



Hacettepe University Graduate School of Social Sciences

Department of Translation and Interpreting

**A CRITICAL DISCOURSE ANALYSIS PERSPECTIVE ON CENSORSHIP IN
TRANSLATION: A CASE STUDY OF THE TURKISH TRANSLATIONS OF
*GREY WOLF***

Ayşe Saki

Master's Thesis

Ankara, 2014

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KABUL VE ONAY

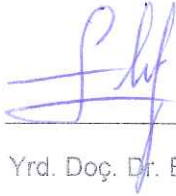
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BİLDİRİM

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26.06.2014

A. Saki

Ayşe Saki

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ÖZET

SAKİ, Ayşe. *Çeviride Sansüre Eleştirel Söylem Çözümlemesi Perspektifinden Bir Bakış: Vaka Çalışması Olarak Grey Wolf'un Türkçe Çevirileri*, Yüksek Lisans Tezi, Ankara, 2014.

Bu tezin amacı, çeviride özellikle tabu olarak görülen kitapların çevirilerinde sansüre neden olan bilişsel (örn. ideolojik) ve sosyo-kültürel faktörleri araştırmaktır. Bu amaçla, 1932 yılında H. C. Armstrong tarafından yazılan *Bozkurt, Mustafa Kemal: Bir Diktatörün Hususi Hayatının Tetkiki* analiz edilmiş, Mustafa Kemal Atatürk'e hakaret eden ya da onu küçük düşüren kısımlar üzerinde özellikle durulmuştur. Mustafa Kemal Atatürk'ün hayattayken yazılan ilk biyografisi olan *Bozkurt, Mustafa Kemal: Bir Diktatörün Hususi Hayatının Tetkiki* içeriği ve Mustafa Kemal Atatürk'e ilişkin söylemi dolayısıyla Türk toplumunun tepkisini çekmiştir. Bu sebeple uzun bir süre Türkçeye çevrilememiştir. İlk Türkçe çevirisi 1955 yılında yapılabilmektedir. Daha sonra farklı zamanlarda kitabın dört Türkçe çevirisi daha yayınlanmıştır. Bu beş erek metin incelendiğinde, Mustafa Kemal Atatürk'e ilişkin olumsuz söylemde bulunan kısımların çevirilerinde farklı oranlarda da olsa sansür uygulandığı gözlemlenmiştir.

Bu çalışmada, beş Türkçe çeviride uygulanan sansür, eleştirel söylem çözümlemesi perspektifinden analiz edilmiştir. Analizin sonuçları Çeviribilim'de norm teorisi ışığı altında değerlendirilmiştir. Hem eleştirel söylem çözümlemesi hem de norm teorisi çalışmanın amacıyla aynı doğrultuda betimleyici ve açıklayıcı oldukları için çalışmanın yöntemsel ayağına dahil edilmişlerdir. Çeviride sansüre neden olan hem bilişsel faktörleri (içsel kısıtlamalar) hem de sosyo-kültürel faktörleri (dışsal kısıtlamalar) açıklayabilmek için Fairclough'un üç boyutlu çerçevesi ve van Dijk'ın sosyobilişsel yaklaşımı sentez haline getirilmiştir. Bu yöntembilimsel çerçevede, 45 kaynak metin pasajı ve bunların Türkçe çevirileri üç aşamada analiz edilmiştir. Birinci aşama olan betimlemede beş erek metin üzerinde uygulanan sansür betimlenmiştir. İkinci aşama olan yorumlamada söylem düzeninin ve aktörlerin bilişlerinin sansür üzerindeki etkisi, *Bozkurt, Mustafa Kemal: Bir Diktatörün Hususi Hayatının Tetkiki*'ne cevap olarak

yazılan tefrika ve kitapların ve çeviri sürecine ilişkin bilgi veren çevirmen önsözlerinin ve telefon görüşmelerinin analizi aracılığıyla yorumlanmıştır. Üçüncü aşama olan açıklamada erek toplumun sosyal yapılarının sansür üzerindeki etkisi analiz edilmiştir. Sosyal yapının ayrılmaz parçaları olan norm, ideoloji ve güç ilişkileri kavramları üzerinde özellikle durulmuştur.

Analizin sonucunda, çevirinin hem bilişsel (örn. ideolojik) hem de sosyo-kültürel faktörler tarafından şekillendirilen iletişimsel bir süreç olduğu sonucuna varılmıştır. Norm teorisinin öne sürdüğü gibi *Bozkurt, Mustafa Kemal: Bir Diktatörün Hususi Hayatının Tetkiki*'nin Türkçe çevirileri Türk toplumunun norm, kanun, ideoloji ve güç ilişkileri gibi unsurları içine alan sosyo-kültürel yapıları tarafından biçimlendirilmiştir. *Bozkurt, Mustafa Kemal: Bir Diktatörün Hususi Hayatının Tetkiki*'nin çeviri sürecine katılan aktörlerin bu sosyo-kültürel yapıların belirlediği sınırlar içerisinde hareket ettikleri gözlemlenmiştir.

Anahtar Kelimeler: Eleştirel Söylem Çözümlemesi, Çeviri, Sansür, Norm, *Bozkurt, Mustafa Kemal: Bir Diktatörün Hususi Hayatının Tetkiki*, Mustafa Kemal Atatürk, Sosyo-kültürel Yapılar.

ABSTRACT

SAKİ, Ayşe. *A Critical Discourse Analysis Perspective on Censorship in Translation: A case Study of the Turkish Translations of Grey Wolf*, Master's Thesis, Ankara, 2014.

This thesis aims at exploring both cognitive (e.g. ideological) and socio-cultural factors underlying censorship in translation, particularly in translations of the taboo books. To this end, *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator* written by H. C. Armstrong in 1932 is analyzed, placing special emphasis on the translation of the source-text excerpts that disdain or defame Mustafa Kemal Atatürk. *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator* which is the first biography written when he was alive, has drawn great reactions from Turkish society because of its content and discourse on Mustafa Kemal Atatürk. It had not been translated into Turkish for a long time. Its first Turkish translation was made in 1955. Since then, four more Turkish translations of *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator* have been published at different times. When these five target texts are examined, it is observed that censorship has been imposed on the translations of the source-text excerpts which make negative remarks concerning Mustafa Kemal Atatürk at varying degrees, though.

In this study, censorship imposed on those five Turkish translations is analyzed from a critical discourse analysis perspective. The results of the analysis are evaluated in the light of the norm theory in Translation Studies, because both critical discourse analysis and the norm theory are descriptive and explanatory in parallel with the aim of the study. Norman Fairclough's three dimensional framework and van Dijk's sociocognitive approach are synthesized so as to explain both cognitive (internal constraints) and socio-cultural (external constraints) factors which lead to censorship in translation. Within this methodological framework, 45 source text excerpts and their Turkish translation are analyzed at three stages. At the first stage, (i.e. the description stage), censorship imposed on the five different target texts is identified. At the second stage, (i.e. the interpretation stage), the effect of the order of discourse and cognition of the agents on censorship is interpreted through the analysis of the serials and the books

written as a response to *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator* and the translatorial prefaces and telephone interview which give information regarding the translation process. At the third stage, (i.e. the explanation stage), the effect of the social structures of the target society on censorship is analyzed. Special attention is paid to the concepts of norm, ideology and power relations which are inseparable parts of the social structure.

At the end of the analysis, it is concluded that translation is a communicative process which is shaped by both the cognitive (i.e. ideological) and socio-cultural factors. As the norm theory asserts, the Turkish translations of *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator* are governed by the socio-cultural structures of Turkish society which include the norms, laws, ideology, power relations and so on. It is observed that the agents who participate in the translation process of *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator* act within the limits determined by those socio-cultural structures.

Key Words: Critical Discourse Analysis, Translation, Censorship, Norm, *Grey Wolf Mustafa Kemal An Intimate Study of a Dictator*, Mustafa Kemal Atatürk, Socio-cultural Structures

TABLE OF CONTENTS

KABUL VE ONAY.....	i
BİLDİRİM.....	ii
ACKNOWLEDGEMENTS.....	iii
ÖZET.....	iv
ABSTRACT	vi
TABLE OF CONTENTS.....	viii
LIST OF ABBREVIATIONS	xi
CHAPTER I - INTRODUCTION	1
1.1. GENERAL REMARKS	1
1.2. AIM AND RESEARCH QUESTIONS	3
1.3. METHODOLOGY	3
1.4. LIMITATION	5
1.5. AN OUTLINE OF THIS STUDY.....	5
CHAPTER II – A CRITICAL DISCOURSE ANALYSIS APPROACH.....	8
2.1. FAIRCLOUGH’S THREE DIMENSIONAL FRAMEWORK	12
2.1.1. Text.....	13
2.1.1. Discursive Practice.....	14
2.1.3. Social Practice	16
2.2. VAN DIJK’S SOCIOCOGNITIVE APPROACH	18
CHAPTER III – A TRANSLATION STUDIES APPROACH	23
3.1. THE LINGUISTIC TURN	24
3.2. THE CULTURAL TURN	25
3.2.1. Descriptive – Explanatory Translation Studies	26
3.2.1.1. Translational Norm	27
3.2.1.1.1. Toury’s Norm	29
3.2.1.1.2. Chesterman’s Norms	31
3.2.1.2. The Relationship between the Concepts of Power, Ideology and Norm	33
3.3. THE SOCIAL TURN	35
3.4. THE RELATIONSHIP BETWEEN CDA AND DETS	37

CHAPTER IV - GREY WOLF MUSTAFA KEMAL AN INTIMATE STUDY OF A DICTATOR	40
4.1. ABOUT <i>GREY WOLF MUSTAFA KEMAL AN INTIMATE STUDY OF A DICTATOR</i>	40
4.2. THE AUTHOR, HAROLD COURTNEY ARMSTRONG	41
4.3. TURKEY’S REACTIONS AGAINST <i>GREY WOLF</i> AND ITS TURKISH TRANSLATIONS	41
4.4. THE FIRST TURKISH TRANSLATION OF <i>GREY WOLF</i>	43
4.5. THE SECOND TURKISH TRANSLATION OF <i>GREY WOLF</i>	44
4.6. THE THIRD TURKISH TRANSLATION OF <i>GREY WOLF</i>	45
4.7. THE FOURTH TURKISH TRANSLATION OF <i>GREY WOLF</i>	47
4.8. THE FIFTH TURKISH TRANSLATION OF <i>GREY WOLF</i>	47
CHAPTER V- CASE STUDY.....	51
5.1. THE EXAMPLES REGARDING THE PRIVATE LIFE OF MUSTAFA KEMAL ATATURK.....	52
5.1.1. The examples censored in all the translations	52
5.1.2. The examples not censored in Gül Çağalı Güven’s translations, but censored in Peyami Safa’s and Ahmet Çuhadır’s translations	57
5.1.3. The examples not censored in Gül Çağalı Güven’s 1996 translation, but censored in all other four translations.....	69
5.1.4. The examples censored in Ahmet Çuhadır’s 2013 translation, but not censored in all other four translations.....	77
5.2. THE EXAMPLES REGARDING THE WORLD VIEW, THE ACTIVITIES, FAMILY AND THE ACQUINTANCES OF MUSTAFA KEMAL ATATURK.....	80
5.2.1. The examples censored in all the Turkish translations	80
5.2.2. The examples not censored in Gül Çağalı Güven’s translations but censored in Peyami Safa’s and Ahmet Çuhadır’s translations	89
5.2.3. The examples not censored in Gül Çağalı Güven’s 1996 translation but censored in all other four translations.....	101
5.2.4. The examples censored in Ahmet Çuhadır’s 2013 translation, but not censored in all other four translations.....	107
5.3. DISCUSSION	112
CHAPTER VI – CONCLUSION.....	118
BIBLIOGRAPHY	123
PRIMARY SOURCES	123

SECONDARY SOURCES.....123

LIST OF ABBREVIATIONS

Grey Wolf Mustafa Kemal An Intimate Study of a Dictator: Grey Wolf

Source Text: ST

Target Text: TT

The First Turkish Translation of *Grey Wolf* (1955): TT1

The Second Turkish Translation of *Grey Wolf* (1996): TT2

The Third Turkish Translation of *Grey Wolf* (2001): TT3

The Fourth Turkish Translation of *Grey Wolf* (2005): TT4

The Fifth Turkish Translation of *Grey Wolf* (2013): TT5

Critical Linguistics: CL

Critical Discourse Analysis: CDA

Descriptive Translation Studies: DTS

Descriptive Explanatory Translation Studies: DETS

CHAPTER I - INTRODUCTION

1.1. GENERAL REMARKS

Translation is a complex communicative process which includes different discursive, cognitive and socio-cultural factors. The effect of these factors on translation have been discussed comprehensively within the scope of the three main turns which Translation Studies has undergone since 1950s and 1960s when the phenomenon of translation began to be studied as a separate academic discipline.

The focus and the scope of the studies made during these three turns, namely the linguistic turn, the cultural turn and the social turn, have been extended throughout the course of time. While only the surface linguistic features of the text have been discussed in a prescriptive way during the linguistic turn, through the cultural turn it has been defended that the translation needs to be discussed in a particular cultural context descriptively. Thus, the social structures of the target society such as norms, values, ideology and power relations which constitute this context should be taken into consideration in the study of translation. And then, with the social turn, the role of the agents in the translation process has come to the fore. It is emphasized that not only the socio-cultural context in which translation takes place but also the agents (e.g the translator, the publisher, the editor or the reader of the target text (TT)) who play an active role during this process should be paid attention.

When the translation phenomenon is regarded as a kind of process influenced by the agents and the linguistic and socio-cultural factors, it is possible for a researcher to make comments regarding the effect of these factors on translation by examining the observable features of the TTs, the regularities within the TTs and the translation strategies applied during the translation process.

Censorship is one of these translation strategies which is applied especially during the translation of the controversial works and taboo books. So it can be said that the censored parts in a TT indicate regularity which can give clues about the socio-cultural

context in which the TTs are produced and about the agents who participate in the translation process.

Grey Wolf, which was written in 1932 by an English officer Harold Courtney Armstrong who served in Turkey during the First World War under the rule of Great Britain, is the first biography of Mustafa Kemal Atatürk written when he was alive. Not only its biographical nature but also its controversial parts which disdain or defame the Turks, the private life, the character, the outlook, the world view, the reforms, the family and the acquaintances of Mustafa Kemal Atatürk, have made *Grey Wolf* one of the most controversial books all around the world but especially in Turkey. For this reason, *Grey Wolf* had not been translated into Turkish for a long time. Its first Turkish translation (the TT1) was made in 1955 by Peyami Safa. Four more Turkish translations (the TT2, the TT3, TT4, and the TT5) were published since then in the following chronological order:

1. The TT1 that was translated by Peyami Safa and published by Sel Yayınları in 1955,
2. The TT2 that was translated by Gül Çağalı Güven and published by Arba Yayınları in 1996,
3. The TT3 that was translated by Ahmet Çuhadır and published by Kum Saati Yayıncılık in 2001,
4. The TT4 that was translated by Gül Çağalı Güven and published by Nokta Yayınları in 2005 and
5. The TT5 that was translated by Ahmet Çuhadır and published by Kamer Yayınları in 2013.

The Turkish translations, which have drawn reactions in Turkey as much as *Grey Wolf* itself, constitute the case study of this thesis. When these TTs are examined it can be realized that censorship have been imposed on each TT, at varying degrees, though. Not only the contradiction between *Grey Wolf* and Turkish society's general sensitivity regarding Mustafa Kemal Atatürk but also the difference in the degree of censorship imposed on the TTs make *Grey Wolf* and its five Turkish translations a suitable case for this thesis which aims to show the effects of both agents and the other social structures on censorship in translation.

1.2. AIM AND RESEARCH QUESTIONS

This thesis, which focuses on *Grey Wolf* and its five Turkish translations, aims to describe the censored parts in the TTs and to explain both the cognitive and socio-cultural reasons behind censorship in Turkish society. Within the framework of its aim, this thesis tries to answer the following research questions:

1. Which parts of *Grey Wolf* are censored in the Turkish translations?
2. Why is censorship imposed on certain parts of the Turkish translations?
3. Does the degree of censorship vary in the different TTs? If so, Why?
4. What is the effect of the agents on the censorship process?
5. What is the effect of the social structures of the target society on the censorship process?
6. Could the agents and social structures affect each other? If so, in what ways?

1.3. METHODOLOGY

This thesis argues that translation is a social act influenced by both the agents participating into translation process, and the other social structures of the target society. Within the framework of this thesis, the controversial and censored parts in the Turkish translations of *Grey Wolf* are analyzed in the light of the norm theory, which has been developed within the scope of Descriptive-Explanatory Translation Studies (DETS), because of the compatibility between the aim of the thesis and the norm theory.

DETS not only describes the regularities in the TTs, but also focuses on the explanation of the reasons which lead to these regularities. So the concept of norm, socio-cultural constraints which control the translational behaviours, occupy an important place in DETS. As Toury states, translation which is a norm-governed activity is the fact of the target culture (1995, p. 29). Therefore, the phenomenon of translation cannot be thought independently of the target culture. Thus, the concepts of ideology and power relations

which are inseparable components of the culture need to be taken into consideration. DETS, which regards translation not only as a product but also as a process, benefits from the textual and extratextual resources in order to explain the factors which constraint this process (Toury, 1995, p. 65). These factors that constraint the translation process can be classified under two groups: internal constraints and external constraints (Isbuga-Erel, 2007, p. 60). While the translators' own beliefs, values, ideology and power relations represent the internal constraints, the social structures of the target society such as norms, beliefs, values, ideology and power relations in the society constitute the external ones (*ibid.*). DETS aims to discover and explain both the internal and external constraints on the translation process by analyzing the regularities in the TTs.

In this thesis, the analysis which could serve the aforementioned aim of DETS is made through the selected methods of Critical Discourse Analysis (CDA): Fairclough's three dimensional framework and van Dijk's sociocognitive approach. Fairclough's framework consisting of the text dimension, the discursive practice dimension and the social practice dimension constitutes the general framework of this thesis's methodology; and it is used for the explanation of especially external constraints. This framework is reinforced through the cognitive analysis of van Dijk's sociocognitive approach in order to be able to take the effect of the agents into consideration and to explain the internal constraints efficiently.

The ST excerpts which disdain or defame Mustafa Kemal Atatürk and the five Turkish translations of those excerpts are analyzed in three steps through Fairclough's three dimensional framework and van Dijk's sociocognitive approach in the light of the norm theory of DETS as follows:

1. Describing the censored excerpts in the Turkish translations of *Grey Wolf* (the text dimension),
2. Interpreting those censored excerpts in a way to understand the effect of the public discourse and the agents on censorship (the discursive practice dimension which has been reinforced through the cognitive analysis of van Dijk's sociocognitive approach),

3. Explaining the socio-cultural reasons behind those censored excerpt (the social practice dimension).

1.4. LIMITATION

Translation which is a kind of discursive practice is shaped by both the agents who participate in the translation process and the social structures of the target society. This fact can be demonstrated through the analysis of many different STs and TTs. However, in this study, *Grey Wolf* and its five Turkish translations are chosen as a case study and they are analyzed in terms of censorship imposed on the translation of the ST excerpts which disdain or defame Mustafa Kemal Atatürk. And then, the cognitive and sociocultural factors which lead to censorship in the Turkish translations of *Grey Wolf* are discussed.

1.5. AN OUTLINE OF THIS STUDY

This thesis consists of six chapters. The introduction constitutes the first chapter. The second chapter aims to give general information on CDA, especially on Fairclough's three dimensional framework and van Dijk's sociocognitive approach. Within this scope, some concepts such as discourse, ideology and power are defined and their effect on each other is analyzed.

The third chapter summarizes the three main turns which Translation Studies has undergone since 1950s and 1960s. DETS, which comes to the fore during the cultural turn, and the norm theory developed within the framework of DETS, are the main focus of this chapter. The term, "norm", and its effect on the translation are discussed in detail. The norm classifications of Toury (1995) and Chesterman (1993) are explained and synthesized in a holistic approach. At the end of this chapter, the reasons for which CDA and DETS are brought together within this thesis are clarified.

The fourth chapter presents general information regarding *Grey Wolf* and its writer H.C.Armstrong. Furthermore, its five Turkish translations, the translators and the other

agents who participate into the translation and publication processes are discussed. Apart from this general information, the reactions which have been shown to both *Grey Wolf* and its five Turkish translations are clarified in this chapter.

The fifth chapter constitutes the case study of this thesis. It aims to show that translation is a norm-governed act as is explained in the third chapter through the methodology developed in the fourth chapter. To this end, the forty five examples which are classified into two groups as follows:

1. The examples regarding the private life of Mustafa Kemal Atatürk
2. The examples regarding the world view, the activities, the family and the acquaintances of Mustafa Kemal Atatürk.

Then, these two groups are analyzed under the four categories in order to get more systematic results:

- a) The examples that are censored in all the Turkish translation are intended to show the general sensitivity of the target society regarding the issue.
- b) The examples that are not censored in Gül Çağalı Güven's translations (1996, 2005) but censored in Peyami Safa's (1955) and Ahmet Çuhadır's translations (2001, 2013) are intended to prove the effect of the agents especially the translators on the translation process.
- c) The examples that are not censored in Gül Çağalı Güven's 1996 translation but censored in all other four translations are intended to demonstrate the effect of the social structures on the agents and on the translation processes through the difference in the degree of censorship imposed on Gül Çağalı Güven's translations (1996, 2005).
- d) The examples that are censored in Ahmet Çuhadır's 2013 translation, but not censored in all other four translations are intended to indicate the effect of the social structures on the agents and on the translation process through the

difference in the degree of censorship imposed on Ahmet Çuhadır's translations (2001, 2013).

In the Conclusion chapter, the findings of the case study are evaluated in the light of the norm theory of DETS and through the methodology developed by the synthesis of Fairclough's three dimensional framework and van Dijk's sociocognitive approach. In the evaluation, the answers of the research questions are given in a way to serve the purpose of this thesis.

CHAPTER II – A CRITICAL DISCOURSE ANALYSIS APPROACH

The relationship between language and society has been discussed for decades. Many scholars from different disciplines such as linguistics, sociology and psychology have tried to develop different theories and methodologies in order to explain this relationship and ‘to recognize the ways in which changes in language use are linked to wider social and cultural processes’ (Fairclough, 1992a, p. 1). Within this framework, especially many linguists such as Fowler, Kress, Hodge, Trew, Fairclough, Wodak, van Dijk, van Leeuwen (Wodak, 2001) and ‘many social theorists such as Bernstein, Bourdieu, Derrida, Gramsci, Foucault, Giddens and Habermas’ (Flowerdew, 2008, p. 195) try to bring linguistics and social theories together during the second half of 20th century.

Critical Linguistics (CL) in which ‘the antecedents of Critical Discourse Analysis (CDA) are usually said to lie’ (Flowerdew, 2008, p. 195) was developed in the late 1970s by the linguists led by Fowler (Fowler 1991, 1996a) at University of East Anglia for this purpose (Fowler et al. 1979; Kress and Hodge 1979/1993; Fowler 1996b). Their aim is to bring a social approach to linguistics (Kress, 1989), because they regard language as an ideological act and revealing this ideology in language is the focus of their studies and CL (Fowler et al. 1979; Kress and Hodge 1979). To this end, they draw upon ‘the functionalist linguistic theory associated with Michael Halliday (1978, 1985) and known as ‘systemic linguistics’’ (Fairclough, 1992a, p. 26).

However, there are some deficiencies of CL, which is generally accepted as a predecessor of CDA (Critical Discourse Analysis). Fairclough (1992a, p. 28) summarizes these deficiencies as follows:

In critical linguistics, there tends to be too much emphasis upon the text as product, and too little emphasis upon the processes of producing and interpreting texts. For example, although the aim of critical linguistics is said to be critical *interpretation* of texts, little attention is given to the processes and problems of interpretation, either those of the analyst-interpreter or those of participant-interpreter. In practice values are attributed to particular structures (such as passive clauses without agents) in a rather mechanical way.

Because of all these reasons, it can be said that ‘the language-ideology interface is too narrowly conceived in critical linguistics’ (Fairclough, 1992a, p. 29).

Not only CL but also other social theories have some deficiencies regarding this issue. Previous attempts of both CL and other social theories developed with the aim of synthesizing linguistics and other social sciences could not get a high success due to these deficiencies (Fairclough, 1992a, p. 2). ‘Both of these attempts suffer from an imbalance between the social and linguistic elements of the synthesis, though they have complementary strengths and weaknesses’ (p. 2). While in CL, linguistic analysis and formal features of texts are widely emphasized with little attention to notions of ‘ideology’ and ‘power’, in other social theories, such notions as ‘ideology’ and ‘power’ are widely emphasized with narrow attention to linguistic analysis (p. 2). In addition, they generally focus on the role of language in maintaining and reproducing existing power relations by ignoring the role of language in power struggle and transformation in power relations. Considering texts as products by giving little attention to the processes of text production and interpretation is another deficiency of these two attempts (*ibid.*) All these deficiencies led them to be unsuccessful in ‘investigating language dynamically, within processes of social and cultural change’ (*ibid.*).

Despite of their deficiencies, it could be said that these two attempts (i.e. Critical Linguistics and other social theories) make great contributions to the development of Critical Discourse Analysis (CDA). As Fairclough (2003c) states CDA was developed in order to bridge the gap between linguistics and other social science by taking consideration of the deficiencies of previous attempts. In fact, CL, which is generally accepted as ancestor of CDA, and CDA are two terms which could be used interchangeably. However, in recent times the term CDA is preferred to describe the theory formerly known as CL (Wodak, 2001, p. 1). According to Wodak ‘CL and CDA may be defined as fundamentally concerned with opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language’ (Wodak, 2001, p. 2). Another important scholar van Dijk, who makes great contribution to CDA, defines CDA as ‘a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context’ (2001b, p.

252). According to Isabela and Norman Fairclough the aim of CDA is to complete the lacking parts of both linguistics and critical social analysis (2012, p. 78). Within this scope, CDA introduces critical perspective on language, which it takes from critical theory in social sciences and places more emphasis on discourse, which had not been discussed before sufficiently within the framework of critical social sciences. CDA tries to understand and analyze the relations between discourse and other elements of social structure such as power relations, ideologies, social organisations and institutions and social identities etc. in a much more better and systematic way.

