

Questions	1	2	3	4	5	6	7	8	9	10
Girls	2,52	3,40	2,68	3,71	3,98	3,05	3,39	4,20	4,07	3,07
Value	3	4	3	4	4	3	3	5	4	3
Boys	2,73	3,69	2,43	3,91	4,21	3,08	3,40	4,52	3,95	2,73
Value	3	4	3	4	5	3	4	5	4	3

\*Not at all (1,00-1,79) Little (1,80-2,59) Medium (2,60-3,39) A lot (3,40-4,19) Very much (4,20-5,00)

**Table 5: Pearson correlations\* \*\***

Gender	Dept.	1	2	3	4	5	6	7	8	9	10
Dept		**	**	**		**		**			*
1			**	**		*	**	**	**		
2	**	**	**	**	**	**	*	**		**	
3	**	**	**	**	*	**		**		**	
4		*	**	*				*			
5	**	**	**	**		*	**	**	**	**	
6		**	*		*			**		*	
7	**	**	**	**	*	**	**		**	**	**
8						**	**	**	**	**	**
9			**	**		**	*	**	**	**	
10	*		*								

\*Correlation is meaningful at 0,01 level (two-tailed) \*\* Correlation is meaningful at 0,05 level (two-tailed)

### 2.3. Experiment 3: Comparison

This experiment was administrated to support the findings of the first experiment. To find out the frequency of a word, generally a corpus is used. As Turkish corpus, on which Aksan & Aksan's work is still going on, we made use of Google search engine to find out frequencies of archaic words used in the two novels we used as research source and those of their present equivalents. Although Google search engine does not give exact frequencies, we got data which we thought to be sufficient to compare them. The differences were so big that the fact that the figures we obtained were a little bit uncertain could be considered unimportant. Therefore, it is difficult to agree with those who want the archaic words to remain the same as they were.

**Table 6: Frequency comparison**

Old words	Frequency	Equivalents	Frequency	Difference (times more)
filvaki	16,900	aslında	37,100,000	2195
mütemayil	12,800	eğilimli	1,760,000	137,5
neşide	45,500	şiir	29,400,000	64,6
mücrim	83,700	suçlu	5,740,000	68,5
inhisar etmek	510,000	sınırlamak	4,630,000	9078
mücerret	133,000	soyut	7,080,000	53
inşat etmek	5940	neşelendirmek	87,900	14,7
istihza	74,300	ince alay	8,820,000	111
müteccis	15,300	gözetleyen	318,000	20
gaygubet	11,500	yokluk	1,690,000	149
huşunet	13,500	sertlik	2,680,000	198
rezilet	17,700	alçaklık	264,000	15
visal	1,630,000	buluşma	8,840,000	5,4
lakaydiyi	25,100	umursamazlık	121.000	4,8



### 3. Discussion

#### 3. 1. Why is it necessary to update old literary works through intralingual translation?

##### 3. 1. 1. Intralingual translation is necessary for an effective communication between old and new generations

Before answering the first question, we need to clarify what intralingual translation is. According to Göktürk (1978), intralingual translation is the process in which signs expressed through particular signifiers in a given language are communicated by means of other signifiers used in the same language for the sake of clarity. For Vardar (1978), intralingual translation is the process in which signifiers in a language are interpreted through their synonyms or antonyms, descriptions or explanations in that language. For intralingual translation, Karakaya (2004) says "It is rewriting of texts written in different periods for different purposes and to different receivers with different purposes of translation" (in Doğan, 2011). This last definition shows that intralingual translation is a means of intergenerational communication.

The most basic function of language is to provide communication among members of the speech community. The plainest definition of communication says that it is a process in which a message is transferred from the sender to his/her receiver through a code understood by both of them in the same way. This definition means that for a successful communication act, certain basic principles are required to be followed. For instance, according to Jakobson's communication model, in a communication process, there are sender, context, message, contact, code and receiver. The most basic elements in this process are *sender* and *receiver* because communication can be realized only between two persons or creatures with its broadest meaning. *Sender* is the entity who forms the message while the *receiver* is the entity, whom the sender tries to influence through his/her *message*. As for *message*, it is written, spoken or semiotic means the sender makes meaningful. This element performs poetic function of communication. *Context* is composed of identity of sender and receiver, topic, time and place of the communication, which influence the formation and interpretation of the message. *Contact* is physical or psychological tie between sender and receiver. As for *code*, it is common system of meanings in which message takes a shape.

In some other communication models, there is also *channel* as another component of communication process. It is the means in which the message is loaded before being sent in accordance with the aim of communication. This means can be in oral, written or semiotic form in which both sender and receiver are competent enough to carry out the communication process. This competence is important for the communication to be effective. If sender wants his message to influence the receiver, he/she is supposed to perform the conditions required by the type of channel. In other words, code is the common language of both sender and receiver because languages are systems of encoding; communication realizes between those who know about these codes. However, there is always a difference between communicative competences of the sender and the receiver depending on non-linguistic factors such as age, education, income levels, gender etc. What makes a communication activity possible is the intersection set of sender's and receiver's communicative competences. The larger this field is, the more successful the communication is (Filizok, 2007). Intersection set between competences of present writers and readers is narrow due to peculiar characteristics of literary language, let alone narrowness of the intersection set of dead writers and their present readers. Therefore, unless the gap between dead writers' and present readers' language competences is narrowed through intralingual translation, it is difficult to provide communication between senders of old times and receivers of today. According to these findings and findings of the three experiments, the answer of the first research questions which asks whether language and stylistic characteristics of old literary works should be updated through intralingual translation methods is a clear "yes".

##### 3. 1. 2. Intralingual translation is necessary for old literary works to perform their culture formation function

Literary works are texts which embody the richest examples of a particular language and its uses. Therefore, they help members of a speech community develop their communicative competence and become functionally literate people, which, in turn, helps them benefit from universal culture. Moreover, literary works help people develop certain cognitive skills, so such people can reflect upon certain national and international events and affairs and comprehend them in detail, question their reasons and results, find out correlations between similar events, make synthesis, analysis, evaluation and deductions. Therefore, literary works are the most important heritage a society can leave to the future generations. Integration through culture and language diachronically and synchronically is very important for the survival of a society. Gaspıralı, who was a philosopher, educationist, writer and publisher and who worked for cultural and



educational reforms for Turks and Muslims in Russian Empire at the end of 19th century and beginning of the 20th century, was always in pursuit of this with his motto "Solidarity in language, thought and work".

It is only possible to create this kind of solidarity by creating a common culture. Even-Zohar's Poly-system Theory, which also focuses on the role and power of the translated literature in the creation of common culture, stresses that language, culture and literature are sub-systems of socio-cultural system. They complement each other, so they are continuously in contact with each other both synchronically and diachronically. In his theory, Even-Zohar states that interlingual translation has a vital function in the formation of national culture and stresses that the translated literature should be analyzed as a separate literary system. According to his Culture Repertory Theory, a nation's culture repertory is formed by both external and internal transfers. In the former, interlingual translation of foreign literary works and in the latter, writing of new and original literary works and intralingual translation of old literary works play a role together. These two processes are not independent of each other. In other words, culture repertory is created by the process in which literary culture is first enriched by external transfer of foreign works through interlingual translation, and then by internal transfer through writing new works and intralingual translation of old literary works. The suitable context for the first stage is formed either when poly-system is not present or is in the process of being established or when it is weak and open to external impacts or when there are troublesome times, crisis or literary gaps. As for the second stage, it realizes when language of literary works become meaningless for the new generations due to interventions such as culture revolution and language planning or when new generations become estranged to their own culture due to globalization as in the case now.