For CDA, the notion of ‘ ‘critical’ implies showing connections and causes which are hidden’(Fairclough, 1992a, p. 9) in discourse. Besides this general definition of the notion of ‘critical’, it can be said that there are two different critiques in CDA that are developed through normative and explanatory features of critical social analysis (Fairclough and Fairclough, 2012, p. 79): Normative critique and Explanatory critique. Fairclough and Fairclough (2012) explain the difference between normative and explanatory critique as follows:

Normative critique includes critique of unequal relations of power and forms of domination which are damaging to well-being and which may be manifest in discourse, e.g. in manipulative discourse when it is an integral part of some form of domination. Explanatory critique includes explanations of particular types and forms of discourse as effects of social causes and explanations of social phenomena such as the establishment, maintenance or change of a social order as partly effects of discourse (p.79).

In this thesis, while analysing the ST and the TTs, the notion of explanatory critique will be adopted and used.

CDA defines discourse as a language use and according to CDA this language use is a kind of ‘social practice determined by social structures’ (Fowler et al. 1979; Kress and Hodge 1979; Chouliaraki and Fairclough, 1999; Fairclough and Wodak 1997; Fairclough, 1989, 1992a, 1995a, 1995b; Wodak and Meyer, 2001). In other words, for CDA, ‘discourse is basically social use of language in social contexts’ (Fairclough and Fairclough, 2012, p. 81).

CDA uses ‘the term discourse to refer to the whole process of social interaction of which a text is just a part’ (Fairclough, 1989, p. 24). Because of this reason textual analysis is only one part of the analysis which is made within the framework of CDA (Fairclough, 1989, p. 24).

As it can be inferred from CDA’s discourse definition, CDA scholars emphasize the close, dialectical and internal relationship between discourse and society. It is accepted that ‘discourses are ways of representing aspects of the world which can generally be identified with different positions or perspectives of different groups of social actors’ (Fairclough and Fairclough, 2012, p. 82). On the other hand, it is emphasized that ‘discourses do not just reflect or represent social entities and relations, they construct or ‘constitute’ them’ (Fairclough, 1989, p. 37; 1992a, p. 3). According to CDA, not only social structures have an effect on discourse, but also discourse has an effect on social structures (Fairclough, 1989; 1992a; Fairclough and Fairclough, 2012; Fairclough and Wodak, 1997; Wodak and Meyer 2001). In other words, social structure ‘is both a condition for, and an effect of,’ (Fairclough, 1992a, p. 64) discursive structure. According to Fairclough,

[d]iscourse contributes first of all to the construction of what are variously referred to as ‘social identities’ and ‘subject positions’ for social ‘subjects’ and types of ‘self’. Secondly, discourse helps construct social relationship between people. And thirdly, discourse contributes to the construction of systems of knowledge and belief (p. 64).

It could be seen that these three aspects of discourse correspond respectively to the three functions of language put forward by Halliday (1978): ideational function, interpersonal function and textual function. (Fowler, 1991, p. 71; Fairclough, 1995b, p. 25).

CDA scholars consider CDA ‘as both theory and method’ (Chouliaraki and Fairclough, 1999, p. 16; Fairclough, 2001, p. 121). But it is also accepted that CDA is not a method or ‘not a theory *per se*, but it draws on a range of theories and uses a variety of methods. As such, CDA is perhaps better referred to as an approach which draws on various theories and methods’ (Flowerdew, 2008, p. 197-8). Because of this reason, when the studies of CDA scholars are examined, it can be seen that a single theoretical framework could not be developed (Meyer, 2001; Fairclough, 1995b, 2003a, 2003b;

Weiss and Wodak, 2003; Martin and Wodak, 2003). In this thesis, Fairclough's three dimensional framework and van Dijk's sociocognitive approach, which are 'similar in conception' (Fairclough, 1995b, p. 59) despite their some differences, will be used.

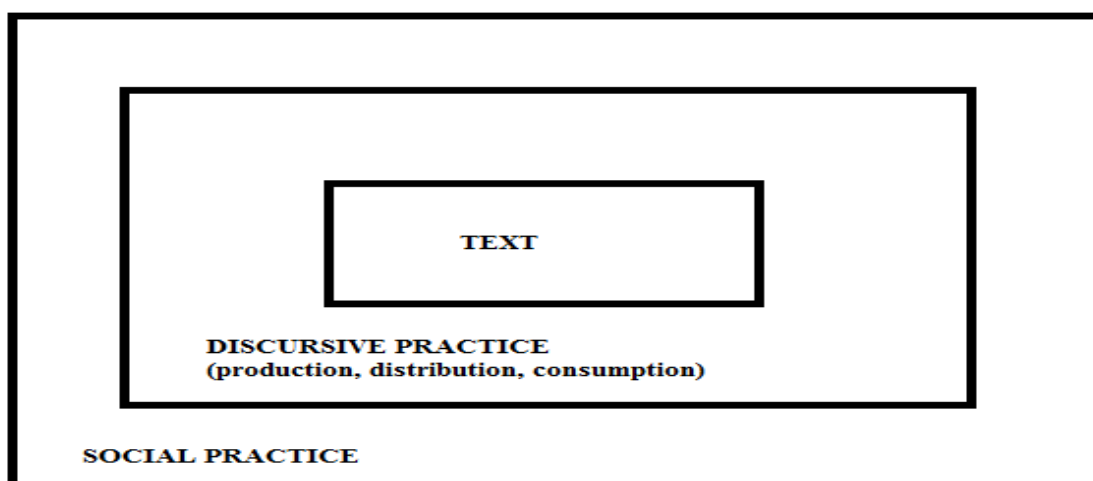
2.1. FAIRCLOUGH'S THREE DIMENSIONAL FRAMEWORK

Norman Fairclough, who is one of the prominent figures of CDA, has developed a framework, which he called three dimensional framework, for his analysis in parallel with CDA's aims and purposes. Through this three dimensional framework, Fairclough tries to draw together language analysis and social theory by discussing and analysing both linguistic and social senses of discourse within a single theoretical and analytical framework (Fairclough, 1992a, p. 4). In fact, Faircough makes this combination to show that there is close and dialectical relationship between semiotic and linguistic features of the interaction and what is going on socially (Chuliaraki and Fairclough, 1999, p. 113).

As stated before, his discourse analysis is based on (Fairclough, 1989, 1992a, 1992b, 1995a, 1995b; Chuliaraki and Fairclough, 1999):

- a) the 'Text' dimension,
- b) the 'Discursive practice' dimension,
- c) the 'Social practice' dimension.

The stages in Fairclough's three dimensional method could also be named as description, interpretation and explanation, respectively (Fairclough, 1989, p. 26). The figure 1 shows the three-dimensional conception of discourse (Fairclough, 1992a, p. 73; 1995a, p. 98).



2.1.1. Text

Fairclough's textual analysis, which is based on Systematic Functional Linguistics (SFL) (Halliday, 1978), 'is generally thought of as a matter of identifying and 'labelling' formal features of a text in terms of the categories of a descriptive framework' (Fairclough, 1989, p. 26). Within this scope, 'vocabulary', 'grammar', 'cohesion' and 'text structure' could be the main headings of textual analysis in this three dimensional framework (Fairclough, 1992a, p. 75). While meaning of individual words and metaphors are analyzed under the heading of vocabulary, which can be also called wording, lexicalizing or signifying to imply process of wording; ideational, interpersonal and textual functions of clauses are discussed under the heading of grammar. The analyst can focus on the way through which 'clauses and sentences are linked together' under the heading of cohesion while 'larger scale organizational properties of texts' are generally analyzed under the heading of text structure (Fairclough, 1992a, p. 75-77). In addition to these four headings, punctuation, turn taking and non-linguistic textual features ('visual') could be analyzed within the framework of textual analysis (Fairclough, 1989, p. 109). In fact, all these factors which could be discussed during any textual analysis depends on the analyst and his/her purpose. While some analysts analyze all of them, others may choose one or two of the

headings. It changes according to the purpose of the analyst or analysis. Fairclough explains this situation as follows:

It should be said that description is ultimately just as dependent on the analyst's 'interpretation', in the broad sense in which I have just used the term, as the transcription of speech. What one 'sees' in a text, what one regards as worth describing, and what one chooses to emphasize in a description, are all dependent on how one interprets a text (1989, p. 27).

In this thesis, within the scope of the text dimension of Fairclough's framework, only ST excerpts that are censored in the TTs, because they disdain or defame Mustafa Kemal Atatürk will be analyzed in parallel with the aims of the study.

2.1.1. Discursive Practice

Discursive practice is the second dimension of Fairclough's framework. It is developed in order to 'straddle the division between society and culture on the one hand, and discourse, language and text on the other' (Fairclough, 1995b, p. 60). Discursive practice which acts as a kind of mediator between text and social practice 'involves processes of text production, distribution, and consumption, and the nature of these processes varies between different types of discourse according to social factors' (Fairclough, 1992a, p. 78). During discursive practice, these processes are explained by using some features of both text and social practice dimensions, because as Fairclough states, 'analysis of discursive practice should involve a combination of what one might call 'micro-analysis' and 'macro-analysis'' (Fairclough, 1992a, p. 85). Therefore, during discursive practice Fairclough focuses on the concept of 'intertextuality' for 'micro-analysis', on the concept of 'orders of discourse' for 'macro-analysis' and on the notion of 'Members' Resources (MR)' which can serve as a bridge between micro and macro structures (Fairclough, 1992a, p. 80).

Fairclough defines intertextuality basically as 'the property texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo and so forth' (1992a, p. 84). Like the

linguistic analysis in the text dimension, linguistic analysis which is called ‘intertextual analysis’ is made during the discursive practice (Fairclough, 1995b, p. 61). ‘Intertextual analysis focuses on the borderline between text and discourse practice in the analytical framework’ (Fairclough, 1995b, p. 16). And during intertextual analysis, the analysts seek the answers of questions of ‘which relevant ‘external’ texts and voices are included in a text, which are (significantly) excluded; and where texts are included, whether or not they are attributed, and how specifically’ (Fairclough, 2003, p. 61). According to Fairclough, there are two different kinds of intertextuality: ‘Manifest Intertextuality and Constitutive Intertextuality (Interdiscursivity)’ (Fairclough, 1992a, p. 117, 124). In manifest intertextuality some signs such as quotation marks indicate the presense of the other texts in an explicit way (p. 104). However, in constitutive intertextuality, there are not explicit signs which show the existence of other texts in a text. In fact, it can be said that the constitutive intertextuality is constituted through orders of discourse (p. 118).

Orders of discourse could be defined as ‘total configurations of discursive practices in particular institutions, or indeed in a whole society’ (Fairclough, 1992, p. 9). In other words, a set of convention, which structures discourse, can be called order of discourse (Fairclough, 1989, p. 24). However, it should be kept in mind that not only orders of discourse determine discourse and interdiscursivity but also discourse and interdiscursivity may constitute and affect orders of discourse in a particular way. Orders of discourse, kind of social order, contain a particular ideology. So it is possible to say that the power relations within society can shape and manipulate orders of discourse through this ideology at their will (Fairclough, 1989, p. 28-31). While power relations and other componens of social structures such as ideology, knowledge, norms, conventions etc. control and constitute orders of discourse, orders of discourse control and shape discourse and interdiscursivity. However, this close relationship between macro and micro structures could not be analyzed without an interface which will bring them together. According to Fairclough it is the ‘sociocognitive’ dimension of discursive practices, which can serve as a bridge between micro and macro structures (Fairclough, 1992a, p. 80) and for that reasons the concept of members’ resources (MR) is among the concepts which needs to be discussed during the second phase of his three dimensional framework. MR are explained by Fairclough (1992a) as follows:

[M]embers' resources, [...] are effectively internalized social structures, norms and conventions, including orders of discourse and conventions for the production, distribution and consumption of texts of the sort just referred to, and [...] have been constituted through past social practice and struggle (1992a, p. 80).

MR constraint the processes of text production and interpretation (Fairclough, 1992a, p. 80), because MR are in people's heads and they bring their MR with them while producing or interpreting texts. Knowledge of language, representations of the natural and social worlds they inhabit, values, beliefs, assumptions, and so on could be analyzed under the heading of MR (Fairclough, 1989, p. 24). Meanwhile, it should not be forgotten that MR have a social basis besides their cognitive nature. So it should be emphasized that not only cognitive structures but also social structures which have influence on the cognitive structure could constraint MR and the process of text production and interpretation. Especially social relations and struggles affect the discursive practices and their process by constituting MR of the agents (Fairclough, 1989, p. 24).

All these points of discursive practice dimension show that CDA regards discourse as a social process not just only as a product in Fairclough's perspective.

2.1.3. Social Practice

Social practice which could also be called as explanation is the last dimension of Fairclough's framework. In this dimension, the analyst puts emphasis on the such notions as "power" and "ideology" and their relations with discourse to explain the connection between discursive structures and social structures (Fairclough, 1992a, p. 80). While analyzing these notions, which belong to macro structures, and their relations with discourse, Fairclough (1992a) benefits from the studies of Althusser (1971) and Gramsci (1971) regarding Marxism.

Power, on which the analyst puts special emphasis during the dimension of social practice, can be defined as a property of asymmetrical relationship between people, social groups, institutions, organisations during which the ones holding power can access to

and control over the acts and minds of the others (Lukes, 2005; van Dijk, 1996, p. 84; 2001b, p. 355).

The parties which hold power can keep and exercise their power in two way: the first way is to force the others to accept their power and authority, which may include even the sanctions of physical violence or death; the second way is to gain the others' consent regarding their power possession and exercise. In short, the ones who hold power choose coercion or consent as a way of exercising their power (Fairclough, 1989, p. 33). For CDA, the concept of power means the capacity and ability to access and control discourse and orders of discourse in a wider scale. (Fairclough, 1989, p. 31; van Dijk, 2000, p. 36). In other words, CDA asserts that people or institutions which hold the power benefit from discourse in an indirect way to maintain and exercise their powers. At this point, Fairclough places emphasis on the concept of ideology, which is another important notion needs to be discussed. According to Fairclough (1992a, p. 91) ideologies which act as social cement, are inseparable elements of society. And through this nature, they can perform an interface role between the notions of power and discourse. The notion of ideology which can also be defined as systems of ideas consisting of social, political or religious ideas which are shared by a specific social group, institutions or movement (van Dijk, 2000, p. 6) is defined by Fairclough as follows:

significations/constructions of reality (the physical world, social relations, social identities), which are built into various dimensions of the forms/meanings of discursive practices, and which contribute production, reproduction or transformation of relations of domination (1992a, p. 87).

As is understood from this definition, 'ideology is the key mechanism' (Fairclough, 1989, p. 34) for maintaining and exercising power by consent which is regarded less expensive and less risky by any ruling class (*ibid.*). Meanwhile, these ruling classes which want to maintain and exercise their powers with the help of ideology need to benefit from the discursive practices for being able to reproduce and distribute their ideologies. Fairclough summarizes the relationship between power, ideology and discourse triangle, stating that: 'the exercise of power, in modern society, is increasingly

achieved through ideology, and more particularly through the ideological working of language' (Fairclough, 1989, p. 2).

In brief, it can be said that Norman Fairclough, who regards discourse as a social practice and places emphasis on such notions as "intertextuality", "orders of discourse", "members' resources", "power" and "ideology" in order to be able to analyze discourse not only as product but also as a cognitively and socially constrained process, analyzes the formal features of a text in description stage, cognitive processes of the participants in interpretation stage and the relationships between discourse and social context in his explanation stage (Fairclough, 1989; 1992a).

2.2. VAN DIJK'S SOCIOCOGNITIVE APPROACH

In fact, Fairclough's three dimensional framework and van Dijk's sociocognitive approach seem very similar. However, the cognitive dimension has a much more important place in van Dijk's approach. It is true that Fairclough places emphasis on the cognition of the participants in his framework with the notion of "MR", but it can be said that van Dijk puts cognitive dimension into practice in a more successful way. He determines the levels of discourse analysis as follows: social analysis, cognitive analysis and discourse analysis (van Dijk, 1995, p. 30), which respectively correspond to social practice, discursive practice and text phases of Fairclough. According to van Dijk,

[s]ocietal, political or cultural constraints do not directly influence discourse at all. There is no conditional or casual connection between groups, institutions, social positions or power relations, on the one hand, and discourse structures, on the other hand. Societal structures and discourse structures are of very different nature, and if there are 'contextual' constraints at all, these should somehow be mediated by an interface that is able to act as an conceptual and empirical bridge between social 'reality' and discourse (2006b, p. 162).

'The "interface" that van Dijk alluded to is the cognitively defined notion of context' (L1, 2013, p. 40). Thanks to this interface he can bring micro and macro structures together. Meanwhile it should be emphasized that van Dijk pays special attention to some notions such as "ideology", "belief", "value", "norm" "attitude" and "knowledge"

which are inseparable parts of context while explaining this cognitively defined notion of context. At this point it is required to stress that van Dijk generally uses the notions of “context” and “context models” interchangeably.

According to van Dijk, ‘[c]ontext is participant’s subjective definition of situation’ (van Dijk, 2009, p. 5) and, through this subjectivity, context can ‘directly interfere in the mental processes of discourse production and comprehension (van Dijk, 2006b, p. 163). So van Dijk regards context models as *control mechanism* of discursive actions (van Dijk, 2000, p. 27). As for van Dijk context models which can be defined as ‘mental constructs of relevant aspects of social situations influence what people say and especially how they do so’ (van Dijk, 2006b, p. 165). In fact context models have social nature besides their subjectivity. In other words they are affected by the social structures within a specific context.

Personal mental representations of the individuals regarding their social practices are defined as ‘*models*’ or ‘*mental models*’ by van Dijk (1995, p. 19). Minds and mental models of persons could not be disconnected from the minds and mental models of other persons in the same society. In other words, people are generally influenced by the context models while constituting their own mental models. So it can be said that these personal mental representations, *models*, ‘are socially controlled and influenced by general social cognitions members share with the other members of their group’ (van Dijk, 1995, p. 19). This means that besides their subjectivity, all mental models involve general social beliefs, knowledge, ideologies and attitudes (van Dijk, 2000; 2006a; 2006b). While these general social beliefs are controlling models, models control and influence production and interpretation of discourse and thus models operate as a mediator between macro and micro structures (van Dijk, 2006a, p. 122). For van Dijk, ‘context models are the missing link between text and talk and their environment’ (van Dijk, 2006b, p. 174). Due to this reason micro and macro structures could not be brought into together without context models.

As has been stated before, ideology and knowledge are among the inseparable parts of context. van Dijk defines ideologies as ‘abstract mental systems that organize [...] socially shared attitudes and that represent the basic social characteristics of a group, such as their identity, tasks, goals, norms, values, position and resources’ (van Dijk,

1995, p. 18). According to this definition, ‘ideologies are both cognitive and social’ (p. 18). Thanks to their sociocognitive nature, ideologies can ‘function as the part of the sociocognitive interface between social structures (conditions, etc.) of groups on the one hand, and their discourse and other social practices on the other hand’ (van Dijk, 2006a, p. 117). Ideologies, which are the shared basic and fundamental beliefs of a group and its members, try to legitimize dominance or the resistance against this dominance. Throughout this process they generally guide the group members’ interpretation of events and supervise their social practice (van Dijk, 2000, p. 35). Due to this supervisory nature of ideology, people and groups, who share common ideology, generally regulate their social practices in accordance with their own ideology. Otherwise, they may encounter with some sanctions posed by the other members of the group or society. At this point, it can easily be inferred that discourse as a kind of social practice is automatically affected by ideologies; in addition, van Dijk suggests that ideologies are generally acquired, expressed, enacted, reproduced and changed through discourse (van Dijk, 2006a, p. 115). Due to this reciprocal relationship between ideology and discourse, van Dijk (1995) regards discourse analysis as ideology analysis.

According to van Dijk, knowledge is another inseparable part of context. Knowledge is what people think is true and for which they have reasons to believe it is true (van Dijk, 2000, p. 12). Knowledge can also be defined as the ‘organised mental structure consisting of shared factual beliefs of a group or culture’ (van Dijk, 2002, p. 208) or ‘as the consensual beliefs of an epistemic community (van Dijk, 2003, p.85). Knowledge could be personal, social, cultural, specific, general or universal (p. 90). For van Dijk knowledge is cognitive, social, cultural and discursive phenomenon (p.88). It is cognitive, because both individual cognition and socially shared cognition, which have an effect on the individual cognition, constitute knowledge. At the same time knowledge play crucial role in the constitution of both individual and social cognition. Knowledge is sociocultural, because it is acquired, used or changed during the interaction between social actors within a society. So it is possible to say that it is affected by the social structures. Knowledge is also discursive, because it is acquired, used or changed during social interaction through discursive practices (p.89). And also as van Dijk states, knowledge plays fundamental role in production, comprehension and consumption of discourse (p.92). In order to express this close and dialectical

relationship between discourse and knowledge, van Dijk (2011, p. 27) states that ‘we acquire most of our knowledge by discourse and without knowledge we can neither produce nor understand discourse’. Discourse, what is written or said, is only tip of iceberg of social cognition. Context models and knowledge regarding these models are required to comprehend what is actually said or what is intended to be said (van Dijk, 2003, p. 92). Because of all these reasons, van Dijk (2003, 2005) theorizes knowledge as a cognitive device which is called K-device and pays special attention to K-device within the framework of his sociocognitive approach.

To conclude this chapter, this study, whose aim is to determine the censored parts in the TTs and to seek for the reasons of this censorship, focuses on Fairclough’s three-dimensional framework and van Dijk’s sociocognitive approach, which make possible to analyze comprehensively not only texts but also social structure of the target society and social actors such as authors, translators and editors who participate in production, distribution, comprehension and consumption processes of discourse. These two methods are used because of their compatability with the aforementioned purpose of the study.

First of all, both Faircough (1989, 1992a) and van Dijk (1995, 2000, 2001b, 2006b) regard discourse not only as a product but also as socially constrained practice and process. Throughout their studies Fairclough and van Dijk aim to explore these constraints and their relationship with discourse. At this point they assert that if discourse is analyzed with proper and detailed methods, the analyst could make commends and draw conclusions regarding social structure in the society. Within the scope of three dimensional framework and sociocognitive approach it is also suggested that micro analysis (discourse analysis) is the best way of uncovering macro structures (social structures) (Fairclough, 1992a, p. 86), on account of the fact that micro structures can provide evidence regarding macro structure (*ibid.*). At the same time both Fairclough and van Dijk state that a kind of interface is required to be able to bring micro and macro sturctures, which have very different natures, together. While Fairclough tries to constitute this interface in the discursive practice dimension of his framework with the concepts of intertextuality, orders of discourse and MR, van Dijk constitutes this interface in his cognitive dimension with the notions of mental and

context models in an effective way. And in this way, they achieve to analyze not only discourse (text, talks et.) and social factors (power, law, norm etc.) but also social actors (author, translator, editor, reader, speaker or listener etc.) who act as a bridge between discourse and social factors.

CHAPTER III – A TRANSLATION STUDIES APPROACH

Conceptualization is the first and foremost step of any academic study. Therefore, for any study which will be conducted within the framework of Translation Studies, the conceptualization of the term of translation is very crucial (Munday, 2010, p. 421). As Munday states the term of translation could be used to refer to general subject field, the product (translated text) or the process (act of translation) (Munday, 2001, p. 4; 2010, p. 421).

Translation Studies which focuses on the theory and phenomena of translation is a new and young academic discipline. Holmes (1988) states that the aim of Translation Studies is to describe the ‘phenomena of translating and translation(s) as they manifest themselves in the world of our experience’ (p. 71). Because of its nature Translation Studies needs to be interdisciplinary (Munday, 2001, p. 1). It embodies various approaches, theories, frameworks and methodologies of different disciplines such as linguistics, cultural studies, psychology, philosophy and sociology etc.

Thanks to this interdisciplinary nature and with the contributions of different disciplines such as linguistics, cultural studies and sociology etc., Translation Studies has made a great progress and has undergone some turns from the discussion of translation as an independent academic field in 1950s and 1960s until today. As Mary Snell-Hornby (2010) states ‘[t]he concept of the “turn” as understood here is ideally a paradigmatic change, a marked “bend in the road” involving a distinct change in direction’ (p. 366). This paradigmatic change in direction could only be perceived when it is clearly visible, striking and radical even amounting to redefine the subject. Aforementioned change has also dynamic character (*ibid.*). So, this clear, visible and radical change needs to be completed for being able to be labeled as a turn (p. 368). Different scholars have denominated the turns, which Translation Studies has undergone since 1950s, in different way. It could be realized that they could not agree on the names and numbers of the turns. Within the framework of this thesis, three main turns, on which many scholars have reached a consensus will be discussed. These three main turns are the linguistic turn, the cultural turn and the social turn.

3.1. THE LINGUISTIC TURN

The first one is linguistic turn. During the linguistic turn, ‘translation was understood as a linguistic phenomenon, as an operation performed on languages. This operation was seen as a process of translating between the source language (SL) and the target language (TL)’ (Schaffner, 1999, p. 2).

Theories and approaches within the linguistic turn, which lasts until the development of Descriptive Translation Studies in 1970s, are generally linguistic, prescriptive, source oriented and text-based (Snell-Hornby, 2006, p. 49). For them, the source text (ST) is sacred and saving the linguistic features of the ST in the target text (TT) should be main focus of translators and Translation Studies. It is defended that translation should ensure the faithful and accurate reproduction of the ST. Within this framework different scholars (Nida & Taber, 1969; House, 1977; Newmark, 1988) put forward different notions of equivalence (formal & dynamic equivalence, overt & covert translation, semantic & communicative translation respectively) which should be ensured between the ST and the TT. This binary opposition between the ST and the TT had also been discussed before 1950s in the early writings regarding translation phenomenon. But with the linguistic turn, the scholars begun to use the concept of equivalence and tried to explain this relation in a more systematic and scientific way through equivalence concept (Schaffner, 2010, p. 235). Within the scope of the linguistic turn, the problems of linguistic translation regarding linguistic units and syntactic structures of languages were discussed and some methods and techniques were put forward for the solution of these problems (Schaffner, 1999, p. 3). In the light of all this information it can be said that during the linguistic turn translation studies could not go beyond the text level (*ibid.*). Bassnett and Lefevere (1990) and Naude (2002) criticize the linguistic approaches based on the concept of equivalence on the grounds that they ignored the socio-cultural context in which target texts are produced. And due to these deficiencies ‘equivalence-based theories were challenged in the 1970s with the emergence of functionalist approaches and Descriptive Translation Studies’ (Schaffner, 2010, p. 235).