Even-Zohar asserts that external transfer can be beneficial for the poly-system and adds that "bare originality" concept is a phenomenon that can be examined, and that some works which seem original may be works whose writers were influenced by foreign literature in the past (Even-Zohar, 2010; in Ertan, 2011). This is seen frequently in the works written in *Servet-i Finun* era in Turkish literature. It is a literary movement which started under the leadership of Tevfik Fikret with the publication of *Servet-i Finun* journal in 1860. Then, under the influence of preeminent writers such as Halid Ziya Uşaklıgil, Cenab Şahabettin, Hüseyin Rahmi Gürpınar, Mehmet Akif Ersoy, who had been under the influence of Western literature, especially of French literature, Turkish literature became completely westernized in terms of approach, content and techniques. Therefore, as Even-Zohar points out, it is difficult to claim that literary works written in that era such as "Villa for Rent" are completely original. For this reason, just as it was natural for the writers of that era to adopt stylistic devices they borrowed from the West to Turkish spoken then, which was full of words, stylistic features, grammatical structures and expressions with Arabic or Persian origin, transferring their works into Turkish of today is also a natural attempt. Moreover, Halid Ziya was the most outstanding novelist of the *Servet-i Finun* movement in Turkish literature when he wrote his *Blue and Black* in 1897. Therefore, language of this famous novel was so full of characteristics which were difficult even for the general readers of that era to understand that it became much more difficult after the Language Revolution in 1928, in which Latin alphabet was accepted, so he had to update it by making certain amount of additions, extractions and changes in 1942.

Similarly, Mehmet Rauf made approximately 300 changes in the third edition of his own novel *September*, which he had written in Arabic alphabet. Most of these changes are extractions which are followed by changing and addition (Doğan, 2011). There are many other similar attempts in the history of Turkish literature. For instance, Ahmed Haşim, Abdülhak Hâmid, Mehmed Akif ve Necip Fazıl also made some corrections, extractions and additions in the second, third, etc editions of their works (Apaydın, 1997: 40-67; in Doğan, 2011). According to Vermeer's Skopos Theory, reason for all these attempts is the writer's desire to be understood by new generations, as well. This shows, according to Poly-system Theory and Cultural repertory theory, that updating of old literary works through intralingual translation is necessary as it is impossible for them to make any contribution to present Turkish and cultural repertory in their original forms.

### 3. 1. 3. Intralinguage translation is necessary to create a nation and improve social solidarity

Even-Zohar explains the process in which cultural products reach the masses with concepts such as *institution, repertory, consumer, product and market*. These concepts are connected with each other. That's, the consumer can consume only the product manufactured by the producer. For this to realize, there should first be a market and a repertory for the product to be manufactured. These are determined, limited or inspected by the institution. None of these elements mentioned can take charge in on their own, and among them there are links more than one. Each one has an important role in social life. Members of the society cannot make consistent and meaningful communication without a repertory accepted partly or completely.



According to Even-Zohar, there is no society without common repertory, establishment of which depends on time and behaviours and habits of individuals whose names are not known all the time. However, there are exceptions, as well. Individuals who contributed to the formation of repertories became pioneers of innovations in thought and practices and were able to put them into practice in system. For example, it is thought that democracy repertory was formed by people of Athens. Luther, Gottsched and Goethe in Germany, Lomonosov and Puskin in Russia made vital contributions to their culture repertories. This shows that writers have a mission to form repertory (Ertan, 2011). Therefore, updating old literary works is necessary.

Updating old literary works is important especially in societies where groups of people coming from different ethnic origins or regions live together, and speak different languages or varieties of the same language. Literary works written in common language and enriched with translations made from local languages play a crucial role in uniting these groups with a common ideal and values as a single nation. Gaspirali worked for such unification all through his life time. Roman Empire and British Empire where hundreds of languages were spoken could survive for centuries thanks to such attempts to create a common culture with a common language. The reason why Ottoman Empire did not survive as long as them is the fact that it was formed by groups of people without a common language, culture, education system and literature. Innovations and revolutions made during Republican Era in Turkey in the first quarter of 20th century were, therefore, attempts to create a single nation out of these groups.

Conditions mentioned by Even-Zohar and suitable for the contribution of intralingual translation to create a poly-system in our country emerged after the establishment of Turkish Republic. Therefore, Alphabet and language revolution in 1928, literacy campaigns, opening of public schools, establishment of Turkish Language Institute, education reforms made by Hasan Ali Yücel such as university reform and opening of Village Institutes to train teachers for villages upon the report prepared by Dewey were all attempts to create a common culture and a new nation. Yücel established Translation Office and brought world classics into Turkish as if he was aware of Even-Zohar's Poly-system theory in advance. These works which were used in literature classes in Village Institutes, which were the most important reforms of the newly established Republic, helped bringing up 22 writers with village origin in these schools thanks to the functional teaching methods accompanied by interactionist approach in language teaching. The need Halid Ziya felt to update his novel *Blue and Black* in 1942 may have been influenced by this revolutionist movement in literary circles.

Yetkiner & Karataş (2013) express their opinion about intralingual translation as follows;

*"Main purpose of intralingual translation is rewriting of a literary work with the help of contemporary forms of its language so as to make up the cultural differences that have arisen in time and make it understandable by new generation readers."*

As for Gronin (2003), he states that intralingual translations help introduce regional, local or national identities to new generations by means of forming contemporary copies of national classics. The main purpose of this attempt is to form and strengthen the national identity. According to Johnson (2004), Alphabet revolution in Turkey meant facing the West getting rid of Ottomans's Islamic past and heritage while keeping out of Arabic and Persian loan words meant facing a purified Turkish identity with a purified Turkish (in Yetkiner & Karatas, 2013). However, Alphabet debates started when the demands to make Arabic alphabet suitable for Turkish during Tanzimat reforms era in 1850s and then they turned into debates in which desires were announced to replace Arabic alphabet with Latin alphabet. Supporters of this movement blamed Arabic alphabet for low level of literacy in the country. People from various circles including literary ones and even Sultan Abdülhamit himself joined these debates. Even in the first Economy Congress held in İzmir in 1923, the issue was discussed but rejected. Alphabet replacement was made in 1928 with a revolution. Public schools were opened to teach people reading and writing. Besides this, there were language and literature, arts, theatre, sports, social aid classes. There was also education on library science, history, museology and rural development.

These attempts are considered as ideological by Yetkiner & Karatas (2013). However, it is difficult to agree with them because these attempts were made to create a new nation out of people coming from different parts of empire to Anatolia with different languages with the help of literature, culture and a common language as mentioned in Poly-system theory. Even if they were made by the state and so they can be considered as a political movement, this movement aimed to enlighten the people and develop their thinking skills, making them more qualified citizens. For instance, Sabiha and Zekeriya Sertel, who were preeminent publishers in Turkish publishing sector, published lots of child literature books, an encyclopaedia for children, child development and training books, magazines and newspapers for Turkish people. Sertels, in a sense, made use of translation to create and direct literature and culture systems



(Karadağ, Bozkurt, Alimen, 2015) long before Even-Zohar put forward his Poly-system theory. Supporting such attempts nowadays by means of intralingual translations will be very beneficial and important for unity of countries like ours considering the trials which have been made to break up countries, beginning with Yugoslavia.

### 3. 1. 4. Intralingual translation has also a theoretical base

It is possible to update old literary works to influence their new readers as much as they influenced the readers of their originals because there is enough theoretical information in linguistics, poetics, stylistics and translation studies even if some theorists from translation studies such as Newmark exclude intralingual or intersemiotic translations. However, there are also translation theorists, especially Jakobson, who support intralingual translation. For example, Steiner (1975) says;

*"Translation in a language is perpetual. The more often they are made, the stronger the unity in that language becomes. Diachronically translations in a language are so constant and made in such an unnoticed way that we cannot notice the vital role they play in forming the civilization."*

This means that old literary works which are not updated through intralingual translation will not make any contribution to the creation of unity in language, culture and nation, which means that they will not make any contribution to universal culture, either. Briefly, it can be asserted that intralingual translation is not different from interlingual translation in terms of theoretical approach and practice because it also includes source language which is difficult to understand as it was used a long time ago and there is target language into which it will be transformed so that new generations can understand. Both of them have similar problems. For instance, Steiner (1975:261) builds on Jakobson's saying;

*"Jakobson points out how difficult it is to achieve complete equivalence in interlingual translation because of the complexity of the codes involved. Even in intralingual translation we have to make use of combination of code units to interpret meaning. So even synonyms cannot guarantee full equivalence."*

This means the challenge of synonymy in intralingual translation resembles the challenge of equivalence in interlingual translation, which means both types of translations are similar. This is also supported by Weissbrod (2004:24) who says;

*"Researchers should deal with every kind of lingual transfer with the same theoretical approach because transference realizes almost in the same way in all translation processes". For this reason, what is theoretically valid for interlingual translation is valid for intralingual translation, as well. For instance, both of them are capable of creating a common language and culture.*

Consequently, it is possible to say "yes" to the second research question which asks whether interlingual translation theories such as Poly-system theory and culture repertory theory of Even-Zohar and Skopos theory of Vermeer are sufficient for intralingual translation, too or whether separate theories should be developed? Moreover, theoretical debates mentioned above also display that literary works updated through intralingual translation will not be regarded as disloyalty to their authors and originals if they are made in accordance with principles and findings of linguistics, stylistics, translation studies and literary studies. Therefore, the answer to the 3rd research question is also yes.