3.2. THE CULTURAL TURN

The second turn is the cultural turn. ‘The cultural turn in translation studies, [...], can be seen as part of a cultural turn that was taking place in the humanities generally in the late 1980s and early 1990s, and has altered the shape of many traditional subjects’ (Bassnett, 2007, p. 16). In fact, the cultural turn that replaces ‘the purely linguistic analysis of texts’ (Chesterman, 2006, p. 10) with the discussion of the ST and especially the TT in a specific cultural context starts in the early 1980s and gains momentum in 1990s. However, 1970s which bear witness to the birth of the translation studies as an independent discipline with the paper of James Holmes (1972), to the development of Skopos (Vermeer, 1978), Polysystem (Even-Zohar, 1978, theories and Descriptive and Explanatory Translation Studies (DETS) (Toury, 1978, 1995) could be evaluated within the framework of the cultural turn. Theories and the approaches in this turn are generally descriptive, target-text oriented, corpus-based, functional and systemic (Snell-Hornby, 2006, p. 49). They move the Translation Studies beyond the text level (Schaffner, 1999, p. 3) and try to figure out the relationship between the translation and culture. With the cultural turn ‘translation is no longer defined as transcoding linguistic signs, but as retextualising the SL-text’(p. 3). In other words with the cultural turn translation studies has changed its focus from reproducing meanings to reproducing texts in a particular socio-cultural / political context (*ibid.*). During this process, the TT gains original and unique position like the ST and gets rid of its secondary position during the linguistic turn. The cultural turn focuses on the cultural context of the TT and within this scope values, ideas, ideologies, traditions, conventions, norms etc. of the target culture and their influences on the translation are taken into consideration while describing and explaining existing TT (Chesterman, 2006, p. 11). Taking all these factors into consideration ‘in addition to the actual products (i.e. STs and TTs) allows for deeper insights into translation than focusing solely on the (linguistics features of the) products’ (Schaffner, 2007, p. 136). It could be summarized that Translation Studies has undergone two main shifts during cultural turn in 1980s and 1990s (Edwin Gentzler, 2001, p.70). The first one is the shift from source-oriented theories to target-oriented theories. The second one is to take cultural factors into consideration besides linguistic

units during translation process. It can also be said that the functionalist approaches which left their marks on 1970s are pioneers of these two shifts (*ibid.*).

3.2.1. Descriptive – Explanatory Translation Studies

Descriptive Translation Studies (DTS), which is one of the most important elements of the cultural turn, was introduced by James S. Holmes in 1972 for the first time. According to him DTS which could be discussed within the framework of “pure translation studies”, which puts emphasis on the theoretical and descriptive aspects of translation studies (Munday, 2001, p. 10), has two main objectives: ‘(1) to describe the phenomena of translating and translation(s) as they manifest themselves in the world of our experience, and (2) to establish general principles by means of which these phenomena can be explained and predicted’ (Holmes, 2000, p.176). In his map Holmes classifies DTS under three titles: product oriented DTS, function oriented DTS and process oriented DTS which focus the translated text itself; context rather than the text; translator’s mind and process of translation, respectively (Munday, 2001, p. 10-11). Holmes’s explanation regarding DTS in his paper titled “The Name and Nature of Translation Studies” (1972) forms the basis of DTS. Since that time DTS has made a great progress. Especially Toury’s contributions (1995, 1999) add explanatory plane to DTS (Isbuga-Erel, 2007, p. 59). Toury who is aware of the importance of this explanatory plane which focuses on much more relations, larger networks and systems and more types of factors than descriptive plane (Chesterman, 2008, p. 377) renamed DTS as Descriptive Explanatory Translation Studies (DETS) (Toury, 1995). DETS is descriptive, target-oriented and corpus based like other approaches and theories developed during the cultural turn. It not only describes translation, but also puts strong emphasis on the explanation of the reasons which play active roles in the constitution of the translation. While explaining the reasons, it automatically links the translation phenomenon to ideology and power concepts (Isbuga-Erel, 2007, p. 60-61). So DETS, which regards translation as socially contexted behaviour, requires the scholars to describe the regularities in the TTs and explain the socio-cultural constraints which determine translators’ behaviour by affecting their cognition and lead to these

regularities. For this reason, it could be said that the concept of norm which was first introduced into Translation Studies by Jiri Levy (1969) and by Itamar Even-Zohar (1971), but was popularized by Gideon Toury, and defined as socio-cultural constraints which lead to regularities in translation behaviors especially within a specific socio-cultural context (1978, reprinted in Toury, 1980, 1995) is main study object of DETS. DETS focuses on the norms, analyzes their nature, ‘but it does not itself seek to lay down rules, norms or guidelines for how translators should proceed’ (Hermans, 1999, p.73).

3.2.1.1. Translational Norm

As stated above, with the cultural turn the phenomenon of translation has begun to be discussed at a larger scale, and the relationship between translation, culture, ideology and power has become more of an issue. During this process, the concept of norm which is used as a tool for explaining this relationship has also gained importance.

The Israeli scholar Gideon Toury, who brings the notion of norm into foreground, defends that translations ‘are the facts of target culture’ (1989, p. 19; 1995, p. 29). As Snell-Hornby states, with “culture” Toury implies the whole social context which comprises the norms, conventions, ideology, values and “receptor system” of target society (2006, p. 49). So all these factors which could affect the translation phenomenon need to be taken into consideration during the analysis of translation phenomenon. To this end, Toury (1995) placed special emphasis on the notion of norm. For Toury (1999) the norm means:

the translation of general values or ideas shared by a community – as to what is right and wrong, adequate and inadequate – into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted in a certain behavioural dimension (p. 14).

In other words, norms which could be defined as ‘the social reality of correctness notion’ (Bartsch, 1987, p. xii). are considered as “performance instructions” (Toury, 1980, p. 51; 1995, p.55) that govern the act of translation and control language use in

translation. So it can be said that, as Toury (1995) states, translation is a norm-governed activity. ‘Translational norms prevail at a certain period and within a particular society and they determine the selection, the production and the reception of translations’ (Schaffner, 1999, p. 6). In other words, norms are ‘conventional, they are shared by members of a community’ (p. 1); and they function intersubjectively as models which indicate correct and appropriate behaviours. Because of this, the individuals within the society acquire these norms during the process of socialization (Toury, 1995, p. 55; Schaffner, 1999, p. 1). Through this conventional and intersubjective nature, norms could regulate expectations regarding both the behaviours and the products of these behaviours (Schaffner, 1999, p. 1; 2010, p. 277) and by regulating these expectations they could also ensure the establishment and maintenance of social order in society (Toury, 1995, p. 55). In other words, norms ‘make behaviour more predictable by generalizing from past experience and making projections concerning similar types of situation in the future. They have a socially regulatory function’ (Hermans, 1999, p. 80).

On the other hand norms are not stable and they can change in the course of time in order to adjust to changing circumstances (Toury, 1995, 1999; Hermans, 1999, p. 74). So it is possible to constitute new norms by changing the existing ones. However, this situation is not valid for all the norms. Sometimes it could be difficult to challenge or change the norms. Because ‘some norms [...] are more robust and durable than others’ (Hermans, 1999, p. 74). Toury describes these differences between the binding forces of the norms through ‘a scale anchored between two extremes: general, relatively absolute *rules*, which have strict binding character affecting the whole society, on the one hand, and pure *idiosyncrasies*, which only make sense for particular person and is not binding for the other persons within the society because of this peculiarity, on the other’ (Toury, 1995, p. 54). Norms, as intersubjective socio-cultural constraints, stand between these two poles. In other words, norms occupy a vast middle-ground between rules and idiosyncrasies. While some norms are as strong as the rules, others can be weak as idiosyncrasies (*ibid.*). This difference between the binding forces of the norms stems from the differences ‘in the relationships between norm authorities, norm enforcers, norm codifiers, and norm subjects’ (Schaffner, 1999, p. 2). Meanwhile, it should not be forgotten that as Toury states ‘there is no need for a norm to apply- to the same extent, or at all – to all sectors within a society’ (1995, p. 62). This means that particular norm

could affect agents of translation process at different extent and in different way. Some scholars such as Toury (1995), Chesterman (1997) not only compare the forces of the norms among themselves, but also try to describe the difference between the binding forces of the norms and other socio-cultural / political constraints such as convention, rule and law through afore mentioned scale. According to Toury (1999) conventions emerge as an ‘outcome of striving for social order’ (p. 15). They are not binding but they could become binding norm when they are enforced with the normative power (Hermans, 1996, p.30; Schaffner, 1999, p. 2). On the contrary, norms which stand between the two poles of conventions and laws are binding. Even though there may be some behaviours which do not comply with the prevailing norms (Hermans, 1999; Toury, 1995, 1999), ‘non-compliance with a norm in particular instances does not invalidate norm’ (Hermans, 1991, p. 162) and ‘violation usually arouses disapproval of some kind among the community concerned’ (Schaffner, 1999, p. 2). There are laws on the other pole. They ‘are absolute, objective and non-negotiable’ (Li, 2013, p. 52). Unlike norms, laws could not be breached, because the authorities who enforce the laws have power to penalise the persons and institutions which break these laws (Chesterman, 1997, p. 55).

Even if the scholars share similar ideas regarding the features of the norms they categorize the norms in different way. Within the scope of this thesis the norm classifications of Toury and Chesterman will be discussed, because both Toury and Chesterman have made their classifications in more systematic way than the other scholars. In fact, the classification of Toury, who is the first scholar focused on the term of norm and norm types in Translation Studies, constitutes the general framework of the norm classification in this thesis. On the other hand, Chesterman’s classification makes contribution to this general framework with its expectancy norm which is missing point of Toury’s classification. So, not only Toury’s, but also Chesterman’s norms will be taken into consideration in a holistic way within this thesis.

3.2.1.1.1. Toury’s Norm

Toury categorizes the norms under three titles (Toury, 1978/1980, p.53-57; 1995, p. 56-61): Initial norms, preliminary norms and operational norms.

The Initial norms govern the choice which the translator will make between adhering to the norms active in the source text, language and culture and adhering to the norms prevailing in the target text, language and cultures (Toury, 1995, p. 56). ‘Whereas adherence to source norms determines a translation’s adequacy as compared to the ST, subscription to norms originating in the target culture determines its acceptability’ (p. 57).

The second one is the preliminary norms. Preliminary norms direct the considerations ‘regarding the existence and actual nature of a definite translation policy and [...] directness of translation’ (p.59) before actual act of translation starts. Preliminary norms determine which STs, authors, topics or which source languages (SLs) will be chosen in which situations by taking permissions, prohibitions, tolerances and preferences of target society into account (p. 58).

The third one is the operational norms. Operational norms govern the decisions which are taken during the actual translation act. There are two types of operational norms: Matricial norms and textual-linguistic norms. Decisions regarding whether every material of the ST will be translated, whether there will be any omission or addition are governed by matricial norms (p.59). Matricial norms also determine in which way the materials of the ST will be distributed in the TT and whether there will be any change in locations and segmentations of these materials in the translated text (p. 59). On the other hand, textual-linguistics norms determine which textual- linguistic materials will be selected for the formulation of the TT or the replacement of the ST materials (p. 59)

In spite of this classification and logical and chronological order between norms, it needs to be emphasized that there are not clear cuts between the norms. On the contrary they are connected through a close relationship. They could influence each other mutually and some norms could create the required conditions for the others to become more prominent (p.60). But the relationship between norms could change in the course of time as norms could. Therefore, any study of translation which involves the critical and ideological dimension of discourse analysis within its framework needs to place strong emphasis on this relation between norms.

3.2.1.1.2. Chesterman's Norms

Chesterman, who is one of the most important scholars of norm-based theories, defines the norms as 'certain behavioural regularities [...] accepted (in a given community) as being models or standards of desired behaviour' (1993, p. 4). According to Andrew Chesterman (1993, 1997), norms can be discussed under the two main titles: Expectancy norms (product norms) and Professional norms (process norms).

Expectancy norms are the norms which 'are established by the receivers of the translation, by their expectations of what a translation (of a given type) should be like, and what a native text (of a given type) in the target language should be like' (Chesterman, 1993, p. 9). The prevailing translation tradition, the form of the other texts of the same genre and the prevalent ideological and political factors govern these expectations and expectancy norms (Hermans, 1999, p. 77). Expectancy norms can also be named as product norms, because they judge the product of translation act not the process.

Professional norms are the norms constituted by competent professional behaviours of authorities. They govern methods and strategies adopted during the translation process. Because of this, the professional norms can also be called process norms (Chesterman, 1993, p.1). Chesterman sub-divides professional norms into three types: accountability norms, communication norms and relation norms (1997, p. 67-70).

Accountability norms have ethical nature. They govern the loyalty of translators 'to the original writer, to the commissioner of the translation job, to themselves (!) and to their clients and/or prospective readers' (Chesterman, 1997, p. 68 cited from Hermans, 1999 p. 78). In other words, accountability norms require the translators to act in such a way that they are loyal to the agents of translation such as the original writer, publisher or commissioner, themselves and their readers (Chesterman, 1997, p. 68).

Communication norms have a social character. They generally focus on the role of the translator as a communicator. Within the scope of the communication norms, translators are required to ensure the communication between the agents of translation in the best way (p. 69)

The last professional norm of Chesterman is called relation norms. Relation norms have a linguistic character. They force the translator to develop proper and appropriate relations between the STs and the TTs. While doing this, the translator may pay attention to the wishes and intentions of agents of process such as original writer/commissioner, target audience and purpose of translation (Chesterman, 1993).

It can be said Chesterman emphasizes the close relationship between norms as Toury does. He places expectancy norms at a higher level than professional norms, because he defends that the professional norms are governed by the expectancy norms (1993, p. 9).

As explained before, with the cultural turn, the notion of norm has gained importance and many scholars have studied this notion. They all try to account for translational norms through their own theories and approaches. During this process, they come across some difficulties which arise from the very nature of the norms (Toury, 1995, p. 61-62). Norms and the importance attributed to them change according to the socio-cultural systems and also they are not stable in the course of time. This socio-cultural specificity of norms and their basic instability, which is caused by their potentially changing nature throughout time, make the explanation of norms difficult (*ibid.*).

In addition to these two features, there is another factor which makes the explanation process much more complex. It is the unobservability of the norms (Toury, 1995, p. 65). For better explanation of norms and their effect on translation process, Toury suggests taking the context of norms into consideration and using observable sources during the explanation process in order to handle this difficulty (*ibid.*). According to Toury (1995, p.65) there are two main observable sources which could be used for the investigation of the unobservable translational norms: Textual and extratextual sources. Textual sources are the translated texts themselves and they are primary sources and they are required for the description of the regularities. Extratextual sources are the theoretical and critical 'statements made by translators, editors, publishers, and other persons involved in or connected with the activity, critical appraisals of individual translations, or the activity of a translator or 'school' of translators, and so forth' (*ibid.*) and the researchers need these extratextual resources for being able to explain possible reasons of aforementioned regularities. Because of this reason, any study which sets its overall purpose as describing and understanding the regularities in the TTs and also explaining

the reasons behind these regularities need to analyze not only textual but also extratextual resources for more effective results. At this juncture, the concept of paratext needs to be taken into consideration too. Paratext refers to the productions such as author's name, titles, prefaces, illustrations and footnotes which accompany a text and present and reinforce it (Genette and Maclean, 1991, p. 261). Paratexts are undecided zones which stay between the textual and extratextual resources (*ibid.*). In other words, paratext can be evaluated inside or outside of the text. However, '[t]he study of the paratexts of a translated text is particularly important because paratexts offer valuable insights into the presentation and reception of translated texts within the target historical and cultural climate' (Koş, 2008, p. 60).

Consequently, in the light of all these explanations, it could be seen that concept of norms is target oriented and places more emphasis on the TT than the ST. However, it should not be forgotten that this emphasis is not limited to the texts. The concept of norms 'assumes that primary object of analysis in translation studies is not an individual translation but a coherent corpus of translated texts' (Baker, 1993, p. 240). And also some important concepts, such as power and ideology, to which DETS give special attention should be described and explained for a more comprehensive translation study.

3.2.1.2. The Relationship between the Concepts of Power, Ideology and Norm

As Lefevere (1992) states, while studying the norms which constraint the act of translation, some concepts such as power and ideology considered as factors having great influence on the constitution, maintenance or challenge of the norms and translation process should also be discussed.

Translation is a decision-making process which takes place in a particular socio-cultural context (Levy, 1967, p.148-9) and it is governed by the power relations and prevailing ideologies through norms. Hence, translation has always been regarded as an ideological activity which is not neutral (Hatim & Mason, 1997, p. 120-121; Schaffner, 2003, p. 23; 2007, p. 142). Schaffner explains this situation as follows:

It can be said that any translation is ideological since the choice of a source text and the use to which the subsequent target text is put are determined by the interests, aims and objectives of social agents (2007, p. 142).

Powers and power relations behind the ideologies also play crucial roles in the translation process as ideology does. Through norms and ideologies, power authorities could direct the translation process in accordance with their own aims, objectives, values, ideologies and world views.

It is true that translation takes place in a socio- cultural / political context, and it is governed by the norms, power relations, prevailing ideologies within this context. However, it should not be forgotten that translator and his/her own cognition, ideology, values, world view, knowledge and experience could influence the translation process as well as the other factors such as norms, ideologies and power relations within the society. The translators do not only ‘mechanically respond to nods and winks, they also act with intent (Hermans, 1999, p. 80) and they as processors of the TT could filter the ST through their own world view and ideology (Hatim & Mason, 1997, p. 122). So it could be said that norms, prevalent ideologies and power relations within the society limit the translator’s freedom of action if they agree to be constrained (Hermans, 1999, p. 74). In other words ‘they have the freedom to stay within the perimeter marked by the constraints, or to challenge these constraints by trying to move beyond them’ (Lefevere, 1992, p. 9). Therefore particular importance should be attached to the translators and their cognition while studying the translations.

As it could be understood from the points above, both power relations, ideologies and values within the society and the translator’s own ideology, knowledge and background act as constraints on the decision making process of the translator. While the first group could be generalized as external constraints, the second group could be called as internal constraints (Isbuga-Erel, 2007, p. 59). The extent to which the external and internal constraints have an effect on the translation process depends ‘on the position of the translator in question, on the literature to be translated, and the expectations of the readers, among the other factors’ (Paloposki, 2009, p. 189). But whenever they constraint the translation process, they lead to manipulation in the TTs. According to Hermans ‘all translation implies a degree of manipulation of the source text for certain

purpose' (1985, p.11). Isbuga-Erel (2007) summarizes the factors which lead to manipulation of the ST in the TT as follows:

- (i) the pressure not to go against the objectives of clients (mostly publishing houses or government institutions)
- (ii) concerns over running counter to target readers' expectations
- (iii) fears about exposure to governmental censorship due to the concept of 'obscene' or 'immoral' novels, plays, films etc.
- (iv) the pressure of, and concerns about, lawsuits filed against writers, or translators and publishers
- (v) personal ideological predisposition (p. 71-72).

If all these factors (external and internal constraints) impinge on the translation process and lead to the manipulation in the TTs, it could be said that it is possible to have information about them by examining the surface linguistic realizations within the TTs (Isbuga- Erel, 2007, p. 61).

3.3. THE SOCIAL TURN

The third and the last turn is the social turn. Even though this name is controversial and some different names such as "social turn", "sociological turn", "globalization turn", and "empirical turn" etc. could be used by different scholars in different contexts (Snell-Hornby, 2006, 2010; Wolf, 2010), the name of social turn which is considered to be more compatible with the purpose of this thesis will be preferred. The social turn, which starts as of 1990s and gain momentum during 2000s, generally focuses on the agents, and their observable behaviours (Chesterman, 2006, p. 11). 'These agents may be text producers, mediators who modify the text such as those who produce abstracts, editors, revisors, and translators, commissioners and publishers' (Milton and Bandia, 2009, p. 1). With the social turn, translation studies scholars who regard translation as a norm-governed activity at the same time, begin to pay much more attention to the role of translator as an active agent. During this process, scholars' concerns regarding translator ethics and identity have increased (Munday, 2010, p. 425). They defend that 'translators

themselves play a role in the maintenance and perhaps the creation of norms' (Simeoni, 1998, p. 26). And also they criticise the norm-based studies on the grounds that they have not given sufficient importance to the translators who can be non-compliant with dominant norms and can deviate from these norms (Schaffner, 2010, p. 241). According to the approaches developed within the social turn 'translation is an activity deeply affected by social configurations' (Wolf, 2010, p. 337). So, with these approaches, training institutions, professional institutions, working conditions, questions of ethics in translation, socio-political and economic aspects of translation in a society have started to be discussed besides the role of translator agency (*ibid.*)

Actually, studies made during the social turn are not so much different from the studies made during the cultural turn, and also it is difficult to make a distinction between the concepts of cultural and social. Therefore, many scholars like Chesterman resort to the use of the concept of "sociocultural" instead of the cultural and social turns separately (Chesterman, 2006, p. 10). While the focus of the cultural turn is as social as the focus of the social turn, the focus of the social turn is as cultural as the the focus of the cultural turn. Michaela Wolf (2010) summarized this fact as follows:

The often posed questions of whether Translation Studies is presently working within "social turn" or whether this is part of the "umbrella" paradigm of the "cultural turn" seems less relevant if we follow the perspective on translation elaborated during the last few decades. We then see that cultural and social practices- and consequently their theoretical and methodological conceptualization – can not be regarded as detached from one another (p. 341-2).

Besides this dispute regarding making distinction between the cultural and the social turn, there is another dispute regarding the existence of social turn in Translation Studies among the scholars. For example Mary Snell-Hornby defends that 'a disciplinary 'turn' can only be perceived and defined as such after it already complete, and it is still too early to make final pronouncements on the 'turns' of the last few years in Translation Studies' (2010, p. 368). She may be right when it is considered that the cultural turn, which actually begun in 1970s, could only be perceived in 1990s in a better way. In spite of this fact, the social turn will be discussed as the last turn of Translation Studies in this thesis because of the special emphasis which it places on the translator agency.

Consequently, it can be summarized that Translation Studies has undergone three main turns as of being accepted as an separate academic discipline in the 1950s and 1960s (Schaffner, 2007, p.136) : the linguistic turn which regards translation as meaning transfer and focuses on surface linguistic items; the cultural turn which evaluates translation within a specific socio-cultural context with the help of some concepts such as norm, politics, power and ideology and the social turn which pays special attention to the human agency besides social causation and socio-cultural context (*ibid.*).

Today within the scope of DETS, translation scholars generally focus on linguistic, cultural, ideological, communicative and social aspects of translation both as a process and product with a holistic approach (Schaffner, 2007, p. 146). While doing this, they try to figure out the close relationship among translation behaviour, human agency and other socio-cultural factors (*ibid.*). Within the framework of this thesis, the holistic approach which merge the focuses of the three main turns will be adopted. So not only surface linguistic features of the TTs, but also translator agency and the other socio-cultural factors will be discussed and analyzed at equal basis through the methodology explained in CDA chapter. In other words, this thesis will describe the surface linguistic features of the TTs and explain these features in the light of concepts of ideology, power and translator's agency.

3.4. THE RELATIONSHIP BETWEEN CDA AND DETS

There are certain similarities between CDA and DETS. Both CDA and DETS have come to their present positions from pure linguistics that is focused on the general properties of language without taking other disciplines into account. These two theories based on linguistics have developed in the course of time and have moved from pure linguistics to the more socio-cultural based theories. While DETS has experienced this transformation from the linguistic turn to the cultural and social turns, CDA has moved from pure linguistics to critical linguistics and has finally reached its current position correspondingly.

In addition to this similarity, they also share similar viewpoints regarding discourse and translation.

First of all, they both regard discourse and translation not only as a product but also as a social process (Wodak, 2001, p. 1; Chesterman, 2006, p. 9). So they focus on the translation process as well as the translated text (Isbuga-Erel, 2007, p. 60). Secondly, they both pay special attention to the socio-cultural / political context which they accept 'as the governing factor in text or discourse production and consumption' (*ibid.*). And finally, both CDA and DETS have descriptive and explanatory nature (*ibid.*).

All these similarities and parallelism make it possible to bring CDA and DETS together within a same framework. Thanks to the compatability between them, a researcher can use CDA as a method for the exploration of the norm theory which DETS puts forward. In other words, as Isbuga-Erel suggests, 'CDA is applicable to DETS in general and translated literature in particular at the level of both theory and practice' (2007, p. 59).

In brief, within the framework of this thesis, whose purpose is to show the close relationship among the translational act, individual cognition and general socio-cultural factors such as power and ideology during translation process, Fairclough's three dimensional model and van Dijk's socio-cognitive approach will be chosen as methods for the explanation of the norm theory. While Fairclough's three-dimensional model can be useful for the exploration of external (social) constraints on decision making process of translators, van Dijk's socio-cognitive approach can be applied for the investigation of internal (cognitive) ones.

During this process, CDA helps TS to be a more critical social theory while translated texts provide a large amount of sources for CDA's researches regarding ideology, power and discourse. So it can be said that 'these two approaches complement and enrich each other' (Isbuga-Erel, 2007, p. 60). Through this effective alignment between CDA and TS, especially DETS, this thesis could indicate that the translational act is decision-making process which has socio-cultural, ideological and cognitive nature. This means that in this thesis, socio-cultural and ideological components of the target society and power relations, which shape these components and also individual

cognition of the agents of the process will be analyzed with the methods of CDA in parallel with the norm theory of DETS.