### 3. 1. 5. Intralingual translation studies are not new; besides they are natural.

Intralingual translations in Turkey date back the 15th century, when "Kitab-ı Güzide", the oldest religious book translated into old Anatolian Turkish from Persian in the 13th century was updated by Mehmed bin Bali. Similarly, "Kabusname" which had been translated into Turkish from Persian in the 14th century was updated in the 15th century upon the desire of Sultan Murat II by Mercümeke Ahmed with a plain and preferable Turkish. This work was also updated again by Nazmizade Murtaza in 1705 upon the order of Bagdat governor Hasan Pasa (Doğan, 2011).

As closer examples, updating works made by Servet-i Finun writers for their own works after the alphabet revolution in 1928 can be given. All these updating are diachronical translation examples. There are also synchronically made intralingual translations because intralingual translation is a natural lingual behaviour; everybody with communicative competence can make it naturally. In fact, every speaker is supposed to make it for a successful communication. For example, we normally do not address everybody in the same way. We make code-switching, which is a product of our strategic competence depending on who our listener is, where we are, what the topic is, etc. In this matter, Rifat (2009) makes a long definition which was shortened as follows;

*" Staying in the same natural language system, we transfer a meaningful message into another meaningful message with the help of explanation, definition, analysis, interpretation, reviewing, adaption or summarization. For instance, while we are compiling a dictionary, we give definitions of words. While making reviewing of a novel, we translate its stylistic features or content characteristics into literary meta-language. While we are simplifying a*





scientific report for people in the street through vulgarization, we make its intralingual translation. Besides, as speaker or writer, with the help of expressions such as that's why, in other words, what I mean, in brief, shortly, all in all, we all make intralingual translation of what we have just said."

This definition of Rifat reminds us the definition of language functions made by Jakobson, who says language has referential, emotive, conative, phatic, meta-lingual and poetic functions (Kılıç, 2002:32). Meta-lingual function is related to organization of a message to inform about language used by the sender. In other words, when we use language to tell why we have uttered a particular expression, we depend on language itself. This function of language is widely used in the course books, scientific texts, lectures, dictionaries and grammars. It is performed with the help of expressions such as that's, in short, briefly, in other words, what I mean etc. to clarify meaning of particular expressions for the receiver. The sender talks about language using language itself. This is what intralingual translator makes, so intralingual translation is a natural function of language.

Due to its naturality, intralingual translation has been with us since the birth of languages, so it is much older than interlingual translation. While a small number of speakers can make interlingual translation, almost everybody can make intralingual translation since it is a part of our communicative competence which we acquire during childhood. Moreover, every speaker has to make intralingual translation as it is required now and then during the day. During language acquisition process, a child takes part in interactions with an adult, so he/she learns code-switching or clarification methods which adults make use of in particular contexts and then he/she internalizes them as new components of his/her communicative competence. The explanations and code-switching made by adults are all examples of intralingual translation which realize synchronically between two members of speech community. As for diachronically made intralingual translations, they are interactions between the translators of old literary works and the new members of speech community as their authors are not alive. In other words, while synchronical clarification is possible because both sender and receiver are alive, diachronical clarification by the author of an old novel is impossible because he is dead or unable to write. Therefore this clarification is made by intralingual translator for the new readers who have some difficulty in understanding some parts of a text due to language change.

The oldest examples of such explanations date back Sumerian times, when Sumerian was replaced by Acadian as the most popular spoken language of the region, which made Sumerian a classical written language, in which religious and legal texts were penned. Scholars, therefore, had to write its grammar for the new generations who spoke Acadian or one of the numerous languages spoken in Mesopotamia. This grammar book was used in writing schools or by those who wanted to read religious or legal texts. What Sumerian grammarians did was the first example of intralingual translations. This became a tradition in time and therefore was later followed by Indians, Arabs, Jewish, Greeks and Romans.