CHAPTER IV - GREY WOLF MUSTAFA KEMAL AN INTIMATE STUDY OF A DICTATOR

4.1. ABOUT GREY WOLF MUSTAFA KEMAL AN INTIMATE STUDY OF A DICTATOR

Mustafa Kemal Atatürk (1881-1938) is the founder of Republic of Turkey. He is one of the most important world leaders who influence and inspire the whole world with their ideas, activities and reforms. He has not only changed the destiny of the Turks but also influenced the balances of power in the world deeply with his determination and success. This situation leads many people to write or talk about his life, ideas, activities and reforms. While some of these biographies, whether written by the Turks or foreign people, have made positive remarks regarding Mustafa Kemal Atatürk, some of them have made negative remarks and criticized him strictly. It can be said that these biographies, making negative remarks regarding Mustafa Kemal Atatürk or criticizing him, generally provoke some reactions in Turkey. *Grey Wolf MUSTAFA KEMAL an Intimate Study of a Dictator*, which was written by Harold Courtney Armstrong (1892-1943) in 1932, is one of them. *Grey Wolf Mustafa Kemal an Intimate Study of a Dictator* was published by different publishing houses in different countries under different titles (e.g. *Gray Wolf Mustafa Kemal An Intimate Study of a Dictator* (1933); *Gray Wolf: the Life of Kemal Atatürk* (1961); *Kemal Atatürk* (2001)) at different times. In 1961 an introduction and epilogue written by Emil Lengyel were added to *Grey Wolf* in order to give information on the period in Turkey after 1932. Being the first published biography of Mustafa Kemal Atatürk, the book has speculative and controversial parts regarding especially private life and character of Mustafa Kemal Atatürk. Its cover designs depict Mustafa Kemal Atatürk as a monster. All these factors have made *Grey Wolf* one of the most controversial books for Turkey.

4.2. THE AUTHOR, HAROLD COURTNEY ARMSTRONG

In order to analyze *Grey Wolf*, Captain H. C. Armstrong, the author of this controversial book, should be analyzed extensively. Armstrong is an English officer, who served in Turkey at different positions under the rule of Great Britain during the First World War and after (Armstrong, 2013, p. 9, Yılmaz, 1995, p. 5). He was imprisoned by the Turks in the Yemen front during the first years of the war and brought into Anatolia. However, he escaped after bribing the officials (*ibid.*). After the war ended, he came back to Turkey as an English representative in the Commission regarding the war compensations to be paid by Turkey and in the International Commission dealing with war-weary people (Armstrong, 2001, p.8, Yılmaz, 1995, p. 5). The books and serials written as a response and reaction to *Grey Wolf* claim that captain H.C. Armstrong was an agent, who served for the Entelligence Service, and his main task was to disconnect Istanbul and Ankara, to protect the ammunitons of the Allied Powers in Istanbul from Turkish revolutionaries and to kill the arrested ones (Sadık, 1932; Borak, 1955, p.23; Hiçyılmaz, 1997, p.30). Armstrong wrote three other books about Turkey named *Turkey in Travail*, *The Birth of New Nation* (1925), *Turkey and Syria Reborn* (1930) and *Unending Battle* (1936). The first two books were also translated into Turkish under the titles of *Türkiye'nin Doğum Sancıları* (2011) and *Türkiye Nasıl Doğdu* (2014) respectively. Negative remarks regarding Mustafa Kemal Atatürk, Turkey and the Turks is the common feature in Armstrong's books. However, it could be easily realized that *Grey Wolf* and its Turkish translations are more controversial than those books and their Turkish translations, and they have provoked more reaction in Turkey.

4.3. TURKEY'S REACTIONS AGAINST GREY WOLF AND ITS TURKISH TRANSLATIONS

In the aftermath of first publication of *Grey Wolf* in 1932 in England, Necmeddin Sadık, the CHF (Cumhuriyet Halk Fırkası, Republican People's Party) Member of Parliament from Sivas, began to write a responsive serial in 8 December 1932 in a national newspaper *Akşam*. It was the first rection of Turkey. Mustafa Kemal Ataturk got

Necmeddin Sadık to write such kind of a response himself (Borak, 1955, p.15). This serial which lasted for twelve days, corrected the mistakes of *Grey Wolf* regarding the historical facts and Mustafa Kemal Atatürk's private life, family, character and reforms. Captain Armstrong was charged with being slanderer and not reflecting the reality in his book intentionally just for acquiring fame. One year later, Turkey showed its first official reaction to Armstrong and *Grey Wolf*. *Grey Wolf*'s import into Turkey was outlawed through the cabinet decree dated 4/12/1933 of the İnönü government (Yılmaz, 1995, p. 5).

With the effect of the afore-mentioned decree, *Grey Wolf* could not be translated into Turkish until 1955, but *Grey Wolf* continued to be one of the most disputed books in Turkey during this process (Armstrong, 1996, p. VIII; 2005, p. 11).

Law no 5816 dated 25/07/1951, which is about the crimes committed against Atatürk, was enacted by Democrat Party in 1951 in order to prevent the attacks against the busts of Atatürk (Akman, 2009) and constituted another important factor which made the translation of *Grey Wolf* into Turkish much more difficult than before (Armstrong, 1996, p. VIII; 2005, p. 11). In accordance with the first article of the Law no 5816, known as the Law on protection of Atatürk, the person who publicly insults the memory of Atatürk, shall be imprisoned from one up to three years and the person who destroys, breaks, ruins or pollutes the statues, busts or monuments representing Atatürk or his mausoleum shall be punished with penal servitude from one to five years. The person who aids and abets the others for the afore mentioned crimes shall be punished as the true perpetrator. According to Article 2, if those crimes are committed by two or more people collectively or publicly or in the public places or through press, the punishment, which will be ruled, shall be aggravated. If the crimes in the paragraph two of Article 1 is committed through the use of force or enforced to be committed in such a way, the punishment shall be aggravated. According to Article 3, the crimes mentioned in that law shall be prosecuted by the public prosecutors directly. According to Article 4, the law shall enter into force on the date of its publication. And according to Article 5, this law shall be put into force by the Minister of Justice. Meanwhile, it is important to note that the Law no 5816 is still in force.

4.4. THE FIRST TURKISH TRANSLATION OF *GREY WOLF*

Because of the cabinet decree enacted in 1933 and the Law no 5816 dated 25/07/1951, and due to Turkish society's sensitivity concerning Mustafa Kemal Atatürk, *Grey Wolf* was left untranslated for a certain period in Turkey. Its first Turkish translation could be made in 1955, by Peyami Safa who is a famous Turkish nationalist writer. This translation was published by Sel Yayınları within the scope of Atatürk Library, which consists of twenty books about Mustafa Kemal Atatürk. Only the first one third part of the book was translated. As is understood from Peyami Safa's translatorial preface, this translation was to be published in two volumes and remaining part was to constitute the second part (Armstrong, 1955, p. 6). However, the second volume was not published. In his translatorial preface, Peyami Safa (1955, p. 5) states that Armstrong, who cannot catch up with the chance of observation required to be closely acquainted with Mustafa Kemal Atatürk, wrote *Grey Wolf* by using baseless street rumours without making adequate research and investigation. According to Safa, Armstrong's aim was to make his book attractive and popular and to ensure his book to be sold (*ibid.*). Safa also stresses that even though there were correct judgements, successful analysis and descriptions regarding the character, private life and behaviours of Mustafa Kemal Atatürk in *Grey Wolf*, there were also many lies and slanders (*ibid.*). This made the true evaluation of *Grey Wolf* more difficult (*ibid.*). According to Safa the difficult task of translation was given to him by Sel Yayınları, because he was the first Turk who wrote the biography of Atatürk in 1923 with the title of *İlk Reis-i Cumhuriyetimiz Mustafa Kemal Paşa, Büyük Halaskarımız Mustafa Kemal Paşa* (i.e. *Our first president of the republic, Mustafa Kemal Pasha, Our great rescuer, Mustafa Kemal Pasha*, in English) in Turkey and he was also the first writer who wrote a book, titled *Türk İnkılabına Bakışlar* (*An Outlook on the Turkish Reforms*, in English), regarding the reforms of Atatürk in 1938 (p. 6). In his preface Safa also complains about having been accused of being an enemy of Atatürk, after he shouldered that great responsibility (*ibid.*). In concluding his preface, he expresses that he was preparing the answers which needed to be given to *Grey Wolf* and he would try to show the baseless claims and mistakes of Armstrong in his response to the book. Finally, he calls for sincere friends and followers of Atatürk to help him write his response.

As is understood from the translatorial preface and the first Turkish biography of Atatürk, which Peyami Safa wrote (Şen and Yetkin, 2012, p. 109 – 117), and the other books published by Sel Yayınları within the scope of Atatürk library, both Peyami Safa and Sel Yayınları have positive remarks and attitudes towards the character, private life, behaviours and reforms of Mustafa Kemal Atatürk.

4.5. THE SECOND TURKISH TRANSLATION OF *GREY WOLF*

The Second Turkish translation of *Grey Wolf* was made in 1996 by Gül Çağalı Güven and published by Arba Yayınları which generally publishes historical books, observation and memory books and which is also the publisher of some books, such as *Anadolu İnkılabı Milli Mücadele Anıları*, *Kemalizm ve İslam Dünyası*, *Devrim Hareketleri İçinde Atatürk ve Atatürkçülük* (i.e. *Anatolian Revolution Independence War Memories, Kemalism and Islam World, Ataturk and Ataturkism within the Revolutionary Movement*, in English) which have positive remarks regarding Mustafa Kemal Atatürk and his reforms. On the other hand, Gül Çağalı Güven is a well-known translator, who generally translates historical and political books and children's books. Apart from *Grey Wolf*, she translated another book on Mustafa Kemal Atatürk, *Nazizimden Kaçanlar ve Atatürk'ün Vizyonu* (i.e. *People who escape Nazism and the vision of Atatürk*, in English) which makes positive remarks on Mustafa Kemal Atatürk. She has translated more than sixty books and her translations were published by many well known publishing houses, such as Yapı Kredi Yayınları, İş Bankası Yayınları, Doğan Kitap and Can Yayınları. Gül Çağalı Güven begins *Grey Wolf's* translation by expressing that this translation is dedicated to the right and freedom of access to information at the dawn of the third millennium (Armstrong, 1996, p. VII). She gives a place to the part taken from *Kurtuluş Savaşı Destanı*, which was written by Nazım Hikmet and describes Mustafa Kemal in the Intedependency War in a positive way (*ibid.*). And then she writes a comprehensive preface regarding her translation. In her preface she gives general information about publication process of *Grey Wolf* and the reactions which it creates in Turkey. She sees her act of translation as a mission. She advocates that even though *Grey Wolf* includes some highly partizan and subjective

evaluations, its translation into Turkish will not harm the image of Mustafa Kemal Atatürk (p. VIII). On the contrary, it will show the talents of Mustafa Kemal Atatürk which are accepted even by Armstrong. Gül Çağalı Güven also focuses on Mustafa Kemal Atatürk's approval regarding the translation of *Grey Wolf* by referring his remarks in Kılıç Ali's book named *Atatürk'un Hususiyetleri* (i.e. *The features of Atatürk*, in English) (p. X). She concludes her preface by stating that even though she is opposed to censorship in translation, she has censored a few sentences which, according to her, are contrary to her purpose in translating *Grey Wolf*, upon the request of the publishing house (*ibid.*).

In spite of the comprehensive preface and general positive attitudes of both Arba Yayınları and Gül Çağalı Güven regarding Mustafa Kemal Atatürk, this translation created a great reaction in Turkey and the public prosecutor filed a suit against the translation on the grounds that it violates the Law no 5816. In 1997 this translation was withdrawn from the market with the decision of Kadıköy 4th Criminal Court of Peace. In the aftermath of this decision, Arba Yayınları published the second edition of the translation by censoring the parts which are found contrary to the Law no 5816. Besides this official reaction, one million Turkish people show their reaction to the translation by visiting Anıtkabir on 10 November 1997 on the same day.

4.6. THE THIRD TURKISH TRANSLATION OF *GREY WOLF*

The third Turkish translation of *Grey Wolf* was made by Ahmet Çuhadır and published by Kum Saati Yayınları, which generally publishes historical, political and analysis books, in 2001. When examined, it can be realized that the agents (translator, editor and publishing house) of this translation have published different books on Mustafa Kemal Atatürk almost all of which have positive remarks regarding Mustafa Kemal Atatürk and Turkey. *Kurt ve Pars*, *Bir Millet'in Yeniden Doğuşu Yükselen Hilal*, *Tek Suçları Türk Olmaktır*, *Atatürk'ün Yönetim ve Liderlik Sırları* are among these books. The translation of *Grey Wolf* begins with a table of contents, which does not exist in the ST and includes some headings such as “Küçük Devrimci”, “Vatanına Hizmet'e Koşuyor”, “Kurtuluş Çarpışması”, “Çanakkale Kahramanı”, “Kemalistlerin Zaferi”, “Anadolunun

Kurtuluş Mucizesi”, “Memleketi Kalkındırıyor” (i.e. Little Revolutionist, Rallying to the Service of His Country, Liberation Miracle of Anatolia, Developing his country, in English) which have highly positive remarks regarding Mustafa Kemal Atatürk, his activities and reforms (Armstrong, 2001, p. 5-6). And then, brief information about H. C. Armstrong, the writer of the ST, is given (p. 7). According to this information Armstrong was an English officer who spent most of his life in the “East” for different reasons (p. 7-8). He was imprisoned by the Turks in the Yemen front during the First World War and brought into Turkey. After a while later, he was released by the Turkish officials and assigned as a supervisor of all war prisoners. In the Prison Camp Court-Martial, which was founded later, a claim was filed against him due to his ill-treatment against the other prisoners under his supervision. Shortly before the war ended, Captain Armstrong achieved to escape from Turkey after bribing the officials. After the war ended, England appointed him to Turkey officially once again. Armstrong fulfilled this official duty for a long time and during this process he visited every inch of Turkey and engaged in close dialogue with the Turks, especially with Mustafa Kemal Atatürk (*ibid.*). He also witnessed the defeat of the Greek, Italian, French and the English armies, who occupied the Turkish territories, and the foundation of Modern Turkey (*ibid.*). When compared with the translation of Gül Çağalı Güven, it can be realized that the degree of censorship of Çuhadır’s translation is higher. Besides the censored parts, there are also some additions which euphemise the negative remarks of the ST. There is not a translatorial preface which gives information on the translation process. Because of this reason, a telephone interview has been made with the editor of the translation, İlhan Bahar, in order to learn the role of agents in the censorship, omissions and additions made within translation. In this interview, İlhan Bahar states that Ahmet Çuhadır translated *Grey Wolf* into Turkish without any censorship, omission or addition. It was the publisher and editor who censored some parts, made some omissions and addition. Bahar adds that a claim was filed against him as an editor of the translation on the ground that the translation insulted Turkish Army and Mustafa Kemal Atatürk by violating the related articles of Turkish Criminal Law no 5237 and Article 1 of Law no 5816, Atatürk protection law. Bahar shows this case as a reason of the publication of the more censored version of the same translation in 2013.

4.7. THE FOURTH TURKISH TRANSLATION OF *GREY WOLF*

The fourth Turkish Translation of *Grey Wolf* was published in 2005 by Nokta Kitap, which publishes books from very different fields such as history, policy, religion, literature, self-help. Nokta kitap has also published more than twenty books on Mustafa Kemal Atatürk, Turkish history and nationalism and Turkey which make highly positive remarks. *Mustafa Kemal'i Atatürk Yapan 7 Temel Aile Sırrı & Beşeriyet Rehberi*, *Atatürk / A'dan Z'ye Bilgi Serisi*, *Çocuklar için Nutuk*, *Saklı Anılar & Atatürk'ün Son Resmi Varisi Sevgili Kızı Ülkü*, *Milli Mücadele Tarihi / Kağnı Kamyonu Yendi*, *Türk Birliği*, *Türklerin Etnik Kökenleri* and *Türk Kültür Tarihi* are among these books. In fact, the 2005 translation of *Grey Wolf* is a censored edition of Gül Çağalı Güven's translation published by Arba Yayınları in 1996. The parts, which were found contrary to the Law no 5816, were omitted in the 2005 translation. An expert report, which indicated that the translation made by Gül Çağalı Güven and published by Arba Yayınları in 1996 violates the Law no 5816, was added to this translation (Armstrong, 2005, p. 15-16-17). And also it was made visible that this edition had been published in accordance with the Law no 5816 by stating, on the cover of the book, that "the parts, which were found contrary to the Law no 5816 according to the decision miscellaneous no 1997/23, dated 31.1.1997 of Kadıköy 4th Criminal Court of Peace, have been omitted from the book".

4.8. THE FIFTH TURKISH TRANSLATION OF *GREY WOLF*

The last Turkish translation of *Grey Wolf* was published in 2013 by Kamer Yayınları, which is also the publisher of "*Bozkurt*" *Yazarı Ajan Armstrong ve Casusluk Örgütleri* written by Ergun Hiçyılmaz as a response to *Grey Wolf*. It can be said that this translation is the censored edition of the translation made by Ahmet Çuhadır, edited by İlhan Bahar and published by Kum Saati Yayınları in 2001. İlhan Bahar, who is the editor of these two editions, states in the telephone interview that after he transferred from Kum Saati Yayınları to Kamer Yayınları he decided to republish 2001 translation by censoring the certain parts in accordance with the Turkish Criminal Law no 5237

and Law no 5816 (telephone interview, November 14, 2013). He also emphasizes that they had been enforced to censor the ST even though they advocate that *Grey Wolf* should be translated and published without any censorship. Kamer Yayınları omitted the part titled 'Writer of Book', which implies that Armstrong is closely acquainted with Atatürk, and added a preface, which does not exist in the 2001 translation (Armstrong, 2013, p. 9-12). In this preface, after giving brief information on both H.C. Armstrong and *Grey Wolf*, it is emphasized that there are a lot of historical mistakes, defamation and exaggerations in *Grey Wolf* (p. 10). According this preface, expecting from Armstrong to be objective regarding Mustafa Kemal Atatürk and the Turks is a mistake, because he combated against the Turks as a captain of the English occupation army and was imprisoned by the Turks. It is indisputable that Armstrong tried to increase his popularity by exaggerating certain things in the private life of Mustafa Kemal Atatürk (*ibid.*). In spite of this, he could not stop admiring the leadership and the reforms of Mustafa Kemal (p.11). And then some historical mistakes in *Grey Wolf* are noted in the preface (p. 10-11). It is stressed that *Grey Wolf* is an important book in sense that it reflects the period from the perspective of an English Captain, who is in Turkey during the occupation days and the War of Independence (p. 11). It also emphasizes that Mustafa Kemal Atatürk, who is tried to be shown as a taboo to the younger generations, is a human being with his missing, cheer and grief (p. 12). This preface is concluded by the references to Mustafa Kemal Atatürk's remarks in Kılıç Ali's book, *Atatürk'ün Hususiyetleri*. Upon the reactions which *Grey Wolf* created in Turkey, Atatürk jests by stating that "the government has made a mistake by outlawing the import of the book. This poor man did not write our debauch completely. Allow this book to be imported into the country and read by the people after I note certain shortcomings" (Kılıç, 1955), because he thinks that a book could not harm to the value of his work and Turkish society's feelings towards him.

Consequently, it can be stated that *Grey Wolf*, written by an English officer H. C. Armstrong in 1932, created great reactions in Turkey. Turkey showed its first reaction Armstrong and *Grey Wolf* by publishing a responsive serial in a national newspaper, *Akşam*, for twelve days between 8-20 December 1932. This serial which, Mustafa Kemal Atatürk got Necmeddin Sadık write, corrects historical mistakes and gives answers to Armstrong's claims and slanders regarding the family, private life, character

and reforms of Mustafa Kemal Atatürk. Secondly, the import of *Grey Wolf* was outlawed by Turkey in 1933 with a cabinet decree. In 1951 the Law no 5816 regarding the crimes perpetrated against Mustafa Kemal Atatürk was passed during the rule of the Democrat Party. All these factors make the Turkish translation of *Grey Wolf* almost impossible for a long time.

The first Turkish translation of *Grey Wolf* was made by Peyami Safa in 1955. Only the first one third of the ST was translated in the first volume and this translation was published by Sel Yayınları and it took its place in the Atatürk Library.

The second translation was made by Gül Çağalı Güven in 1996 and published by Arba Yayınları. A claim was filed against this translation on the grounds that it violated the Law no 5816 and the translation was withdrawn from the market in 1997 in accordance with the decision of the court. Arba Yayınları republished the translation by censoring the certain parts which were found contrary to the Law 5816 by the Kadıköy 4th Criminal Court of Peace.

The third translation was made by Ahmet Çuhadır in 2001. Kum Saati Yayınları published this translation. When compared to the translations of Peyami Safa and especially Gül Çağalı Güven, Ahmet Çuhadır's translation has a higher degree of censorship due to a significant amount of omissions and additions. In spite of this, an action was brought against the translation on the grounds that it insulted Mustafa Kemal Atatürk and the Turkish Army.

The fourth translation was the re-edition of Gül Çağalı Güven's translation published by Arba Yayınları in 1996. However, it censored the parts which were found contrary to the Law no 5816 by Kadıköy 4th Criminal Court of Peace. This edition was published in 2005 by Nokta Kitap.

The last translation is the heavily censored edition of Ahmet Çuhadır's translation published in 2001. Kamer Yayınları published this last translation in 2013 by censoring certain parts of Ahmet Çuhadır's 2001 translation in accordance with the lawsuit filed against it on the grounds that it insulted Mustafa Kemal Atatürk and the Turkish Army.

So it can be concluded that Turkey has shown its reaction both officially and unofficially not only to *Grey Wolf* but also to its Turkish translations published at different periods. The lawsuits filled against the translations and the publications of the books, which were written as a response to *Grey Wolf* immediately after the publications of the translations can be seen as a kind of evidence of Turkey's reaction (Özmen, 2013).

On the other hand, it can be inferred from the paratexts such as translatorial prefaces, afterwords and interviews and the books written as a response to *Grey Wolf* that all agents (translators, editors and publishing houses), who participate in the translation process, are against the banning of translation of *Grey Wolf* and censorship in the TTs. First of all, they believe that *Grey Wolf* and its Turkish translations can not harm the image of Mustafa Kemal Atatürk, because even Armstrong, who is regarded as a great turcophobe, could not stop himself admiring the patriotism, military genius, determination, diligence, energy and the works of Mustafa Kemal Atatürk. Secondly, those agents have sought to prove that *Grey Wolf* is full of mistakes and slanders by publishing books which correct those mistakes, instead of censoring the mistakes and slanders, because they believe that the truth can not be hidden. Last but not least, they emphasize that Mustafa Kemal Atatürk did not reject the translation of *Grey Wolf* into Turkish by referring to Mustafa Kemal Atatürk's own remarks in Kılıç Ali's book, *Atatürk'ün Hususiyetleri*. This is, according to them, the evidence of Mustafa Kemal Atatürk's self-confidence and the importance which he attaches to democracy.

All the agents who participated in the translation process state implicitly or explicitly that they are opposed to censorship in the Turkish translations of *Grey Wolf*. It can be understood from their statements that their purpose in translating *Grey Wolf* into Turkish was not to harm the image of Mustafa Kemal Atatürk in Turkey. However, in spite of all these statements, both the Turkish Criminal Law no 5237 and the Law no 5816 regarding the crimes committed against Atatürk and Turkish society's sensitivity towards Mustafa Kemal Atatürk forced them to censor certain parts of *Grey Wolf* in the Turkish translations.

CHAPTER V- CASE STUDY

Grey Wolf, Mustafa Kemal: An Intimate Study of a Dictator written by H. C. Armstrong in 1932 and its five Turkish translations will constitute the case study of this thesis. Within this framework, first of all each Turkish translation will be compared with the ST and the censored parts in the Turkish translations will be determined. And then these censored parts in the Turkish translations will be compared with each other. Lastly, the study will focus on the reasons behind the censorship imposed on the five different Turkish translations.

To this end, 45 examples will be chosen out of nearly 100 taboo parts concerning Mustafa Kemal Atatürk in *Grey Wolf*, both because of the limited space and the fact that some parts are same more or less with each other in terms of taboos' content. The 45 examples will be classified into two groups. While the examples regarding the private life of Mustafa Kemal Atatürk will be discussed within the first group, the examples regarding characteristic features, the world view, the activities, the family and the acquaintances of Mustafa Kemal Atatürk will constitute the second group. The examples mentioned above will be analyzed under four categories:

1. The examples that are censored in all five TTs will be discussed under the first category in order to clarify the common points in the TTs to which the Turkish society has shown general reaction. In other words, the aim of this category is to demonstrate the dominant discourse in Turkey and the Turkish society's general attitudes towards the taboo parts regarding Mustafa Kemal Atatürk in *Grey Wolf*.
2. The examples that are not censored in Gül Çağalı Güven's translations, but censored in Peyami Safa's and Ahmet Çuhadır's translations will be analyzed under the second category in a way to show how important role the agents especially the translators play during the translation processes. Hence, the second category will focus on the difference in the degree of censorship in the TTs translated by different translators.
3. The examples that are not censored in Gül Çağalı Güven's 1996 translation, but censored in all other four TTs will be analyzed under the third category. The aim of this category is to indicate how the social structures of the target society

influence the agents and the TTs in the course of the time. In order to achieve this aim the difference in the degree of censorship imposed on the TT2 and the TT4 translated by the same translator, Gül Çağalı Güven, but published at different times at varying degrees of censorship will be discussed.

4. The examples that are censored in Ahmet Çuhadır's 2013 translation, but not censored in all other four TTs will be analyzed under the fourth category. This category shares the same goal with the third category: to indicate how the social structures of the target society influence the agents and the TTs throughout time. And, to this end, the difference in the degree of censorship imposed on the TT3 and the TT5 translated by the same translator, Ahmet Çuhadır, but published at different times at varying degrees of censorship will be discussed.

Besides the brief discussions which will be placed under each example, a general discussion regarding the censored excerpts, the agents and the norms underlying those censored excerpts will be made at the end of the chapter in compliance with the methodology that is developed through the synthesis of Fairclough's three dimensional approach and van Dijk' sociocognitive approach. Meanwhile it is important to note that all emphases, translations and back translations made during the explanation of the examples are mine. In addition, a hyphen (-) will be used to demonstrate that the ST excerpt is not included in the parts that are translated within the scope of the TT1.

5.1. THE EXAMPLES REGARDING THE PRIVATE LIFE OF MUSTAFA KEMAL ATATURK

5.1.1. The examples censored in all the translations

Armstrong's allegation of homosexuality directed towards Mustafa Kemal Atatürk is one the most important factors which make *Grey Wolf* a controversial book in Turkey, because it could be said that homosexuality has been a taboo subject for Turkish society (Kılıç, 2011, p. 163). In other words, talking about homosexuality, being friends with homosexuals or publicly declaring to be homosexual is still problematic in Turkey.

Therefore, for Turks who regard homosexuality as a kind of sin or offense, it is not easy to allow or accept the allegation of homosexuality directed towards Mustafa Kemal Atatürk. Even in the serials and books written in Turkey as a response to *Grey Wolf* the allegation of homosexuality against Mustafa Kemal Atatürk could not be mentioned openly. When all these facts are taken into consideration, it is expected that the allegation of homosexuality is censored in all the TTs.

[1]

ST: **With men—and especially men who were deferential**—and with the loose women of the capital, Mustafa was far more at ease. With these, in the cafes and the brothels, he drank and revelled night after night far into the dawn. He gambled and diced for hours against anyone who would sit against him. He heaped up all the indulgences and glutted himself with them. He tried all the vices. He paid the penalty in sex disease and damaged health. In the reaction he lost all belief in women and **for the time being became enamoured of his own sex** (1937, p. 51).

TT1: None (1955, p. 46).

TT2: Mustafa Kemal —özellikle hürmetkar davranan — ve başkentin hafifmeşrep kadınlarıyla ilişkilerinde çok daha rahattı. Bunlarla birlikte kahvelerde ve evlerde içiyor, sabahlara kadar süren cümbüşler yapıyordu. Karşısına oturacak herhangi biriyle saatler boyunca oyun oynuyor, zar atıyordu. Bütün kötü alışkanlıkları üst üste yığmış, boğazına kadar bunlara batmıştı. Sefahatin her türlüünü deniyordu. Bunların bedelini ilişkiyle bulaşan bir hastalığa yakalanarak ve sağlığını bozarak ödedi. Bütün bunlara tepki olarak tüm kadınlara karşı inancını kaybetti ve şimdilik kaydıyla kendi —bağlı kaldı (1996, p. 38-9).

TT3: None (2001, p. 49).

TT4: Mustafa Kemal —özellikle hürmetkar davranan — ve başkentin hafifmeşrep kadınlarıyla ilişkilerinde çok daha rahattı. Bunlarla birlikte kahvelerde ve — Evlerde içiyor, sabahlara kadar süren cümbüşler yapıyordu. Karşısına oturacak herhangi biriyle saatler boyunca oyun oynuyor, zar atıyordu. Bütün kötü alışkanlıkları üst üste yığmış, boğazına kadar bunlara batmıştı. Sefahatin her türlüünü deniyordu. Bunların bedelini ilişkiyle bulaşan bir hastalığa yakalanarak ve sağlığını bozarak ödedi. Bütün bunlara tepki olarak tüm kadınlara karşı inancını kaybetti ve şimdilik kaydıyla kendi —bağlı kaldı (2005, p. 54)

TT5: None (2013, p. 55).

The first example of this case study meets the aforementioned expectation regarding the censorship of the allegation of homosexuality. The allegation of homosexuality is

censored in all the TTs. While Gül Çağalı Güven censors this allegation at the lexical level by omitting “men” and “his own sex” through leaving a blank space in the TT2 and through the black tape in the TT4, Peyami Safa and Ahmet Çuhadır impose censorship on their translations by omitting the whole paragraph.

[2]

ST: Among the death-warrants was one for Arif. After his quarrel with Mustafa Kemal he had joined the opposition. (a)[**Arif, his one friend, who had stood loyal beside him throughout all the black days of the War of Independence, at Samsun, at Amassia, at Erzerum, when he had been condemned to death by the Sultan, and at the Sakaria ; Arif with whom he had gambled and drunk in this very room ;**] (b)[**the only man to whom he had opened his heart and shown himself intimately. One who was there reported that when he came to this warrant the Gazi's grey mask of a face never changed ; he made no remark ; he did not hesitate. He was smoking. He laid the cigarette across the edge of an ash-tary, signed the death-warrant of Arif as if it had been some ordinary routine paper and passed on to the next.**] He would allow no memories or sentiments to soften his will (1937, p. 235).

TT1: -

TT2: İdam müzekkelerinin arasında Arif'inki de vardı. Mustafa Kemal'le münakaşasından sonra muhalefete katılmıştı. **Tek dostu, Bağımsızlık Savaşı'nın kara günleri boyunca, o Padişah tarafından ölüme mahkum edilmişken Samsun'da, Amasya'da, Erzurum'da ve Sakarya'da hep yanında ve ona sadık kalan Arif; bu odada birlikte kağıt oynadığı ve içki içtiği Arif; mahremiyetini açtığı ve kendisini hiç gizlemeden göstermiş olduğu tek insan. Orada bulunanlardan biri, sıra bu belgeyi imzalamaya geldiğinde Gazi'nin yüzündeki boz bir maskeye benzeyen ifadenin hiç değişmediğini, onun hiç duraksamadığını belirtiyor. O sırada sigara içmekteydi. Sigarasını bir kül tablasının kenarına koydu ve müzekkereyi sanki sıradan bir belgeymiş gibi imzalayıp bir sonrakine geçti. İçinde, iradesini yumuşatacak hiçbir anıya ya da duyguya yer yoktu** (1996, p. 195-96).

TT3: İdam kararları arasında, Gazi'nin eski dostu “Arif”te vardı. O’da son zamanlarda muhalefet saflarına geçmişti. **Görgü şahitleri, Mustafa Kemal’in sigarasını kenara koyup idam kararlarını onalarken yüzünde tek bir kasın hareket etmediğini söylerler. Daha sonra diğer idam kararlarında sıradan resmi evrak imzalar gibi geçmişi hiç hatırlamadan ve duygusallığa fırsat vermeden imzaladı** (2001, p. 191).

TT4: İdam müzekkelerinin arasında Arif'inki de vardı. Mustafa Kemal'le münakaşasından sonra muhalefete katılmıştı. **Tek dostu, Bağımsızlık Savaşı'nın kara günleri boyunca, o Padişah tarafından ölüme mahkum edilmişken Samsun'da, Amasya'da, Erzurum'da ve Sakarya'da**

hep yanında ve ona sadık kalan Arif; bu odada birlikte kağıt oynadığı ve içki içtiği

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] içinde, iradesini yumuşatacak hiçbir anıya ya da duyguya yer yoktu (2005, p. 179)

TT5: İdam kararları arasında, Gazi'nin eski dostu “Arif”te vardı. O’da son zamanlarda muhalefet saflarına geçmişti. **Görgü şahitleri, Mustafa Kemal’in sigarasını kenara koyup idam kararlarını onalarken yüzünde tek bir kasın hareket etmediğini söylerler. Daha sonra diğer idam kararlarında sıradan resmi evrak imzalar gibi** geçmişi hiç hatırlamadan ve duygusallığa fırsat vermeden imzaladı (2013, p. 208).

This is another example which shows that the agents of the translations process censor the allegation of homosexuality directed against Mustafa Kemal Atatürk. However, it can be seen that censorship is applied in the TTs in different ways. While in the TT1 the allegation of homosexuality is censored at a lexical level through the translation “man” as “insan” (i.e “person” or “human” in English), in the TT4 the six sentences, marked as (b) are censored through black tape. In the TT3 and the TT5, the three sentences, marked as (a), and the first sentence of (b) including the allegation of homosexuality are omitted for reasons of censorship.

[3]

ST: At Chan Kaya most of the guests had gone. The rooms were stale—stenching. A few women still danced, white-faced and tousled. Here and there in corners **a few men** sat talking, arms round each other, slobbering, kissing (1937, p. 241).

TT1: -

TT2: Çankaya’da davetlilerin çoğu ayrılmıştı. Odalar darmadağınktı, leş gibi kokuyordu. Yüzleri sapsarı, üstleri başları perişan durumdaki birkaç kadın hala dans ediyordu. Orada burada kolları birbirlerinin omzunda, ağızları salyalı, öpüşerek oturan **birkaç kişi** vardı (1996, p. 200).

TT3: None (2001, p. 217).

TT4: Çankaya’da davetlilerin çoğu ayrılmıştı. Odalar darmadağınktı, leş gibi kokuyordu. Yüzleri sapsarı, üstleri başları perişan durumdaki birkaç kadın hala dans ediyordu. Orada burada kolları birbirlerinin omzunda, ağızları salyalı, öpüşerek oturan **birkaç kişi** vardı (2005, p. 183)

TT5. None (2013, p. 209).

In *Grey Wolf*, the allegation of homosexuality is directed not only towards Mustafa Kemal but also towards the people around him as is seen in this example. The allegation against the people around Mustafa Kemal is censored in all the TTs. In the TT2 and TT4 censorship is applied at the lexical level. The allegation of homosexuality is removed through the translation of “ a few man” as “birkaç kişi”(i.e “a few people” in English) in the TTs. In the TT3 and TT5 this part is omitted completely. As is obvious in the example above, censorship imposed on the TTs varies in terms of its extent.

[4]

ST: Mustafa Kemal demanded that they should follow his every mood. If he was irritated, they must be sad. If he smiled, they must be gay. **With them his life was wild and unclean.** He drank and gambled with them in the smoke-filled rooms, the floors littered with cigarette-ends, the tables strewn with cards and money. **He was at home in the the stench of stale spilt liquor, the foul breaths, the coarse laughter of coarse women, the oaths and the bestialities** (1937, p. 259).

TT1: -

TT2: Mustafa Kemal onlardan ruh halini sürekli takip etmelerini istemişti. Eğer kendisi huzursuzsa, onlar üzgün olmalıydılar. Gülümsüyorsa, neşelenmeliydiler. Onlarla yerde izmaritler, masalarda para ve iskambil kâğıtları saçılmış, sigara dumanıyla dolu odalarda, içki içip kâğıt oynardı.

(1996, p. 216).

TT3: Mustafa Kemal onlardan ruh halini sürekli takip etmelerini istemişti. Eğer kendisi huzursuzsa, onlar üzgün olmalıydılar. Gülümsüyorsa, neşelenmeliydiler. Onlarla yerde izmaritler, masalarda para ve iskambil kâğıtları saçılmış, sigara dumanıyla dolu odalarda içki içip kâğıt oynardı (2001, p. 226).

TT4: Mustafa Kemal onlardan ruh halini sürekli takip etmelerini istemişti. Eğer kendisi huzursuzsa, onlar üzgün olmalıydılar. Gülümsüyorsa, neşelenmeliydiler. Onlarla yerde izmaritler,

masalarda para ve iskambil kâğıtları saçılmış, sigara dumanıyla dolu odalarda, içki içip kağıt oynardı (2005, p. 194).

TT5: Mustafa Kemal onlardan ruh halini sürekli takip etmelerini istemişti. Eğer kendisi huzursuzsa, onlar üzgün olmalıydılar. Gülümsüyorsa, neşelenmeliydiler. Onlarla yerde izmaritler, masalarda para ve iskambil kâğıtları saçılmış, sigara dumanıyla dolu odalarda içki içip kağıt oynardı (2013, p. 218).

Besides the aforementioned allegations of homosexuality, Armstrong gives wide publicity to the controversial claims regarding the private life of Mustafa Kemal Atatürk. In fact, in the translation of such excerpts, the agents have generally applied censorship in varying degrees, but sometimes, as is in this example, they censor these parts in similar degrees, even if the translation strategies they use are different. In this example, the two sentences, “With them his life was wild and unclean” and “He was at home in the the stench of stale spilt liquor, the foul breaths, the coarse laughter of coarse women, the oaths and the bestialities”, are omitted in all the TTs. While Gül Çağalı Güven makes an omission in the TT2 by leaving a blank space and by making it clear that she applies censorship, in the other three TTs the target reader could not realize whether there is an omission or not.

5.1.2. The examples not censored in Gül Çağalı Güven’s translations, but censored in Peyami Safa’s and Ahmet Çuhadır’s translations

[5]

ST: He fell in love with none of them. He was never sentimental or romantic. Without a pang of conscience he passes rapidly from one to the next. He satisfied his appetite and was gone. He was completely Oriental in his mentality; women had no place in his life except to satisfy his sex. He plunged deep down into lecherous life of the city (1937, p. 19).

TT1: None (1955, p. 17).

TT2: Kadınların hiçbirine aşık olmazdı. Vicdan azabı duymaksızın çabucak birinden öbürüne geçiyordu. İştahını doyuruyor ve bırakıyordu. Bu konuda tam bir doğulu gibi

düşünüyordu: Cinsel iştahını doyumak dışında, yaşamında kadının yeri yoktu. Böylece kentin şehvi yaşamına iyiden iyiye kendini kaptırdı (1996, p. 8).

TT3: None (2001, p. 21).

TT4: Kadınların hiçbirine aşık olmazdı. Vicdan azabı duymaksızın çabucak birinden öbürüne geçiyordu. İştahını doyuruyor ve bırakıyordu. Bu konuda tam bir doğulu gibi düşünüyordu: Cinsel iştahını doyumak dışında, yaşamında kadının yeri yoktu. Böylece kentin şehvi yaşamına iyiden iyiye kendini kaptırdı (2005, p. 30).

TT5: None (2013, p. 25).

As stated before, there is a difference in the degree of censorship imposed on the five different TTs. The degree of censorship in the five TTs could be ranked from the lowest to the highest one as follows: the TT2, the TT4, the TT1, the TT3 and the TT5. If it is considered that Peyami Safa's translation contains only the first one-third part of the ST, it could be stated that the difference in the degree of censorship imposed on the translations of Gül Çağalı Güven and Ahmet Çuhadır is much clearer. This difference could be realized in the examples discussed within the framework of this thesis.

In this example, Armstrong maintains his negative comments regarding the private life of Mustafa Kemal, especially his relationship with women. In the TT1, TT3 and TT5, a certain amount of the ST excerpt is omitted completely. However, in the translations of Gül Çağalı Güven who states in her preface that she is opposed to censorship, each word is translated without any censorship or omission.

[6]

ST: The position of military attache gave him the privileges and immunities of a diplomat with the opportunities for gallantry of a soldier. He took full advantage of both.

He learnt ball-room dancing, methodically with a teacher, and then danced whenever possible, but always as if he was on parade. He frequented the drawing-rooms and tried to become the society gallant, making love to the ladies of Sofia, but they found him excessively gauche. He was a smartly-turned-out and well-set-up Turkish officer and that was all. They had no liking for Turks at any time, and Mustafa Kemal was neither good-looking nor

attractive. His manners were crude. Either he stalked stiffly about his face set and grey, or he talked abruptly. He had no small-talk, no easy gallantry or ready flattery. He understood nothing of the pleasant play of light flirtation. He bluntly demanded that each lady should bed with him; if she refused he ceased to be interested, but, as bluntly, asked another. For a short time he was in love with a fluffy –haired pretty girl, the daughter of General Kovatchev, but she gave him the cold shoulder (1937, p. 50).

TT1: ...Askeri Ateşe mevkie onay bazı imtiyazlar sağlıyor, cesur bir asker olarak diplomatlar arasında kendisine müsait bir yer bulabiliyordu. Bunların ikisinden de istifadeye başladı (1955, p. 46).

TT2: Askeri ataşelik konumu ona bir diplomatın ayrıcalık ve muafiyetlerinin yanı sıra bir askerin çapkınlıkları için de fırsatlar sağlamaktaydı. Görevinin avantajlarını her iki yönden de bol bol kullanmaktaydı.

Bir öğretmenden düzenli olarak aldığı derslerle balo danslarını öğrendi ve bundan sonra nerede ve ne zaman fırsat bulursa, ama hep resmi geçitteymişcesine, dimdik dans etmeye başladı. Kabul salonlarına girip çıkmaya da başlamış ve Sofya hanımefendileriyle flört ederek bir sosyete çapkını olmaya çalışmışsa da bu hanımefendiler onu fazlasıyla acemi bulmuşlardı. Mustafa Kemal, zeki ve yüksek mevkie sahip bir subaydı, ama hepsi o kadar... Türklerden hiçbir zaman hoşlanmamış olmalarının yanı sıra, Mustafa Kemal ne yakışıklı ne de çekici bir erkekti. Tavırları çiğdi; ya kasvetli ve donmuş gibi yüz takınarak azametli bir tavırla dimdik yürüyor ya da ters tırs konuşuyordu. Ne havadan sudan sohbet etme yeteneğine sahipti, ne hoş bir çapkındı ne de hanımefendilere dalkavukluk etmeyi beceriyordu. Küçük flört oyunlarının hazlarından pek bir şey anlamıyordu. Her hanımdan dobra dobra kendisiyle yatağa girmesini talep ediyordu; eğer reddedecek olursa, ona olan ilgisini kaybediyor, fakat hemen ardından, yine dobra dobra, başka bir hanıma aynı soruyu soruyordu. Kısa bir süre için, ipek gibi yumuşak saçlı genç bir kıza, General Kovatçev'in kızına aşık olur gibi oldu; ama kız ona hiç yüz vermedi (1996, p. 38).

TT3: Bu arada askeri ateşe olmanın getirdiği her türlü diplomatik muafiyet ve bağışıklıktan faydalanıyordu. Yine üniformasının sağladığı fırsatları değerlendirmekten de geri kalmıyordu. Özel bir dans hocasından klasik dans usullerini öğrendi. Kokteyl salonlarını ve defileleri hiç kaçırmıyor, bulunduğu toplantıların yıldızı olmaya gayret ediyor, Sofya kadınları ile gönül maceralarına girmeye çalışıyordu. Ama kadınların Türk subaylarına karşı duydukları tarihi sevgisizlik ve Mustafa Kemal'in sert tavırları, konuşmalarındaki dik ifadeler, modern flört usullerine karşı cehaleti yüzünden yeterince centilmen bulmamaları yüzünden teşebbüsleri netice vermiyordu. Bir ara Bulgar Generallerinden "Kofa Kitşev"ın kızına gönül katırdıysa da, tüm teklifleri reddedilince yine kendi haline dönerek aşktan da aşıklıktan da vazgeçti (2001, p. 49).

TT4: Askeri ataşelik konumu ona bir diplomatın ayrıcalık ve muafiyetlerinin yanı sıra bir askerin çapkınlıkları için de fırsatlar sağlamaktaydı. Görevinin avantajlarını her iki yönden de bol bol kullanmaktaydı.

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TT5: ...Bu arada askeri ateşe olmanın getirdiği her türlü diplomatik muafiyet ve bağıışıklıktan faydalanıyordu. Yine üniformasının sağladığı fırsatları değerlendirmekten de geri kalmıyordu. **Özel bir dans hocasından klasik dans usullerini öğrendi. Kokteyl salonlarını ve defileleri hiç kaçırmıyor, bulunduğu toplantıların yıldızı olmaya gayret ediyor, Sofya kadınları ile gönül maceralarına girmeye çalışıyordu. Ama kadınların Türk subaylarına karşı duydukları tarihi sevgisizlik ve Mustafa Kemal'in sert tavırları, konuşmalarındaki dik ifadeler, modern flört usullerine karşı cehaleti yüzünden yeterince centilmen bulmamaları yüzünden teşebbüsleri netice vermiyordu. Bir ara Bulgar Generallerinden "Kofa Kitşev"ın kızına gönül katırdıysa da, tüm teklifleri reddedilince yine kendi haline dönerek aşktan da aşıklıktan da vazgeçti (2013, p. 55).**

This is another example which defames Mustafa Kemal Atatürk's private life. The second paragraph of this excerpt is omitted completely in the TT1. In the TT3 and TT5 the following sentences, "but they found him excessively gauche. He was a smartly-turned-out and well-set-up Turkish officer and that was all", "and Mustafa Kemal was neither good-looking nor attractive", "He bluntly demanded that each lady should bed with him; if she refused he ceased to be nterested, but, as bluntly, asked another" which have a negative connotation regarding Mustafa Kemal and his relationship with women

are omitted. However, in the TT2 and TT4, defamation about the private life of Mustafa Kemal Atatürk is retained by Gül Çağalı Güven.

[7]

ST: Very soon the ladies found him an uncouth fellow, traditional Tartar in contrast to Fethi, the suave, polite, easy-going Turk. They laughed at his dancing and his attempts to learn the drawing-room manner. They found him a prodigious bore and forgot him.

And Mustafa Kemal ,touchy and sensitive, became more lofty and aloof than ever. He began to hate the society women with their chatter, who would not make love whole-heartedly and yet teased and tormented his desire, who sneered at him, and who would not make a hero of him (1937, p. 50-51).

TT1: None (1955, p. 46).

TT2: Kısa sürede bu hanımlar onu, tatlı dilli, nazik, yumuşak başlı bir Türk olan Fethi'nin tam tersi olarak geleneksel Türk tipinde, kaba bir erkek olarak mimlediler. Dans edişine ve salon adabını öğrenme çabalarına gülüyorlardı. Onu müthiş bir baş ağrısı olarak kabul edip hemen unuttular.

Alıngan ve duyarlı biri olan Mustafa Kemal eskisinden de kibirli davranmaya, ondan uzak durmaya başladı. Kendisini tüm kalbiyle sevmediği halde arzusundan yararlanarak ona eziyet ve işkence eden, ona dudak büken ve onu kendi kahramanı olarak kabul etmeyecek olan bu sosyete hanımlarının nezaket kurallarından ve gevezeliklerinden nefret etmeye başladı (1996, p. 38).

TT3: Oysa Fethi Bey'de o bahsedilen Doğu kabalığı hiç yoktu, dans salonlarındaki kıvraklığı, nazik konuşmaları ve ince tavırları ile Bulgar kadınlarını etrafında rahatça toplayabiliyordu. Mustafa Kemal bu durumu kıskanarak kadınların bu halinden ve gevezeliğinden daha da nefret etmeye başlayarak, o tür toplantılara katılmamaya başladı (2001, p. 49).

TT4: Çok geçmeden bu hanımlar onu, tatlı dilli, nazik, yumuşak başlı bir Türk olan Fethi'nin tam tersi olarak geleneksel Türk tipinde, kaba bir erkek olarak mimlediler. Dans edişine ve salon adabını öğrenme çabalarına gülüyorlardı. Onu müthiş bir baş ağrısı olarak kabul edip hemen unuttular.

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eziyet ve işkence eden, ona dudak büken ve onu kendi kahramanı olarak kabul etmeyecek olan bu sosyete hanımlarının nezaket kurallarından ve gevezeliklerinden nefret etmeye başladı (2005, p. 53-4).

TT5: Oysa Fethi Bey’de o bahsedilen Doğu kabalığı hiç yoktu, dans salonlarındaki kıvraklığı, nazik konuşmaları ve ince tavırları ile Bulgar kadınlarını etrafında rahatça toplayabiliyordu. Mustafa Kemal bu durumu kıskanarak kadınların bu halinden ve gevezeliğinden daha da nefret etmeye başlayarak, o tür toplantılara katılmamaya başladı (2013, p. 55).

In this example, Armstrong disdains Mustafa Kemal Atatürk and his manner in his relationship with women. In the TT1, this disdain is omitted completely. However, in the TT2 and TT4 disdain is preserved. In the TT3 and TT5 this part is rewritten in such a way that disdain against Mustafa Kemal could be removed. The following two sentences, “They laughed at his dancing and his attempts to learn the drawing-room manner. They found him a prodigious bore and forgot him. And Mustafa Kemal, touchy and sensitive, became more lofty and aloof than ever”, “who would not make love whole-heartedly and yet teased and tormented his desire, who sneered at him, and who would not make a hero of him.”, are omitted. Besides such omissions, the negative remarks about Mustafa Kemal are euphemised through the translation of the sentence of “Very soon the ladies found him an uncouth fellow, traditional Tartar in contrast to Fethi, the suave, polite, easy-going Turk.” into Turkish as “Oysa Fethi Bey’de o bahsedilen Doğu kabalığı hiç yoktu, dans salonlarındaki kıvraklığı, nazik konuşmaları ve ince tavırları ile Bulgar kadınlarını etrafında rahatça toplayabiliyordu.” (i.e. “However, there is not mentioned oriental rudeness in the manners of Fethi Bey. He can gather the Bulgarian women around himself through his agility in dance, polite speeches and gentle manners” in English). While in the ST it is clear that ladies find Mustafa Kemal an uncouth fellow, traditional Tartar, in the TT3 and TT5 such clarity is removed through an ambiguous statement of “o bahsedilen Doğu kabalığı” (i.e. the mentioned oriental rudeness, in English).

[8]

ST: (a)[**He had few friends and only one intimate, a Colonel Arif.**]

Arif was a capable staff-officer trained in Germany. He was a younger man than Mustafa Kemal. They had known each other since the days in Salonika and Monastir ; they had served together in Syria, the Balkans and Gallipoli. After the Armistice they struck up a close friendship. (b)[**They had common tastes; both (Mustafa Kemal and Colonel Arif were absorbed in all military matters; both enjoyed the same loose talk, the heavy drinking and the wild nights with women.)** (c) [**Mustafa Kemal's enemies said they were lovers, for Arif was the only person for whom Mustafa Kemal showed open affection, putting his arm round his shoulders and calling him endearing names.**] (1937, p. 102).

TT1: (a) **Az arkadaşı, bir tek samimi dostu vardı: Albay Arif(1)**]. Arif Almanya'da tahsil görmüş, kabiliyetli bir kurmaydı. Mustafa Kemal'den de gençti. Birbirlerini Selanik, Manastır günlerinden tanırlardı. Suriye'de, Balkanlarda ve Gelibolu'da birlikte çarpışmışlardı. Mütarekeden sonra iki samimi dost olmuşlardı. (b) [**Müşterek zevkleri vardı, askeri meselelerin hepsine karşı alaka duyuyorlar, gevezelik etmekten, içmekten, içmekten, kadınlarla düşüp kalkmaktan hoşlanırlardı.**] (c) [**Arif Mustafa Kemal'in açıkça sevgi ve muhabbet gösterdiği tek insandı.**] (1955, p. 93).