### 3. 1. 6. Intralingual translation is required to deal with cultural alienation

Besides the fact that it is an undistinguishable necessity of a successful communication, intralingual translation is an activity needed to lessen the influence of cultural change which has turned into a cultural alienation. Technologies changing fast alter our communication methods inevitably. People prefer semiotic communication as much as verbal communication. They get rid of information they learn through smart telephones or laptops quickly. Therefore, language changes much faster than it did 50 years ago. This means that while language of a book used to go out of date in, let's say, 50 years in the past, now this duration has shortened a lot. For this reason, the longer an old novel waits for its readers on a library shelf in its original form, the smaller the number of its readers will become day by day and the more difficult making its intralingual translation will become because change in language which starts with changes in words will go on changes in grammatical features and even in its syntax. As the best example of this situation, we can mention *Blue and Black*. It had been updated by its own writer in 1942, 45 years after its first edition, but in 1980s another updating became necessary. Unfortunately, this updating made in 1988 by Kutlu included so many changes that a completely new novel which was different greatly from the original emerged (Doğan&Memici, 2016). Therefore, making intralingual translations of old books in time for their new readers may, partly, prevent cultural alienation created by fast changes in communication styles.

### 3. 2. Who should make intralingual translation of old literary work and why?

We need to clarify what translation means and requires before answering this question adequately. In its simplest definition, translation is a meaning transfer. When we mention translation, we know that there two languages, one of which is the giving language, the other is the receiving language. In literature, the former is called *source language* and the latter is called *target language*. In fact, translation is not a transference made from one language to another, but from one culture to another, so it cannot be made by



everybody who knows both languages, it requires expertise in both cultures, as well. In other words, expertise in translation means being competent in both languages including every kind of communicative competency and literary competence together with detailed knowledge about both cultures.

Translation also demands expertise in the content of the text which will be translated because communicative competence of an individual cannot include meta-linguistic knowledge on all subjects such as medicine, law, chemistry, agriculture, etc. Therefore, a particular text, for instance an insurance policy can be translated best by an insurance expert or a translator has gained experience or got special training in this field. Similarly, when the source language is the one in an old literary work, the translator is also expected to know the culture repertory and general characteristics of the literary language of that period very well. He/she is also required to know about findings of stylistics because stylistics is a science which tries to find out usual and unusual stylistic devices and features used by writers now and in the past (Özünlü, 2016). Therefore, stylistics can make valuable contributions to the survival of old stylistic features, enriching present literary culture and repertory, establishing bridges between old and new generations through literature if intralingual translations of old literary works are made properly depending on its findings.

Communication means of literary world is literary language. While the author is saying or telling something, he sometimes uses usual or colloquial language, but sometimes unusual, unexpected, unaccustomed expressions and structures (Özünlü, 2016). These usages enrich language in the long term. For instance, Shakespeare is said to have added more than 500 words and expressions in English. Creating equivalents of colloquial expressions is easy for the intralingual translator, but this is not the case when it comes to writer's special stylistic features such as prolepsises and deviations. Since a literary work gets its true value from its style, translator is firstly expected to create a style similar to that of the writer as much as possible (Yetkiner, 1978:44). Otherwise, translated work cannot create the artistic or literary influence which the original made on the original readers. What the opponents of intralingual translation of old literary works regard as disloyalty to the author and the original is this failure. In that case, criticism is unavoidable. To prevent this, a self-taught or trained intralingual translator needs help especially from stylistics. If researchers in stylistics describe such classics in terms of their stylistic features and determine what their equivalents may be, this will facilitate the tasks of their intralingual translators.

### 3. 3. Criticism to intralingual translation attempts made to update old literary works

The most important reason which opponents of updating of old literary works put forward is the damaging of the originality of such works. They are right because originality is what makes a work an artistic product. This is an unchangeable rule regardless of the type of the work, i.e. whether it be a novel, a painting or a musical composition. There are some examples of badly made updating of literary works. The best example, in fact, the worst example is the updating of Halid Ziya's *Blue and Black* by Şemsettin Kutlu in 1988 (Doğan&Memic, 2016). Doğan and Memic say that Kutlu made 3315 changes in the novel which were mainly abstractions and additions and claim that these changes altered the identity of the novel because some stylistic features of the author had been lost.