TT2: (a) [**Pek az dostu ve yalnız bir tane samimi arkadaşı vardı: Miralay Arif:**]

Arif Almanya'da eğitim görmüş, yetenekli bir kurmay subaydı. Mustafa Kemal'den daha gençti. Birbirlerinin Selanik ve Manastır'daki okul günlerinden bu yana tanıyorlardı; Suriye'de, Balkanlar'da ve Gelibolu'da birlikte çarpışmışlardı. Mütakere'den sonra yakın dostluk geliştirmişlerdi. (b) [**Ortak zevkleri vardı; Her ikisi de askeri sorunlara kafa yormayı, eğlenceyi ve içkiyi seviyorlar, kadınlarla çılgın geceler geçirmekten hoşlanıyorlardı.**] (c) [**Mustafa Kemal'in, kolunu omzuna atmak ve onu okşayıcı isimlerle çağırmak yoluyla, açıkça sefkat gösterdiği tek insan Arif'ti. Bu yakınlık, Mustafa Kemal'in düşmanlarının, ikisinin birer sevgili olduğunu iddia etmesine yol açmıştı.**] (1996, p. 82-3).

TT3: (a) [**Çok az arkadaşı vardı ve en yakını Miralay Arif isminde yetenekli bir subaydı.**] Eğitiminin çoğunu Almanyada yapmıştı. Mustafa Kemal'den bir yaş daha küçüktü. Selanik'te Manastır'da Suriye'de ve Balkanlarda birlihte olmuşlardı. (b) [**Tabiat olarak birbirlerine çok benziyorlardı ortak emelleri vardı. İkiside askerlik sahasında uzman ve hayatı keyfince yaşama konusunda hemfikirdiler**] (2001, p. 104).

TT4: (a) [**Pek az dostu ve yalnız bir tane samimi arkadaşı vardı: Miralay Arif:**]

Arif Almanya'da eğitim görmüş, yetenekli bir kurmay subaydı. Mustafa Kemal'den daha gençti. Birbirlerinin Selanik ve Manastır'daki okul günlerinden bu yana tanıyorlardı; Suriye'de,

Balkanlar'da ve Gelibolu'da birlikte çarpışmışlardı. Mütakere'den sonra yakın dostluk geliştirmişlerdi. (b) **[Ortak zevkleri vardı; Her ikisi de askeri sorunlara kafa yormayı, eğlenceyi ve içkiyi seviyorlar, kadınlarla çılgın geceler geçirmekten hoşlanıyorlardı.]** (c) **[Mustafa Kemal'in, kolunu omzuna atmak ve onu okşayıcı isimlerle çağırmak yoluyla, açıkça sefkat gösterdiği tek insan Arif'ti. Bu yakınlık, Mustafa Kemal'in düşmanlarının, ikisinin birer sevgili olduğunu iddia etmesine yol açmıştı.]** (2005, p. 90).

TT5: (a) **[Çok az arkadaşı vardı ve en yakını Miralay Arif isminde yetenekli bir subaydı.]** Eğitiminin çoğunu Almanyada yapmıştı. Mustafa Kemal'den bir yaş daha küçüktü. Selanik'te Manastır'da Suriye'de ve Balkanlarda birlite olmuşlardı. (b) **[Tabiat olarak birbirlerine çok benziyorlardı ortak emelleri vardı. İkiside askerlik sahasında uzman ve hayatı keyfince yaşama konusunda hemfikirdiler.]** (2013, p. 106).

Obviously, the agents of the translation process have a common attitude towards the allegations of homosexuality of the ST. But this example is the the single exception of this attitude. In this example, the allegation of homosexuality is retained in the TT2 and TT4 through the translation of sentences marked as (c) without any censorship. Not only these sentences but also other sentences marked as (a) and (b) which disdain Mustafa Kemal Atatürk are also preserved in the TT2 and TT4. In the TT1, the allegation of homosexuality is removed through translation of the sentences (c) as “Arif Mustafa Kemal'in açıkça sevgi ve muhabbet gösterdiği tek insandı” (i.e. Arif was the only person for whom Mustafa Kemal showed open affection in English.). But the other sentences (a) and (b) which disdain Mustafa Kemal Atatürk are preserved in the TT1. In the TT3 and TT5 not only the sentence (c) which contains the homosexuality allegation but also the other sentences (a) and (b) which disdain Mustafa Kemal Atatürk, are rewritten in such a way that this allegation and disdain can be removed from the TT. While the allegation of homosexuality is omitted completely, “only one intimate” is translated as “en yakını” (i.e. the most intimate one in English); The sentences marked as (b) are translated as “İkiside askerlik sahasında uzman ve hayatı keyfince yaşama konusunda hemfikirdiler” (i.e. both were expert in the military matters and agreed on living at their own will in English) in the TT3 and the TT5.

[9]

ST: . He was drinking heavily. The drink stimulated him, gave him energy, but increased his irritability. Both in private and public he was sarcastic, brutal and abrupt. He flared up at the least criticism. He cut short all attempts to reason with him. He flew into a passion at the least opposition. He would neither confide in nor co-operate with anyone. When one politician gave him some harmless advice, he roughly told him to get out. When a venerable member of the Cabinet suggested that it was unseemly for Turkish ladies to dance in public, he threw a Koran at him and chased him out of his Office with a stick... (1937, p. 162).

TT1: -

TT2: Mustafa Kemal çok fazla içiyordu. İçi onu kamçılıyor, enerji veriyor fakat asabiyetini de artırıyordu. Hem özel hem de sosyal yaşantısında alaycı, acımasız ve haşindi. En küçük bir eleştiri karşısında bile alevleniyordu. Onu ikna etme yönündeki tüm çabaları en başından kesip atıyordu. En küçük bir muhalefetle karşılaşsa bile büyük bir hırsa kapılıyordu. Ne hiçbirine güveniyor ne de onlarla işbirliğine yanaşıyordu. Bir keresinde, bir politikacı ona zararsız bir tavsiyede bulunduğu zaman, onu kabaca kovmuştu. Hükümetin saygı değer bir üyesi, ona Türk hanımlarının topluluk içinde dans etmelerinin görülmemiş olduğunu söyleyince, Kuran'ı suratına fırlatıp elinde sopayla onu odasından kovalamıştı... (1996, p. 134).

TT3: ...Sıkıntılarını içki içerek geçirmeye çalışıyordu. Böylece biraz kendine geliyordu (2001, p. 169).

TT4: Mustafa Kemal çok fazla içiyordu. İçi onu kamçılıyor, enerji veriyor fakat asabiyetini de artırıyordu. Hem özel hem de sosyal yaşantısında alaycı, acımasız ve haşindi. En küçük bir eleştiri karşısında bile alevleniyordu. Onu ikna etme yönündeki tüm çabaları en başından kesip atıyordu. En küçük bir muhalefetle karşılaşsa bile büyük bir hırsa kapılıyordu. Ne hiçbirine güveniyor ne de onlarla işbirliğine yanaşıyordu. Bir keresinde, bir politikacı ona zararsız bir tavsiyede bulunduğu zaman, onu kabaca kovmuştu. Hükümetin saygı değer bir üyesi, ona Türk hanımlarının topluluk içinde dans etmelerinin görülmemiş olduğunu söyleyince, Kuran'ı suratına fırlatıp elinde sopayla onu odasından kovalamıştı...(2005, p. 132).

TT5: ...Sıkıntılarını içki içerek geçirmeye çalışıyordu. Böylece biraz kendine geliyordu (2013, p. 165).

This excerpt, which includes the claims related to the public and private life of Mustafa Kemal Atatürk, is retained in the TT2 and TT4 without any censorship. However, in the TT3 and TT5 the whole excerpt, except for the first two sentences, is censored with omission. The first two sentences, “He was drinking heavily. The drink stimulated him, gave him energy, but increased his irritability” are translated as “Sıkıntılarını içki içerek geçirmeye çalışıyordu. Böylece biraz kendine geliyordu.” (i.e. He was trying to relieve his stress by drinking. Thus, he could barely recover himself, in English) in a way to euphemize the negative connotation of the ST.

[10]

ST: IN his house in Chan Kaya, tired, ill, debauched and besotted with drink, Mustafa Kemal sprawled inert. With public feeling hostile, his grip of affairs slipping from him, his friends deserting him, and battered by his enemies, it looked as if he was a spent force. His opponents were already sure he was done (1937, p. 226).

TT1: -

TT2: Çankaya’daki evinde Mustafa Kemal bezgin, hasta, işrete dalmış ve sarhoş halde, suskun bekliyordu. Halkın düşmanca duygularıyla ilişkilerdeki hâkimiyeti elinden kayıp gidiyor, dostları onu terk ediyor, düşmanları devamlı ona saldırıyordu. Tümüyle tükenmiş gibi görünüyordu. Muhlifleri, işinin bittiğinden emindi (1996, p. 189).

TT3: Hasımları artık O’nun sonunun geldiğine inanmışlardı (2001, p. 210).

TT4: Çankaya’daki evinde Mustafa Kemal bezgin, hasta, işrete dalmış ve sarhoş halde, suskun bekliyordu. Halkın düşmanca duygularıyla ilişkilerdeki hâkimiyeti elinden kayıp gidiyor, dostları onu terk ediyor, düşmanları devamlı ona saldırıyordu. Tümüyle tükenmiş gibi görünüyordu. Muhlifleri, işinin bittiğinden emindi (2005, p. 174).

TT5: Hasımları artık O’nun sonunun geldiğine inanmışlardı (2013, p. 205).

This example, which reflects Armstrong’s claims about the private and public life of Mustafa Kemal Atatürk is translated without any censorship in the TT2 and TT4. But in the TT3 and TT5, the whole example except for the last sentence, “His opponents were already sure he was done.” is censored through the omission strategy.

[11]

ST: The schoolmaster, the “ Professor-in-Chief,” **the Oracle talking nonsense, the man fiddling with his expensive hobbies in Angora and Yalova, the man drinking and card-playing with his cheap companions and his loose women on the Bosphorus**, disappeared (1937, p. 280).

TT1: -

TT2: “Başöğretmen”, **anlamsız öndeyişlerde bulunan Kahin, Ankara ve Yalova’da pahalı hobilerle vakit geçiren, Boğaziçi’nde yakın dostları ve sıradan kadınlarla içki içip oyun oynayan adam ortadan** kayboluverdi (1996, p. 235).

TT3: None (2001, p. 233).

TT4: “Başöğretmen”, **anlamsız öndeyişlerde bulunan Kahin, Ankara ve Yalova’da pahalı hobilerle vakit geçiren, Boğaziçi’nde yakın dostları ve sıradan kadınlarla içki içip oyun oynayan adam ortadan** kayboluverdi (2005, p. 208).

TT5: None (2013, p. 225).

In this example the relative clauses, “the Oracle talking nonsense, the man fiddling with his expensive hobbies in Angora and Yalova, the man drinking and card-playing with his cheap companions and his loose women on the Bosphorus” are censored in the TT3 and TT5 through the omission strategy even though it is emphasized in the ST excerpt that Mustafa Kemal Atatürk gives up all these behaviours when it is required. However, in the TT2 and TT4 this part is retained completely without any censorship.

[12]

ST: **In his private life this iron man, Kemal, was a weak man, unable to resist his savage impulses. His love-life was violent and he was compulsive drinker. He was surrounded by his boon-companions whom he called the “desperadoes”.** (1961, p. 286).

TT1: -

TT2: Bu demir adam Kemal, özel yaşamında yabancı dürtülere karşı direnmeyi başaramayan, zayıf bir adamdı. Aşk yaşamı oldukça aykırıydı ve zorlu bir içkiciydi. “Külhanbeyleri” adını verdiği şen dostlarıyla çevrilmişti (1996, p. 254).

TT3: -

TT4: Bu demir adam Kemal, özel yaşamında yabancı dürtülere karşı direnmeyi başaramayan, zayıf bir adamdı. Aşk yaşamı oldukça aykırıydı ve zorlu bir içkiciydi. “Külhanbeyleri” adını verdiği şen dostlarıyla çevrilmişti (2005, p. 223).

TT5: -

[13]

ST: **He observed his own code ethics in his relations with women. He used them and then threw them away.** His international fame, virility, good looks, piercing eyes attracted women to him from far and wide. They flew to him, as moths to the flame (1961, p. 287).

TT1: -

TT2: **Kadınlarla ilişkilerinde kendi ahlak kurallarını uygulardı. Onları kullanır ve sonra fırlatır atardı.** Onun uluslararası ünü, erkekliği, hoş görünümü, delici bakışları, uzaktan yakından bütün kadınları kendisine çekerdi. Ateşe koşan pervaneler gibi, ona doğru koşarlardı (1996, p. 254).

TT3: -

TT4: **Kadınlarla ilişkilerinde kendi ahlak kurallarını uygulardı. Onları kullanır ve sonra fırlatır atardı.** Onun uluslararası ünü, erkekliği, hoş görünümü, delici bakışları, uzaktan yakından bütün kadınları kendisine çekerdi. Ateşe koşan pervaneler gibi, ona doğru koşarlardı (2005, p. 223).

TT5: -

Grey Wolf's negative remarks regarding the private life of Mustafa Kemal Atatürk could also be observed in these two examples which are taken from the epilogue, written by Emil Lengyel and placed in *Grey Wolf* in 1961. This epilogue is included only in the TT2 and TT4. It is not added to the TT3 and TT5. It could be said that the negative remarks in these two examples are preserved in the TT2 and TT4 without any omission. In fact, the translations of Gül Çağalı Güven and Ahmet Çuhadır could not be compared in these examples, because the epilogue is not placed in Çuhadır's translations. However, it can be easily inferred from the examples discussed before that these two

examples would have been censored in Çuhadır's translation if the epilogue had been placed in the TT3 and TT5.

5.1.3. The examples not censored in Gül Çağalı Güven's 1996 translation, but censored in all other four translations

[14]

ST: **The friendship and protection of Captain Mustafa did him no good. The friendship was unhealthy.** He developed overrapidly. Before he was fourteen he had passed the boy stage: **the gropings after sex: the petty dirtiness:** and he had started an affair with a neighbor's daughter. While the other boys were playing games or ragging each other he was off on his own, dressed up in his best clothes, swaggering down the streets, making sheep's eyes at the women behind the latticed Windows, **or ogling the cheap women in harbor** (1937, p. 16).

TT1: Çok erken tekâmül etti. Ondördüne gelmeden çocukluğu aşmış, cinsiyet meselesiyle uğraşmaya, komşu kızlariyle münasebette bulunmağa başlamıştı. Öteki arkadaşları oynarken, o en iyi elbiselerini giyiyor, sokaklarda bir aşağı, bir yukarı dolaşarak kafeslerin arkasındaki kadınlara göz ediyor, yahut limanı dolduran kadınlarla düşüp kalkıyordu (1955, p. 14).

TT2: Yüzbaşı Mustafa'nın dostluğu ve koruması ona hiçbir şey sağlamadı. Bu dostluk sağlıksızdı. Bedenen çok gelişmişti. Ondördünden önce çocukluk çağını arkasında bıraktı. El yordamıyla cinselliği öğrenmeye çalışıyor, kendi kendine cinsel edimlerde bulunuyordu. Bir komşu kızıyla aralarında bir ilişki başladı. Diğer çocuklar oyunlar oynar ve kendi aralarında şamata ederlen, o kendi başına okuldan çıkıp, üzerinde en iyi giysileriyle sokaklarda gösteriş yaparak kafesli pencerelerin gerisindeki kadın gölgelerine göz ediyor ya da limandaki ucuz kadınlarla düşüp kalkıyordu (1996, p. 5).

TT3: Yüzbaşı Mustafa Bey'in de ifade ettiği gibi eğitiminde bir taraftan mesafe katederken öte yandan da, şahsiyeti ve bazı beşeri garizeleri vaktinde önce uynamıştı. Daha on dört yaşına gelmeden sabilik dönemini bitirmiş ve cinsi duyguları canlanmaya başlamıştı hatta o yaşta iken komşularının kızıyla aşk macerasına girmişti. Akranları sokaklarda oynayıp, kuş taşlarken, o en güzel elbiselerini giyerek, pencerelerin gerisindeki kadınları gözetlemek için sokakları arşınlar veya Limandaki genelev kadınlarıyla maceralara girerdi (2001, p. 18).

TT4: Yüzbaşı Mustafa'nın dostluğu ve koruması ona hiçbir şey sağlamadı. Bu dostluk sağlıksızdı. Bedenen çok gelişmişti. Ondördünden önce çocukluk çağını arkasında bıraktı.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] (2005, p. 28).

TT5: Yüzbaşı Mustafa Bey'in de ifade ettiği gibi eğitiminde bir taraftan mesafe katederken öte yandan da, şahsiyeti ve bazı beşeri garizeleri vaktinde önce uynamıştı. Daha on dört yaşına gelmeden sabıllık dönemini bitirmiş ve cinsi duyguları canlanmaya başlamıştı hatta o yaşta iken komşularının kızıyla aşk macerasına girmişti. Akranları sokaklarda oynayıp, kuş taşlarken, o en güzel elbiselerini giyerek, pencerelerin gerisindeki kadınları gözetlemek için sokakları arşınlar veya Limandaki genelev kadınlarıyla maceralara girerdi (2013, p. 22).

It can be seen that defamation and disdain regarding the private life of Mustafa Kemal Atatürk is retained in the TT2 without any censorship. The allegation of homosexuality in this example is preserved in the TT2 and TT4, most probably because this allegation is not as clear as the allegations in the former examples. But in the TT1, TT3 and TT5, the allegation is censored through omission. Furthermore, the statement, “the gropings after sex: the petty dirtiness:”, is censored in all the TTs except for the TT2. In the TT2, this statement is translated as “El yordamıyla cinselliği öğrenmeye çalışıyor, kendi kendine cinsel edimlerde bulunuyordu.”(i.e. he was trying to learn sexy by groping, abusing himself, in English). At the same time it can be seen that the TT4 has the highest degree of censorship in this example. The whole example, except for the first four sentences is censored through the use of the black tape in the TT4. When it is considered that the TT4 is censored by the court order, the effect of the binding force of law on the agents of the translation process can be understood in a better way.

[15]

ST: At once he plunge wildly into the unclean life of the great metropolis of Constantinople. Night after night he gambled and drank in cafes and restaurants. (a) [With women he was not fastidious. A figure, a face in profile, a laugh, could set him on fire and reaching out to get the woman, whatever she was. Sometimes it would be with the Greek and Armenian

harlots in the bawdy –houses in the garbage- stinking streets by Galata Bridge, where came the pimps and homosexualists to cater for all the vices; then for a week or two a Levantine lady in her house in Pancaldi; or some Turkish girl who came veiled and by back ways in fear of the police to some maison de rendezvous in Pera or Stambul.] (1937, p. 18).

TT1: None (1955, p. 17).

TT2: Gelir gelmez dev bir metropol olan İstanbul'un kirli yaşamına daldı. Geceler boyunca kafe ve restoranlarda oyun oynayıp içki içti. Bir bölge, profilden görünen bir yüz, bir gülüş onu tutuşturmaya yetiyor, kim ve ne olursa olsun o kadını elde etmeye çalışıyordu. Bunlar kimi zaman bütün çapkınların taleplerine cevap vermek üzere muhabbet tellalları ve homoseksüellerin dolaştığı Galata Köprüsü yakınlarındaki çöp kokulu sokaklarda sıralanan genelevlerde çalışan fahişeler bile olabiliyordu. Derken bir iki hafta Pangaltı'daki evinde bir levanten hanımıyla birlikte oluyordu. Ya da bu kadın, kentin Pera ya da İstanbul kesiminde yer alan *maison de rendez-vous* (randevu evi)ne polis korkusuyla arka yollardan ve çarşılanmış olarak gelen bir Türk kızı oluyordu (1996, p. 8).

TT3: ... başkentin büyüleyici havasına kavuşur kavuşmaz, kendisini gece kulüplerine, barlara ve kahvehanelere attı (2001, p. 21).

TT4: [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] (2005, p. 30).

TT5: ... başkentin büyüleyici havasına kavuşur kavuşmaz, kendisini gece kulüplerine, barlara ve kahvehanelere attı (2013, p. 25).

This excerpt that defames Mustafa Kemal Atatürk in terms of his relationship with women is censored in all the TTs except for the TT2. While this excerpt is translated without any censorship in the TT2, it is censored in the TT1 through complete omission. In the TT4, the whole excerpt is censored through the use of the black tape,

whereas in the TT3 and TT5, it is censored through the partial omission that removes the sentences marked as (a) from the Turkish translation. In TT3 and TT5, the first two sentences, which stay out of “a”, are translated as “başkentin büyüleyici havasına kavuşur kavuşmaz, kendisini gece kulüplerine, barlara ve kahvehanelere attı” (i.e. he threw himself into the night clubs, bars and cafes as soon as he met with the fascinating atmosphere of the capital, in English) in a way to euphemize the negative remarks of the ST.

[16]

ST: For since he was a boy he had lived uncleanly, and, when the wildness of youth had passed, he had not put uncleanness from him. He had no **morals** nor any belief in women or in virtue, nor had he even good taste to keep him steady in his lack of **morals**. In his affairs there had been no great pulse of love to give them glamour or excuse their sins. They had been **crude, sweaty intrigues of the *maison de rendezvous* of bastard** Levantine Constantinople, with now and again a peasant girl. He had lusted in Paris, and Sofia, and Pera with the **harlots**, and paid the price in disease and reaction. He had indulged in **many vices, debased himself in uncleanness, and grown coarse-fibred**. He had taken his pleasure with the **loose** painted women, who drank with him as his boon-companions in the house at Chan Kaya. He had no delusions about women. They were to used and enjoyed. When done with they must be pushed aside, and their complaints stifled with money. Of the possibilities of Woman and Love he had a vague academic knowledge from Western books he had read. In reality he had no such conception. He was Oriental right through, and moreover and Oriental despot (1937, p. 172).

TT1: -

TT2: Genç bir delikanlıyken bohem bir yaşam sürdüğü ve artık gençlik ateşini yitirdiği için, üzerindeki bu alışkanlığı atamıyordu. Kadınlar ya da erdem konusunda hiçbir inancı olmadığı gibi, ne değeri ne de ondaki bu yoksunluğunda kendisini metin kılabilen zevke sahipti. İlişkilerinde, onlara bir büyü, çekicilik katabilecek ya da en azından günahlarını bağışlayabilecek aşk etkeni de olmamıştı. Bu ilişkiler **gayrimeşru** Levanten İstanbul’unun *maison de rendezvous* lerinde, ara sıra bir köylü kıızıyla olan ilişkilerden ibaretti. Paris’te, Sofya’da ve Pera’da sık sık **kadınlarla** düşüp kalkmasının bedelini, hastalık kaparak ödemişti. Kendisini pek çok kereler

sefahate kaptırmış, bu kendisini ve gittikçe daha da Çankaya'daki evinde şen sofa arkadaşları gibi kendisiyle içki içen süslü kadınlardan zevk alıyordu.

Kadınlarla ilgili hiçbir hayale kapılmıyordu. Onlar kullanılmak ve eğlendirmek için vardı. İş bitince bir kenara atılmalı ve şikayetleri de parayla susturulmalıydı. Aşk ve kadına ilişkin bilgileri, okumuş olduğu Batı romanlarından edindiği müphem bir kitabi bilgiden öteye gitmiyordu. Gerçek yaşamdaysa böylesi düşünceleri kesinlikle aklına bile getirmiyordu. Düpedüz bir şarklıydı, hatta dahası şarklı bir zorbaydı (1996, p. 142).

TT3: Çocukluğundan beri hep düzensiz bir hayat yaşamıştı. Aşk konusunda bildikleri nadiren okuduğu aşk romanlarından öğrendiği müphem, nazari bilgilerden ibaret idi. Hayatı boyunca “Şarklı” olmuş, hal ve hareketliğinde “Şarklı” olmanın sertliğini izhar etmişti (2001, p. 180).

TT4: [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] (2005, p. 139).

TT5: Çocukluğundan beri hep düzensiz bir hayat yaşamıştı. Aşk konusunda bildikleri nadiren okuduğu aşk romanlarından öğrendiği müphem, nazari bilgilerden ibaret idi. Hayatı boyunca “Şarklı” olmuş, hal ve hareketliğinde “Şarklı” olmanın sertliğini izhar etmişti (2013, p. 174).

This is another example in which Armstrong maintains his negative claims regarding the private life of Mustafa Kemal Atatürk, his attitudes towards women and his moral values. In the TT2, censorship is partially applied at the lexical level. Only some words, such as “morals”, “crude, sweat intrigues”, “vices”, “uncleanliness”, “coarse-fibred” are censored through the use of blank space and the word “harlots” is translated as “kadınlar” (i.e. women, in English) instead of “fahişeler” (i.e. harlot or whore, in English). The whole excerpt except for these words is translated without any censorship in the TT2. In the TT4, it is censored completely through the use of black tape. In the TT3 and TT5, the first and the last sentences of the ST excerpt are translated as “Çocukluğundan beri hep düzensiz bir hayat yaşamıştı”(i.e. he had lived irregularly

since his childhood, in English) and “Hayatı boyunca “Şarklı” olmuş, hal ve hareketliğinde “Şarklı” olmanın sertliğini izhar etmişti.” (i.e. he was “Oriental” throughout his life, he exhibited the harshness of Orientals in his manners and attitudes, in English) respectively in a way to euphemize the negative remarks. The remaining part except for these two sentences is omitted completely in the TT3 and TT5.

[17]

ST: ...Then he went back to the long nights in smoke-filled rooms with his drinking friends—the “desperadoes” as they were nicknamed—his painted women and the life to which he belonged.

After that he became shameless. He drank deeper than ever. He started a number of open affairs with women, and with men. Male youth attracted him. (a) [He made advances to the wives and daughters of his supporters. Even important men sent their womenfolk away from Angora out of his way. Power brought out in him the brute and the beast, the throw-back to the coarse, savage Tartar—the wolf-stock of the central steppes of Asia.

He did not seem to care whom he insulted or who became his enemies. He insulted Arif in one of his wild moments, and Arif left him in anger and joined his political opponents.

A certain well-known pasha came to the Gazi’s house. He complained that the Gazi was too friendly with his wife ; people were talking and he would be grateful if the Gazi would not single her out so often for special attention at public functions ; there was probably nothing in it, but people said unkind things.

For answer Mustafa Kemal glared at him.

“ I know you,” he shouted ; “you have been intriguing against me. Yes! it is true. I have had your wife. I took her to finish you for your intrigues,”and he shouted for the guard to chase the pasha from the house. Tamerlane or one of the savage horde-leaders might have shouted like that].

And Fikriye came back –Fikriye who had lived with for so long, until he had tired of her and sent her to Munich. Oriental and Turkish, she had given him all, flung all at his feet to be trampled on as her master desired. Without Mustafa Kemal life meant nothing to her. She had stayed in Munich for two years. Now she crept back and up to Chan Kaya. She pleaded with Mustafa Kemal. He drove her harshly away. Next day she was found dead in one of the stony valleys below the house, where she had shot herself. All Turkey was sorry for her (1937, p. 216-217).

TT1: -

TT2: Ardından da, alışkın olduğu yaşama, yani sigara dumanıyla dolu odalarda, lakapları “külhanbeyleri” olan içki arkadaşlarıyla ve boyalı kadınlarıyla uzun gecelerine geri döndü.

Artık bundan sonra iyiden iyiye sefahate daldı. Her zamankinden de fazla içki içmeye başladı. Kadınlarla , açıktan açığa bir dizi ilişkiye girdi. Genç onu cezbediyordu.

(a) [eşleri ve kızları ile ilişkilerini ilerletti. Önemli kişiler bile kadın akrabalarını ondan uzaklaştırmak amacıyla Ankara’dan gönderdiler. Kudret, içindeki vahşi canavarı, -Orta Asya steplerinin kurt soyundan gelen- kaba ve yabanıl Tartar’ı uyandırmıştı.

Kim olduklarına alıdırış etmeksizin insanlara hakaret ediyor, onların kendisine düşman olmasını umursamaz gibi görünüyordu. En sinirli anlarından birinde Arif’e hakaret etti ve Arif onu terkedip siyasal muhaliflerine katıldı.

Ünlü Gazi’nin evine gelip, Onun kendi karısıyla fazla samimi olmasından yakındı; herkesin bu konuda konuştuğunu ve eğer Gazi karısını çeşitli davetlere katılması için yalnız başına bu kadar sık çıkarmazsa minnettar kalacağını belitti; bu arkadaşlıkta muhtemelen hiçbir kötü yan yoktu ancak insanlar nahoş şeyler söylüyorlardı.

Mustafa Kemal cevap olarak ona dik dik baktı.

“Biliyorum” diye bağırdı, “Sen aleyhimde dolaplar çeviriyorsun. Evet! Doğru. Karına sahip oldum. Çevirdiğin dolaplar yüzünden seni cezalandırmak için onu aldım.” Ve muhafızını çağırarak, derhal evden kovmasını haykırdı. Bu şekilde ancak Timurlenk ya da bir başka yabanıl göçebe aşiretin reisi bağırabilirdi.

Bıkıncaya dek birlikte yaşadığı ve sonra Münich’e gönderdiği Fikriye, geri döndü. Doğulu ve Türk olan Fikriye, ona herşeyini vermiş, efendisinin dilediği gibi çiğnemesi için kendisini onun ayakları altına atmıştı. Mustafa Kemal’siz yaşamın, onun için hiçbir anlamı yoktu. İki yıl boyunca Münih’te kalmıştı. Şimdi sessizce geriye, Çankaya’ya dönüyordu. Kalmasına izin vermesi için yalvardı. Oysa Fikriye’yi insafsızca kovdu. Ertesi gün genç kadın, kendisini vurmuş olarak evin aşağısındaki kayalıklardan birinde bulundu. Bütün Türkiye onun ölümüne yas tuttu (1996, p. 179-180).

TT3: None (2001, p. 208).

TT4: ... Ardından da, alışkın olduğu yaşama, yani sigara dumanıyla dolu odalarda, lakapları “külhanbeyleri” olan içki arkadaşlarıyla ve boyalı kadınlarıyla uzun gecelerine geri döndü

(a)[

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] Bu
arkadaşlıkta muhtemelen hiçbir kötü yan yoktu, ancak, insanlar nahoş şeyler
söylüyorlardı [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]]

Bıkcıya dek birlikte yaşadığı ve sonra Münich’e gönderdiği Fikriye, geri döndü. Doğulu ve Türk olan Fikriye, ona herşeyini vermiş, efendisinin dilediği gibi çiğnemesi için kendisini onun ayakları altına atmıştı. Mustafa Kemal’siz yaşamın, onun için hiçbir anlamı yoktu. İki yıl boyunca Münih’te kalmıştı. Şimdi sessizce geriye, Çankaya’ya dönüyordu. Kalmasına izin vermesi için yalvardı. Oysa Fikriye’yi insafsızca kovdu. Ertesi gün genç kadın, kendisini vurmuş olarak evin aşağısındaki kayalıklardan birinde bulundu. Bütün Türkiye onun ölümüne yas tuttu (2005, p. 167-8).

TT5: None (2013, p. 205).

This example is one of the most striking excerpts obtained from *Grey Wolf* which considerably defame Mustafa Kemal’s private life. Actually, this example could be discussed under the category of the examples that are censored in all the translations, because the allegation of homosexuality is censored in all the TTs. The words, “with men” and “male youth” are omitted in all the TTs. But, in this example there are some other claims which are as striking as the allegation of homosexuality. These striking sentences, marked as (a) in the ST are retained in the TT2 without any omission. However, it could be stated that these sentences marked as (a) are censored in the TT3, TT4 and TT5 on the grounds that they defame the private life and moral value of Mustafa Kemal Atatürk. While in the TT3 and TT5 (a) is omitted completely, it is censored through the use of black tape in the TT4.

5.1.4. The examples censored in Ahmet Çuhadır's 2013 translation, but not censored in all other four translations

When the target texts are compared with each other, it can be seen that the parts between the pages 123-167 and 223-228 in the TT3 are directly taken from the TT2. For this reason, the controversial points in those parts are retained in the TT3 as are done in the TT2 and TT5. However, in the TT5, those controversial points are omitted most probably because of the claim filed against İlhan Bahar, the editor of the TT3 and individual responsible for the TT3.

[18]

ST: **It was then that with Arif and two other men he would disappear on heavy drinking bouts which, with gambling, would last whole nights; or he went a-whoring with the painted women of poor brothels of the town** (1937, p. 146).

TT1: -

TT2: **İşte o zamanlar, Arif ve bir iki diğer arkadaşıyla birlikte, kağıt oynuyor, sabahlara dek sürececek içki nöbetine girmek üzere kayboluyor; kadınlarla eğleniyordu** (1996, p. 120).

TT3: **İşte o zamanlar, Arif ve bir iki diğer arkadaşıyla birlikte, kağıt oynuyor sabahlara kadar sürececek içki nöbetine girmek üzere ortadan kayboluyor; kadınlarla eğleniyordu** (2001, p. 151).

TT4: **İşte o zamanlar, Arif ve bir iki diğer arkadaşıyla birlikte, kağıt oynuyor, sabahlara dek sürececek içki nöbetine girmek üzere kayboluyor; kadınlarla eğleniyordu** (2005, p. 120).

TT5: None (2013, p. 148).

Even though the sentence, “he went a-whoring with the painted women of poor brothels of the town” is translated as “kadınlarla eğleniyordu” (i.e. he had a good time with women, in English) to remove the negative remarks partially, the remaining part is preserved in the TT2, TT3 and TT4 without any omission. However, in the TT5, this part is omitted completely.

[19]

ST: . In these things İsmet and Fevzi took no part. They did not belong to this side of his life. Both were fathers of families, staid and conventional in morals. Fevzi in particular had strong, old fashioned views; he kept his wife veiled and his women shut away ; he was devout and never touched alcohol. **Both he and İsmet disapproved of the orgies in which Mustafa Kemal indulged and of his companions on these orgies** (1937, p. 146).

TT1: -

TT2: Bu gibi eğlencelere İsmet ve Fevzi asla katılmıyorlardı. Onlar Mustafa Kemal'in yaşamının bu parçasına ait değildi. Her ikisi de ahlaki açıdan ağırbaşlı ve gelenekçi aile babalarıydılar. Özellikle Fevzi'nin güçlü, gelenekçi görüşleri vardı. Karısına çarşaf giydiriyor ve ailesindeki kadınlara haremlik-seramlık uygulatıyordu. Oldukça sofuydu ve ağzına kesinlikle içki koymazdı. İsmet de, o da **Mustafa Kemal'in içine gömüldüğü bu sefahat alemlerini olduğu kadar, alem arkadaşlarını da onaylamıyorlardı** (1996, p. 120-1).

TT3: Bu gibi eğlencelere İsmet ve Fevzi asla katılmıyorlardı. Onlar Mustafa Kemal'in yaşamının bu parçasına ait değildi. Her ikisi de ahlaki açıdan ağırbaşlı ve gelenekçi aile babalarıydılar. Özellikle Fevzi'nin güçlü, gelenekçi görüşleri vardı. Karısına çarşaf giydiriyor ve ailesindeki kadınlara haremlik-seramlık uygulatıyordu. Oldukça sofuydu ve ağzına kesinlikle içki koymazdı. İsmet de, o da **Mustafa Kemal'in içine gömüldüğü bu sefahat alemlerini olduğu kadar, alem arkadaşlarını da onaylamıyorlardı** (2001, p. 151).

TT4: Bu gibi eğlencelere İsmet ve Fevzi asla katılmıyorlardı. Onlar Mustafa Kemal'in yaşamının bu parçasına ait değildi. Her ikisi de ahlaki açıdan ağırbaşlı ve gelenekçi aile babalarıydılar. Özellikle Fevzi'nin güçlü, gelenekçi görüşleri vardı. Karısına çarşaf giydiriyor ve ailesindeki kadınlara haremlik-seramlık uygulatıyordu. Oldukça sofuydu ve ağzına kesinlikle içki koymazdı. **İsmet de, o da Mustafa Kemal'in içine gömüldüğü bu sefahat alemlerini olduğu kadar, alem arkadaşlarını da onaylamıyorlardı** (2005, p. 120-1).

TT5: None (2013, p. 148).

This excerpts is retained completely in the TT2, TT3 and TT4. Obviously, no censorship is imposed on those translations. But in the TT5, the whole excerpts is censored through the complete omission.

[20]

ST: **The scandal of his private life was known to all, but it only made him the more popular. The Turks were crude Orientals and they understood Mustafa Kemal : he was their ideal of a ruler ; he might be cruel, vicious, brutal and spiteful, but despite this he was strong and decided ; he was a soldier-ruler and a conqueror. His chief vice was national vice. Lechery had been the oldest boast of their ancestors. They preferred his robust, crude virility to the placid domestic virtues** (1937, p. 260).

TT1: -

TT2: **Özel yaşamı herkesçe biliniyordu, ama bunun yalnızca onu biraz daha popüler olmaktan öte bir etkisi olmuyordu. Türkler incelikten uzak şarklılardı ve Mustafa Kemal'i çok iyi anlıyorlardı. O kendilerinin ideal liderleriydi; zalim, sefih, kaba ve kinci olabilirdi, ama bütün bunlara rağmen o güçlü ve kararlıydı; o, bir asker-hükümdar ve fatihtir. Temel kusuru bütün ulusun kusuruyla aynıydı. Zamparalık, her zaman atalarının en eski iftihar vesilelerinden biri olmuştu. Onu bu gürbüz, erkekçe kusurunu, kılıbıkça erdemlere tercih ederlerdi** (1996, p. 217).

TT3: **Özel yaşamı herkesçe biliniyordu, ama bunun yalnızca onu biraz daha popüler yapmaktan öte bir etkisi olmuyordu. Türkler incelikten uzak Şarklılardı ve Mustafa Kemal'i çok iyi anlıyorlardı: O, kendilerinin ideal lideriydi; zalim, sefih, kaba ve kinci olabilirdi, ama bütün bunlara rağmen o güçlü ve kararlıydı; o, bir asker-hükümdar ve fatihtir. Temel kusuru, bütün ulusun kusuruyla aynıydı. Zamparalık, her zaman atalarının en eski iftihar vesilelerinden biri olmuştu. Onun bu gürbüz, erkekçe kusurunu, kılıbıkça erdemlere tercih ederlerdi** (2001, p. 226).

TT4: **Özel yaşamı herkesçe biliniyordu, ama bunun yalnızca onu biraz daha popüler olmaktan öte bir etkisi olmuyordu. Türkler incelikten uzak şarklılardı ve Mustafa Kemal'i çok iyi anlıyorlardı. O kendilerinin ideal liderleriydi; zalim, sefih, kaba ve kinci olabilirdi, ama bütün bunlara rağmen o güçlü ve kararlıydı; o, bir asker-hükümdar ve fatihtir. Temel kusuru bütün ulusun kusuruyla aynıydı. Zamparalık, her zaman atalarının en eski iftihar vesilelerinden biri olmuştu. Onu bu gürbüz, erkekçe kusurunu, kılıbıkça erdemlere tercih ederlerdi** (2005, p. 194-5).

TT5: None (2013, p. 218).

This example, which includes negative remarks regarding not only the private life of Mustafa Kemal Atatürk but also Turks and their world view, is preserved in the TT2,

TT3 and TT4 without any censorship. However, the emphasized sentences in this example are completely omitted in the TT5 as is seen in the examples 18 and 19.

5.2. THE EXAMPLES REGARDING THE WORLD VIEW, THE ACTIVITIES, FAMILY AND THE ACQUINTANCES OF MUSTAFA KEMAL ATATURK

5.2.1. The examples censored in all the Turkish translations

[21]

ST: GREY WOLF MUSTAFA KEMAL AN INTIMATE STUDY OF A **DICTATOR** (1937).

TT1: BOZKURT (1955).

TT2: BOZKURT KEMAL ATATÜRK'ÜN YAŞAMI (1996).

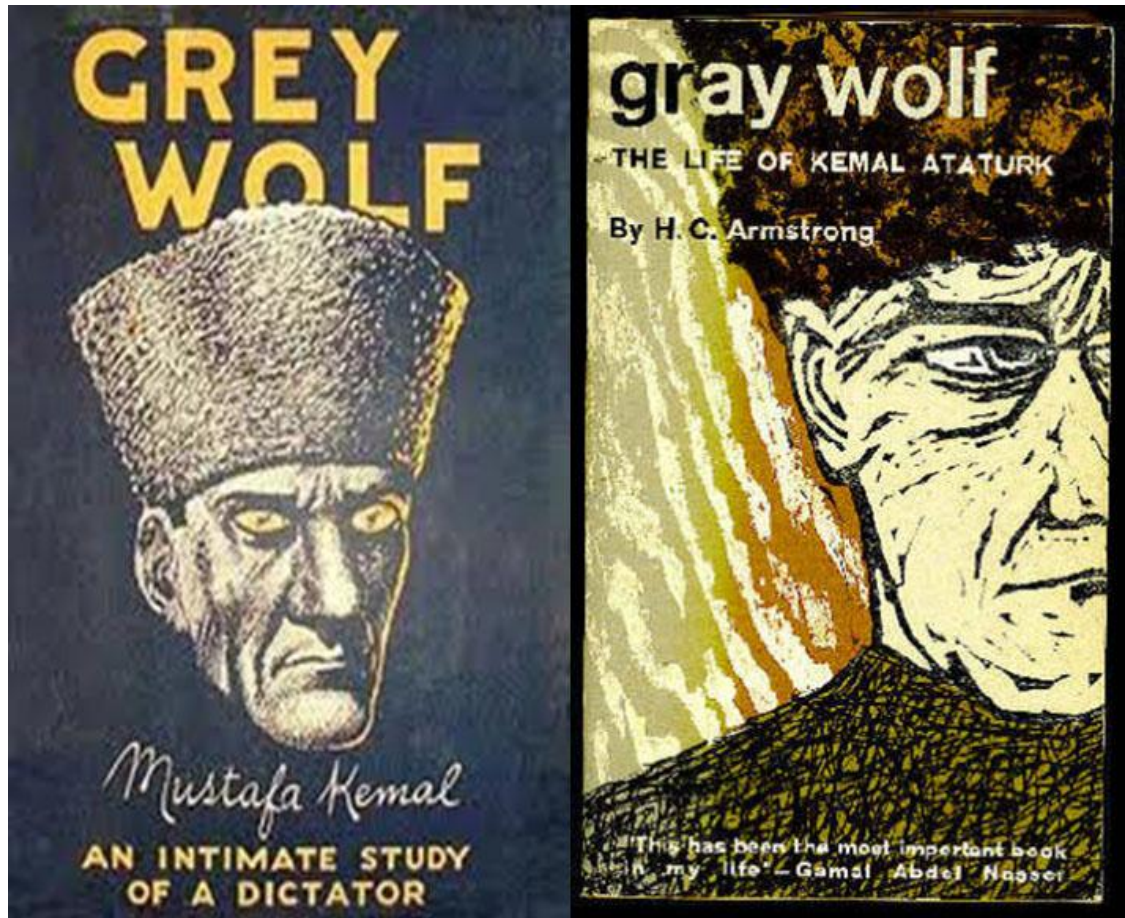
TT3: BOZKURT KEMAL ATATÜRK'ÜN YAŞAMI (2001).

TT4: BOZKURT (2005).

TT5: BOZKURT KEMAL ATATÜRK'ÜN YAŞAMI (2013).

Not only the content but also the titles and covers of *Grey Wolf* written in 1932 by Armstrong have led to great reaction in Turkey. As stated in the fourth chapter, the original version of *Grey Wolf* was published by different publishing houses in different countries under different titles. While most of them used the original title *Grey Wolf Mustafa Kemal an Intimate Study of a Dictator*, some of them were published under different titles such as *Gray Wolf: The Life of Kemal Atatürk* or *Kemal Atatürk*. When Turkish the translations of *Grey Wolf* are examined, it can be seen that the word “dictator” is omitted in all of them. In the TT2, TT3 and TT5, *Grey Wolf*'s edition which was published under the title of *Gray Wolf The Life of Kemal Atatürk* is taken as

the ST. For this reason, the title is translated as *Bozkurt Kemal Atatürk'ün Yaşamı* in the TT2, TT3 and TT5. The title is abbreviated and censored in the TT1 and TT4 through the translation *Bozkurt*. Actually, the word “dictator” which is used frequently in *Grey Wolf* for Mustafa Kemal Atatürk, is retained in the TTs. However, the word “dictator” is censored in the TTs’ titles on the cover, most probably because the title and the cover are more visible than the text itself. Meanwhile, it can also be said that a certain kind of censorship is applied on the covers of the TTs especially when two of the covers used for *Grey Wolf* (Armstrong, 1933, 1945) are compared with the covers of the TTs. These two covers which illustrate Mustafa Kemal Atatürk as a monster are not used in the TTs. At the following page, those two different covers of the ST and the covers of the TTs (the TT1, the TT2, the TT3, the TT4 and the TT5) can be seen, respectively.



At the same time time, it can also be said that even the ST editions of *Grey Wolf* which were published with one of these two covers could not be easily found in Turkey. The covers of these editions have been generally censored in Turkey. Even though Mustafa Kemal Atatürk looks nervous on the covers of the TT2 and TT4, these covers could not be compared with the aforementioned covers, which depict Mustafa Kemal Atatürk as a monster. On the covers of the other three TTs namely the TT1, TT3 and TT5, there is not any negative image which disdains or defames Mustafa Kemal Atatürk.

[22]

ST: AUTHOR'S NOTE

NAMES AND THEIR SPELLING

I

SPELLING OF NAMES

WHEN Turkish was written with Arabic letters each European writer transcribed names as he saw fit. The results was as chaotic as the Tower of Babel. Rauf might be Raouf or Rouf. Khalif, Calif or Caliph. Hourchid, Hurshid or Hoursheid or Khurshid or Hoorsheed.

In 1928 Mustafa Kemal introduced the Latin Script. He ordered that certain of the Latin letters be **given artificial sounds** to correspond with the sounds of Turkish or Arabic.

These have to be learned before the words can be pronounced. **They have been adjusted several times since 1928, and will require more adjustment in the future.**

Thus Jemal, which might have been Djemal, has become Cemal. Abdul Hamid has become Abdulhamit or Aptulhamit.

I have ignored the new Turkish alphabet. Outside Turkey it is not known. I have retained the names as best known to English-speaking readers, but in their simplest form.

Thus *Rauf* instead of Raouf or Rouf, and *Jemal* instead of Cemal or Djemal.

The Turks have of **late changed the names of many places**. Thus they changed Angora to Ankara and Smyrna to İzmir.

I have retained the form best known to English speaking readers ---i.e. *Angora* and *Smyrna*, etc. (1937, p. 6).

TT1: None

TT2: None

TT3: None

TT4: None

TT5: None

Armstrong wrote a “writer’s note” on the names and their spelling before he began to write *Grey Wolf*. In this note he openly disdained the new Turkish alphabet and the language reform of Mustafa Kemal Atatürk through the following sentences: “[h]e ordered that certain of the Latin letters to be given artificial sounds to correspond with the sounds of Turkish or Arabic”, “[t]hey have been adjusted several times since 1928, and will require more adjustment in the future.”, “I have ignored the new Turkish alphabet. Outside Turkey it is not known.”, “[t]he Turks have of late changed the names of many places.”. Both because this part disdains the Turkish alphabet and the language reform and it gives information which the Turkish readers have already had, the excerpt is censored in all the TTs through complete omission.

[23]

ST: So Mustafa Kemal, **as proud as Lucifer**, went from door to door, almost cap in hand, to visit the second-class politicians (1937, p .37).

TT1: Böylece Mustafa Kemal şapkası elinde ikinci sınıf politikacıların kapılarını aşındırmağa başladı (1955, p. 34).

TT2: **Mağrur** Mustafa Kemal, neredeyse mütevazı denilebilecek bir tavrıla, ikinci sınıf politikacıları ziyaret etmek için kapı kapı dolaşıyordu (1996, p. 25).

TT3: None (2001, p.39).

TT4: **Mağrur** Mustafa Kemal, neredeyse mütevazı denilebilecek bir tavrıla, ikinci sınıf politikacıları ziyaret etmek için kapı kapı dolaşıyordu (2005, p. 43).

TT5: None (2013, p. 43).

Armstrong likened Mustafa Kemal Atatürk to Lucifer in some parts of *Grey Wolf*. This example is one of these parts. When such excerpts are examined, it can be seen that the word “Lucifer” is censored in all the TTs even if censorship is applied through different translation strategies. In the TT1 only the word “Lucifer” is omitted while in the TT3 and TT5 this part is censored through complete omission. In the TT2 and TT4 the word “mağrur” (i.e. proud in English) is used to translate “as proud as Lucifer” in a way to euphemize the negative remarks of the ST.

[24]

ST: quite , cultured, well-bred gentleman (Abdul Mejid) against **the raging wild beast of Angora** (1937, p. 208).

TT1: -

TT2: ...Ankara’nın öfkeyle **kurtunun** karşısında sakın, kültürlü, iyi terbiye almış bir beyefendi vardı (1996, p. 173).

TT3: Zavallı halife ister istemez kendisini Mustafa Kemal ve Ankara hükümetinin muhalefet ekseninde bulmuştu (2001, p. 203).

TT4: ...Ankara’nın öfkeyle [REDACTED] **kurtunun** karşısında sakın, kültürlü, iyi terbiye almış bir beyefendi vardı (2005, p. 163).

TT5: Zavallı halife ister istemez kendisini Mustafa Kemal ve Ankara hükümetinin muhalefet ekseninde bulmuştu (2013, p. 198).

Armstrong occasionally animalized Mustafa Kemal Atatürk in his book. In this example, he used the adjective “the raging wild beast of Angora” for Mustafa Kemal Atatürk. This part is completely omitted in the TT3 and TT5. In the TT2 and TT4, only “wild” is censored through the use of blank space and black tape respectively. “[B]east” is translated as “kurtunun” (i.e. wolf in English) in a way to remove negative connotation of the ST. The word “kurt” is preferred instead of “canavar” (i.e. beast in English) or “hayvan” (i.e. animal in English) because of kurt’s positive connotation in Turkish society. It can be said that this positive connotation is based on the Turkish

mythology. The wolf is the most important animal in the Turkish mythology (Roux, 2012, p. 56-57, my translation). In Turkish mythology, it is believed that the Turks descend from the ancestor who was given birth and breastfed by a female wolf. In the course of the time the importance and reputation of wolf has increased as the Turks who are believed to be descended from wolf have gained reputation with their great empires. Thus, wolf has become symbol of reputation and heroism (Roux, 2005, p. 17, my translation) and the officers in the Turkish troop of guardsmen have denominated themselves as “Wolves” (Roux, 2012, p. 58, my translation). Meanwhile, it should be stated that wolf which represents the Turks has negative connotation for the nations which do not like the Turks as opposed to its positive connotation in Turkey. Thus, even though Armstrong used the metaphor of wolf frequently in different parts of his book to create negative implications, this metaphor is not censored in the TTs due to the aforementioned positive connotation of wolf in the Turkish society.

[25]

ST: Then Mustafa Kemal returned to religion. It was still clogging the machinery of the State. Islam was still the State religion. “All our troubles come from the misuse of religion in the State It is a weak man who needs religion to bolster up his rule,” he said, and ordered the State to be secularised.

“Religion is a personal matter,” he continued; “each citizen of the Republic may decide his religion for himself.”

None the less he sneered openly at religion. He made it clear that for him the religious man, the man who went to the mosque and prayed, must be a knave or a fool, and, in either case, useless.