Similarly, Dündar has analyzed 23 editions of *Teneke-Canister* by Yasar Kemal, which have been published since 1955 by various publishers and found out the following;

- The most noticeable change is the fact that the novel has been updated much more than required
- Punctuations peculiar to Yapı Kredi Publishing itself has changed the originality of the text a lot
- The local ways of speaking have been replaced with standard ones
- Some words have been changed for clarity of meaning
- Meaning has been damaged from place to place too much
- Yasar Kemal's repetitions of the same word for stress have been shortened as single words
- Some words and even sentences have been omitted
- A lot of unusual ways of spelling have been used
- Geographical references have been changed
- Verb tenses have been changed (in Gürses, 2007)

Similar problems are seen in 30 editions of *Sermin* written by Tevfik Fikret in 1914. Updating works have been made according to publishers' own preferences mostly depending on their own ideological, commercial or educational mentalities and with their own methods. Such flexibility turns intralingual translations into a means which serves for political and commercial dynamics in the country (Yetkiner&Karakoç, 2005). It is inevitable for such updating attempts which are made without considering findings of stylistics, translation studies, literary studies and linguistics to be regarded as interference in the originals of the old literary works.

Intralingual translations must be made, but by its experts and by means of scientific criteria. In this matter, the most beneficial field is stylistics because it is a field of study which analyses and describes



characteristics in a text which are peculiar to its type or its writer. It helps not only intralingual translation but also metrics in theory of poetics, poetics itself, figures of speech, genre, structural organization, rhetorical principles, theme analyze and literary criticism. Therefore, if researchers in stylistics make analyses of the old literary works, too from these aspects, they can provide vital findings for the experts who will make intralingual translations of those works.

#### 4. Conclusion

This research was started with the hypothesis that updating of old literary works in accordance with the translation theory, findings of stylistics, linguistics and poetics cannot be regarded as disloyalty to their authors and the original, but as an attempt to enliven them and their authors as this will establish bridges between old and new generations; it will enrich cultural repertory and strengthen national solidarity and unity. The following results have also been found out;

1. The fact that participants who are the representatives of new generation readers knew 21,3% of the words in the first experiment displays that old literary works will not contribute to today's Turkish language and culture in their original forms according to Even-Zohar's Poly-system theory, which states that language, culture and literature are systems which are in close contact with each other diachronically and synchronically and which complete each other.
2. Although there is a big difference between the two groups depending on their academic background, participants generally do not consider updating of literary works as disloyalty to their authors and their originals or as literary barbarism as claimed by some critics.
3. They altogether agree that updating of old literary works through intralingual translations will strengthen social solidarity, social awareness, and feeling of belonging.

These findings and findings of researches in literature, for example, the fact that some famous writers such as Halid Ziya and Mehmet Rauf needed to upgrade their own works, and the fact that intralingual translation is in the nature of language have shown that it is necessary to upgrade old literary works. Moreover, Even-Zohar's Poly-system theory, Repertory theory, Vermeer's Skopos theory and Jakobson's communication model displays the necessity for updating of literary works for the new generations so that they can carry on their functions.

Those who are against intralingual translations generally express their thoughts when the original texts are changed too much during updating. In fact, when updating is made taking findings of stylistics, linguistics, poetics and translation theories into consideration, such changes in the originals do not emerge. Just as stylistics do not try to change styles and language use of writers and poets, intralingual translation studies, which benefit from stylistics, linguistics and poetics do not try to change stylistic features of old literary works because this field of study is not prescriptive but descriptive like stylistics and linguistics.

Bad examples of intralingual translations of old literary works mentioned above show that some experts and publishers making updating are not aware of the findings of stylistics, linguistics, poetics and translation theories. What is worse, they behave according to their own political or ideological mentality. However, old literary works are so important and therefore cannot be left to the mercy of such approaches. These works first should be analyzed by researchers in stylistics and their features should be described and their equivalents, as much as possible, should be determined. Intralingual translator, then, can start his work with this information. At the end of translation process, the text should be inspected by experts who know the culture, history and language features of the period when the work was written. And then, it should be reviewed by a referee group made up by preeminent writes. Old literary works updated in this way can contribute to literary repertory, language and culture repertory of a nation significantly without any objections.

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