The opinions of Mustafa Kemal were the faiths of the People’s Party, so that it became fashionable to sneer at religion and unwise and even dangerous to practise it. The men who went no more to the mosques. Religion went out of fashion.

Further, there were the dervishes and the monastic orders. They must go. All the richest property and land belonged to them. They were like locusts; they were drones and a dead weight in a working community. Moreover, they would be the backbone of any reaction; they had been connected with the Kurdish revolt.

By a Bill passed in a night through the Assembly, Mustafa Kemal closed the monasteries, dissolved their organisations, turned the dervishes into the streets to be ordinary citizens who must work or starve, and confiscated their wealth to the State.

Mustafa Kemal had destroyed the whole religious basis and outlook of the Turkish state and people (1937, p. 248-9).

TT1: -

TT2: Ardından Mustafa Kemal ilgisini din üzerine yoğunlaştırdı. Bu hala devlet makinesini tıkayan bir unsurdur. İslam, hala devlet dini konumundaydı. “Bütün sorunlar, dinin devlet içinde kötü kullanımından kaynaklanmaktadır. ...Hükümlerini desteklemek üzere dine gereksinim duyan biri zayıf bir adamdır” dedi ve Devlet’in laikleştirilmesini emretti.

“Dinsel inanç, kişisel bir konudur” diye devam etti; “Cumhuriyetin her vatandaşı kendi inancına kendi karar verir.”

Bununla birlikte açıktan açığa hakaret etmekten geri durmuyordu. Onun gözünde gidip ya sahtekar ya da saf ve her iki durumda da işe yaramaz olduğunu açıkça ortaya koyuyordu.

Mustafa Kemal’in görüşleri Halk Fırkası’nın inançlarıydı. Böylece Hakaret etmek son moda, kurallarına uymak ise akılsızlık hatta biraz da tehlikeli bir davranış olmaya başladı. Erkekler artık camiye gitmiyordu. Dinin modası geçmişti.

Bundan başka derviş tarikatları ve tekkeler vardı. Bunlar gitmeliydi. Bütün zengin mülkler ve topraklar onlara aitti. Bunlar çekirgeydi; üretken bir toplumun sırtında yük olan tembel kişilerdi. Her şeyden tehlikeli olanı da, herhangi bir irtica hareketinin belkemiğini oluşturma ihtimali olmasıydı; Kürt ayaklanmasıyla olan bağlantıları biliniyordu.

Meclis’ten bir gece içinde çıkartılan bir yasayla, Mustafa Kemal tekkeleri kapattı, tarikatları dağıttı, dervişleri sokaklara dökerek çalışmak, aksi halde açlıktan ölmek zorunda olan sıradan insanlara dönüştürdü ve sahip oldukları tüm zenginlikleri Devlet eliyle müsadere ettirdi.

Mustafa Kemal, Türk devletinin tüm dinsel temelini yıkmış, halkının inanç çerçevesini değiştirmişti (1996, p. 207-89).

TT3: Sıra ülkede büyük emlak ve arazileri elinde tutan Dervişlere geldi. Bunlar çalışan halkın sırtına yük oluyorlardı. Bunlardan kurtulmak için Büyük Millet Meclisine bir kanun çıkartarak tekkeleri kapattı, arazilerine el konuldu ve alın teriyle kazanmaları için sokağa bırakıldı. Ya alın teriyle kazanacaklar ya da açlıktan öleceklerdi. Böylece, Mustafa Kemal devlet ve halkı tamamen dini motiflerden tecrit etmişti (2001, p. 220).

TT4: Ardından Mustafa Kemal ilgisini din üzerine yoğunlaştırdı. Bu hala devlet makinesini tıkayan bir unsurdur. İslam, hala devlet dini konumundaydı. “Bütün sorunlar, dinin devlet içinde kötü kullanımından kaynaklanmaktadır. ...Hükümrânlığını desteklemek üzere dine gereksinim duyan biri zayıf bir adamdır” dedi ve Devlet’in laikleştirilmesini emretti.

“Dinsel inanç, kişisel bir konudur” diye devam etti; “Cumhuriyetin her vatandaşı kendi inancına kendi karar verir.”

Bununla birlikte açıktan açığa hakaret etmekten geri durmuyordu. Onun gözünde [redacted] gidip [redacted] ya sahtekar ya da saf ve her iki durumda da işe yaramaz olduğunu açıkça ortaya koyuyordu.

Mustafa Kemal’in görüşleri Halk Fırkası’nın inançlarıydı. Böylece [redacted] Hakaret etmek son moda, [redacted] kurallarına uymak ise akılsızlık hatta biraz da tehlikeli bir davranış olmaya başladı. Erkekler artık camiye gitmiyordu. Dinin modası geçmişti.

Bundan başka derviş tarikatları ve tekkeler vardı. Bunlar gitmeliydi. Bütün zengin mülkler ve topraklar onlara aitti. Bunlar çekirgeydi; üretken bir toplumun sırtında yük olan tembel kişilerdi. Her şeyden tehlikeli olanı da, herhangi bir irtica hareketinin belkemiğini oluşturma ihtimali olmasıydı; Kürt ayaklanmasıyla olan bağlantıları biliniyordu.

Meclis’ten bir gece içinde çıkartılan bir yasayla, Mustafa Kemal tekkeleri kapattı, tarikatları dağıttı, dervişleri sokaklara dökerek çalışmak, aksi halde açlıktan ölmek zorunda olan sıradan insanlara dönüştürdü ve sahip oldukları tüm zenginlikleri Devlet eliyle müsadere ettirdi.

Mustafa Kemal, Türk devletinin tüm dinsel temelini yıkmış, halkının inanç çerçevesini değiştirmişti (2005, p. 188).

TT5: Sıra ülkede büyük emlak ve arazileri elinde tutan Dervişlere geldi. Bunlar çalışan halkın sırtına yük oluyorlardı. Bunlardan kurtulmak için Büyük Millet Meclisine bir kanun çıkartarak tekkeleri kapattı, arazilerine el konuldu ve alın teriyle kazanmaları için sokağa bırakıldı. Ya alın teriyle kazanacaklar ya da açlıktan öleceklerdi. Böylece, Mustafa Kemal devlet ve halkı tamamen dini motiflerden tecrit etmişti (2013, p. 212).

In the ST excerpt, Armstrong focused on Mustafa Kemal’s attitude towards the religion, or in clearer terms, towards Islam. Armstrong maintained his negative remarks in this excerpt as he did in the other ST excerpts regarding the private life of Mustafa Kemal Atatürk. Especially, the first four paragraphs and the last sentence of this example are quite striking. These four paragraphs and the last sentence are censored in all the TTs at

varying degrees, though. In the TT2 and TT4, this part is censored at the lexical level. The words, “religion” and “religious man, the man who went to mosque and prayed” are censored through blank space or black tape in the TT2 and TT4. Except for these words, the remaining part is translated without any censorship. However, in the TT3 and TT5, further censorship is applied. The first four paragraphs are omitted completely and the last sentence is translated as “Böylece, Mustafa Kemal devlet ve halkı tamamen dini motiflerden tecrit etmişti.” (i.e. Thus, Mustafa Kemal isolated the state and people completely from the religious motifs, in English) in a way to euphemize Armstrong’s claim regarding antireligiousness of Mustafa Kemal Atatürk.

5.2.2. The examples not censored in Gül Çağalı Güven’s translations but censored in Peyami Safa’s and Ahmet Çuhadır’s translations

[26]

ST: Ali Rıza was an **insignificant little man without any deep beliefs or outstanding character** (1937, p. 11).

TT1: Ali Rıza büyük inançları, büyük idealleri olmayan bir insandı (1955, p. 10).

TT2: Ali Rıza **hiçbir** derin inancı ya da dikkat çekici yönü olmayan **silik bir adamdı**. (1996, p. 1).

TT3: Ali Rıza şehirde yaşayan diğer hemşerilerinden ayırdedici bir özelliğe sahip değildi. İzlenecek yeni ilkeler de ortaya atmamış, istikbale dair büyük emelleri ve idealleri de yoktu (2001, p. 13).

TT4: Ali Rıza **hiçbir** derin inancı ya da dikkat çekici yönü olmayan **silik bir adamdı**. (2005, p. 25).

TT5: Ali Rıza şehirde yaşayan diğer hemşerilerinden ayırdedici bir özelliğe sahip değildi. İzlenecek yeni ilkeler de ortaya atmamış, istikbale dair büyük emelleri ve idealleri de yoktu (2013, p. 17).

In *Grey Wolf*, defamation and disdain were not limited only to Mustafa Kemal Atatürk, his private life or his reforms. Armstrong gave further publicity to his claims regarding the family and the acquaintances of Mustafa Kemal Atatürk. This example is one of them. In the TT2 and TT4, the defamation regarding the father of Mustafa Kemal Atatürk is retained. In the TT1, the words, “any” and “insignificant little man”, are omitted in order to remove the defamation in a partial way. In the TT3 and TT5, this part is rewritten in a completely different way as “Ali Rıza şehirde yaşayan diğer hemşerilerinden ayırdedici bir özelliğe sahip değildi. İzlenecek yeni ilkeler de ortaya atmamış, istikbale dair büyük emelleri ve idealleri de yoktu” (i.e. Ali Rıza had not a distinctive feature which distinguish him from the other citizens. He did not put forward new principles that could be followed, he did not have big goals and mission regarding future, in English) in order to censor the defamation.

[27]

ST: ... On one occasion he had brought several of his **fellow-conspirators** to the house (1937, p. 29).

TT1: ... Bir keresinde birkaç **ihtilalci** arkadaşlarını evine davet etmişti (1955, p. 27).

TT2: Bir keresinde **örgüt arkadaşlarından** bir kaçını eve getirmişti (1996, p. 17).

TT3: ... Hatta bir defasında **inkılapçı** arkadaşlarıyla beraber evinde gizli bir toplantı tertip etmişti (2001, p. 31).

TT4: Bir keresinde **örgüt arkadaşlarından** bir kaçını eve getirmişti (2005, p. 37).

TT5: ... Hatta bir defasında **inkılapçı** arkadaşlarıyla beraber evinde gizli bir toplantı tertip etmişti (2013, p. 36).

In this example the negative connotation of “fellow-conspirator” is retained in the TT2 and TT4 through its translation as “örgüt arkadaşlarından”, because in Turkish the word “örgüt” may have negative connotation. However, the same thing can not be said for the TT1, TT3 and TT5, because neither “ihtilalci”(i.e revolutionary, in English) nor

“inkılapçı”(i.e. revolutionary, in English) has negative connotation which “conspirator” has.

[28]

ST: The politicians found him touchy and difficult, an explosive, churchish fellow. He bored them incessantly, for either he would out-talk them with a torrent of words or he could sit stubbornly and ill-natured silent (1937, p. 37).

TT1: ...Politikacılar da onu anlıyor ve idaresi zor bir insan olarak tanımışlardı. Yanlarında olduğu zaman ya çok konuşarak sıkıyor, yahut da hiç sesini çıkarmadan oturduğundan huzurunda da rahatsızlık duyuyorlardı (1955, p. 34).

TT2: **Politikacılar onu alıngan ve geçinilmesi güç, patlamaya hazır bir bomba ve kaba bir insan olarak görüyorlardı. Ya sözcükleri sel gibi akıttığı uzun konuşmalarıyla, ya da inatçı ve huysuz sessizlikleriyle devamlı olarak onları sıkıyordu** (1996, p. 24).

TT3: None (2001, p. 39).

TT4: **Politikacılar onu alıngan ve geçinilmesi güç, patlamaya hazır bir bomba ve kaba bir insan olarak görüyorlardı. Ya sözcükleri sel gibi akıttığı uzun konuşmalarıyla, ya da inatçı ve huysuz sessizlikleriyle devamlı olarak onları sıkıyordu** (2005, p. 42).

TT5: None (2013, p. 43).

In this example, there is a kind defamation regarding Mustafa Kemal’s character and his relationship with other people. While this defamation is retained in the TT2 and TT4, it is censored in the TT3 and TT5 through complete omission. In the TT1, censorship is applied at the lexical level. The words, “touchy, an explosive, churchish fellow, stubbornly, ill-natured”, are omitted.

When the TT1 is examined carefully, it can be seen that defamation regarding the private life of Mustafa Kemal Atatürk is censored, with a few exceptions, though. Besides that, some parts which have negative remarks regarding the character and the worldview of Mustafa Kemal are not censored in the TT1. Such parts which are not censored in the TT1 led the degree of censorship in the TT1 to be ranked between the TT2 and TT4 which generally try to preserve the ST, and the TT3 and TT5, which

generally censor the ST in order to be more acceptable. The five Turkish translations of *Grey Wolf* can be ranked in terms of censorship imposed on them from the highest to the lowest as follows:

- 1) The TT5
- 2) The TT3
- 3) The TT1
- 4) The TT4
- 5) The TT2

The following two examples will be given to show the excerpts which were not censored in the TT1.

[29]

ST: **Fundamentally he was a revolutionary with no respect for God, man or institution. Nothing was established ; nothing sacred to him.** He was still aflame with the enthusiasm of youth, but he had developed a steady caution and a power of cold calculation. He had given up poetry, writing and literature. He had decided that action and and literature could not go together : literature weakened the will and the power of decision, introduced wrong interests, produced the wrong mentality for action (1937, p. 24).

TT1: **Esasında ne Allaha, ne insanlara, ne de müesseselere inanan bir ihtilalcıydı. Onun için yerleşmiş, mukaddes sayılan hiçbir şey yoktu.** Gençliğinin bütün heyecanı hala yanıyordu, fakat bu sefer daha müdebbir olmuş, soğukkanlılıkla ölçüp biçmesini de öğrenmişti. Şiiri, edebiyatı, yazı yazmayı bıraktı. Hareketle edebiyatın yanyana gidemiyeceğini öğrenmişti. Edebiyat, azim ve kararı zayıflatıyor, insanı başka alakalara sürüklüyor, hareket için yanlış düşüncelere sevk ediyordu (1955, p. 21).

TT2: **...Ne Tanrı'dan, ne bir kişiden ne de kurumdan çekinmeyen tam bir devrimciydi. Onun için resmi ya da kutsal olan hiçbir şey yoktu.** Hala gençlik ateşiyle yanmakla birlikte, artık şaşmaz bir sakinim ve soğuk kanlı bir hesap yama gücünü süreç içinde geliştirmişti. Şiir yazmayı ve edebiyatı bırakmıştı. Eylem ve edebiyatın bir arda yürümeyeceğine karar vermişti. Aslında edebiyat, irade ve kararlılığı zaafa uğrattıyor, kişiyi yablış alanlara sürüklüyor, eylem için gerekli olan zihniyetin kişide gelişmesini engelliyordu (1996, p. 13).

TT3: ...**Mustafa Kemal'in fitratı isyankar, hiçbir örfe, adete veya insana boyun eğmeye müsait değildi.** Hala gençlik duyguları hakimdi. Ancak bu defa şiir ve edebiyata, paratık uygulamalarla çatıştığı ve katı kararlar vermesini engellediği için veda etmişti (2001, p. 26).

TT4: ...**Ne Tanrı'dan, ne bir kişiden ne de kurumdan çekinmeyen tam bir devrimciydi. Onun için resmi ya da kutsal olan hiçbir şey yoktu.** Hala gençlik ateşiyle yanmakla birlikte, artık şaşmaz bir sakinim ve soğuk kanlı bir hesap yama gücünü süreç içinde geliştirmişti. Şiir yazmayı ve edebiyatı bırakmıştı. Eylem ve edebiyatın bir arda yürümeyeceğine karar vermişti. Aslında edebiyat, irade ve kararlılığı zaafa uğrattıyor, kişiyi yabılış alanlara sürüklüyor, eylem için gerekli olan zihniyetin kişide gelişmesini engelliyordu (2005, p. 33).

TT5: ...**Mustafa Kemal'in fitratı isyankar, hiçbir örfe, adete veya insana boyun eğmeye müsait değildi.** Hala gençlik duyguları hakimdi. Ancak bu defa şiir ve edebiyata, paratık uygulamalarla çatıştığı ve katı kararlar vermesini engellediği için veda etmişti (2013, p. 30).

In this example, the first two ST sentences, which defame Mustafa Kemal's worldview, are retained in the TT1, TT2 and TT4 without any censorship. But in the TT3 and TT5, these two ST sentences are translated as "Mustafa Kemal'in fitratı isyankar, hiçbir örfe, adete veya insana boyun eğmeye müsait değildi." (i.e. His nature was rebellious, not convenient to bow to any custom or people, in English). The word "God" and the second sentence "Nothing was established ; nothing sacred to him" are omitted in order to remove the aforementioned kind of defamation.

[30]

ST: In this aimless quest he began to eat his heart out. **As an antidote he drank heavily and savagely** (1937, p. 38).

TT1: Bu derbederlik arasında **deli gibi içmeye başladı. Devayı orada bulmuştu** (1955, p. 35).

TT2: Bu amaçsız arayışlar, kendi kendini yemesine neden oluyordu. **Çaresizliğine panzehir olarak çılgınca içki içmeye başladı** (1996, p. 25).

TT3: None (2001, p. 39).

TT4: Bu amaçsız arayışlar, kendi kendini yemesine neden oluyordu. **Çaresizliğine panzehir olarak çılgınca içki içmeye başladı** (2005, p. 43).

TT5: None (2013, p. 43).

Actually, this example, which focuses on the private life of Mustafa Kemal, can also be discussed under the title “the examples regarding the private life of Mustafa Kemal Atatürk”. However, this example is discussed here, because it is not censored in the TT1.

The second sentence of this example is translated in the TT1, TT2 and TT4 without any omission. But, in the TT3 and TT5, this excerpt is censored through complete omission.

[31]

ST: **Promises were, for Mustafa Kemal, always a means to an end and lightly used** (1937, p. 114).

TT1: -

TT2: **Mustafa Kemal için, verdiği sözler, daima amaca ulaşmak için kullanılan ve pek az yerine getirilen araçlar olmuştur** (1996, p. 94).

TT3: None (2001, p. 114).

TT4: **Mustafa Kemal için, verdiği sözler, daima amaca ulaşmak için kullanılan ve pek az yerine getirilen araçlar olmuştur** (2005, p. 99).

TT5: None (2013, p. 116).

The negative connotation of the ST is preserved in the TT2 and TT4, while in the TT3 and TT5, the ST sentence is omitted completely because of the obvious defamation regarding the character and the worldview of Mustafa Kemal Atatürk.

[32]

ST: **He gave orders as the despot. She had refused him before. He had failed to get his way then. She should keep her scruples, her sentiment about marriage, but he would have his way and impose his will.**

For a minute the girl was taken a back at the suddenness of his arrival and the saddeness of his proposal. She must have a few hours. He agreed impatiently (1937, p. 180).

TT1: -

TT2: **Bir despot olarak emirler vermişti. Genç kız onu evvelce reddetmişti. O zaman istediğini elde etmeyi başamamıştı. Genç kız evlilik hakkındaki duygularını, çekingenliğini kendisine zorla kabul ettirmişti, ama artık istediğini elde edecek ve iradesini ona kabul ettirecekti.**

Onun bu ani gelişi ve ani önerisi yüzünden, genç kız bir an şaşkın kaldı. Birkaç saate ihtiyacı vardı. Mustafa Kemal sabırsızlıkla razı oldu (1996, p. 149).

TT3: Genç kız bir anda neye uğradığına şaşırılmış, hele bu garip teklifi karşısında donakalmıştı. Kendisine düşünmek için birkaç saat müsaade etmesini istedi... **Daha sonra da teklifi kabul etti** (2001, p. 187).

TT4: **Bir despot olarak emirler vermişti. Genç kız onu evvelce reddetmişti. O zaman istediğini elde etmeyi başamamıştı. Genç kız evlilik hakkındaki duygularını, çekingenliğini kendisine zorla kabul ettirmişti, ama artık istediğini elde edecek ve iradesini ona kabul ettirecekti.**

Onun bu ani gelişi ve ani önerisi yüzünden, genç kız bir an şaşkın kaldı. Birkaç saate ihtiyacı vardı. Mustafa Kemal sabırsızlıkla razı oldu (2005, p. 144).

TT5: Genç kız bir anda neye uğradığına şaşırılmış, hele bu garip teklifi karşısında donakalmıştı. Kendisine düşünmek için birkaç saat müsaade etmesini istedi... **Daha sonra da teklifi kabul etti** (2013, p. 180-1).

When the reactions that have been shown to *Grey Wolf* in Turkey are examined, it can be seen that the special attention have been paid to the negative claims regarding the relationship of Mustafa Kemal Atatürk with women. Thus, it can be said that the excerpts about the relationship of Mustafa Kemal with women especially with Fikriye and Latife are one of the most striking parts in *Grey Wolf* in terms of censorship

imposed on the TTs. This example, whose negative connotation can easily be realized, is translated in the TT2 and TT4 without any censorship. Especially, in the translation of the first paragraph, which is more striking than the second one because it implies that Mustafa Kemal is a despot who is refused by Latife before, there is no omission. The same thing can not be said for the TT3 and TT5. The first paragraph is omitted completely in the TT3 and TT5; and the last two sentences are rewritten through the translation as “[k]endisine düşünmek için birkaç saat müsaade etmesini istedi... Daha sonra da teklifi kabul etti” (i.e. she asked for time to consider his offer... Then she accepted, in English)

[33]

ST: He was their ideal of a ruler, a strong man, and a successful soldier ; **that he was brutal, an evil-liver, did not change their views**; that they understood (1937, p. 195).

TT1: -

TT2: Bir yönetici olarak idealdi: Güçlü bir erkek ve başarılı bir kumandan; **kaba olması ve sefih bir yaşam sürmesi durumu değiştirmiyordu**, halkı onu anlayışla karşılıyordu (1996, p. 162).

TT3: None (2001, p. 214).

TT4: Bir yönetici olarak idealdi: Güçlü bir erkek ve başarılı bir kumandan; **kaba olması ve sefih bir yaşam sürmesi durumu değiştirmiyordu**, halkı onu anlayışla karşılıyordu (2005, p. 154).

TT5: None (2013, p. 187).

In this excerpt, the statement “that he was brutal, an evil-liver, did not change their views” which defames Mustafa Kemal’s character, is translated in the TT2 and TT4 as “kaba olması ve sefih bir yaşam sürmesi durumu değiştirmiyordu” without any censorship while it is omitted completely in the TT3 and TT5.

[34]

ST: The party (The People's Party) was like an army of occupation, controlling all the administration ; the Assembly a central committee of commanding officers, smart, regular, and obedient ; the ministers the general staff with Mustafa Kemal as the commander-in-chief, and responsible to himself alone. The people of Turkey had no say in the matter.

Mustafa Kemal retained the forms of popular government, elections and parliamentary procedure, but with such a machine under his hand he ruled **absolutely** (1937, p. 243).

TT1: -

TT2: Parti, yönetimi her yönden denetleyen işgal ordusuna, Meclis'teki mebuslar becerikli, düzenli ve itaatkâr kumandanlara, bakanlar ise yalnız başkumandan olan Mustafa Kemal'e, karşı sorumlu olan kurmaylara benziyorlardı. Türkiye halkının yönetimde hiçbir söz hakkı yoktu.

Mustafa Kemal, seçimler ve parlamento prosedürüyle halk hükümeti biçimini seçmişti gerçi, ama yönetim, **mutlak bir şekilde** hükmettiği böylesi bir makine aracılığıyla gerçekleşiyordu (1996, p. 203).

TT3: None (2001, p. 218).

TT4: Parti, yönetimi her yönden denetleyen işgal ordusuna, Meclis'teki mebuslar becerikli, düzenli ve itaatkâr kumandanlara, bakanlar ise yalnız başkumandan olan Mustafa Kemal'e, karşı sorumlu olan kurmaylara benziyorlardı. Türkiye halkının yönetimde hiçbir söz hakkı yoktu.

Mustafa Kemal, seçimler ve parlamento prosedürüyle halk hükümeti biçimini seçmişti gerçi, ama yönetim, **mutlak bir şekilde** hükmettiği böylesi bir makine aracılığıyla gerçekleşiyordu (2005, p. 184).

TT5: None (2013, p. 210).

In this ST excerpt it is stated that Mustafa Kemal had ruled Turkey as a dictator in an undemocratic way. While its is preserved in the TT2 and TT4 without any censorship, it is censored in the TT3 and TT5 through complete omission.

[35]

ST: Moreover, he realised that he was losing grip. He had secluded himself too much in Chan Kaya. He was out of touch with the people; he had loosened his control over State affairs to freely ; he had ceased to be continually in the public eye as he had been before. **Many even said that already he was a back number, a mere figure-head ; that the Grey Wolf had been muzzled and chained up in Chan Kaya ;** and that Ismet and his ministers were the real rulers.

He roused and shook himself. He would allow no one to usurp his place. He must be the centre, the controlling force, and the head towering above all the others. **No one must even venture to stand beside his shoulder. He must be supreme** (1937, p. 262).

TT1: -

TT2: **Çoğu kişi onun sadece görünüşte lider, saygınlığını yitirmiş biri olduğunu; Bozkurt'a ağızlık takılarak susturulmuş olduğunu ve Çankaya'ya zincirlendiğini;** asıl yönetenlerin İsmet ve bakanları olduğunu bile söylemeye başlamıştı.

Canlandı ve silkindi: Hiç kimsenin kendi yerini gasp etmesine izin vermeyecekti. O merkez, denetleyen güç ve bütün herkesin üstünde yükselen reis olmalıydı. **Hiç kimse onunla yanyana durmayı bile aklına getirmemliydi: O, en büyük olmalıydı** (1996, p. 219).

TT3: None (2001, p. 229).

TT4: **Çoğu kişi onun sadece görünüşte lider, saygınlığını yitirmiş biri olduğunu; Bozkurt'a ağızlık takılarak susturulmuş olduğunu ve Çankaya'ya zincirlendiğini;** asıl yönetenlerin İsmet ve bakanları olduğunu bile söylemeye başlamıştı.

Canlandı ve silkindi: Hiç kimsenin kendi yerini gasp etmesine izin vermeyecekti. O merkez, denetleyen güç ve bütün herkesin üstünde yükselen reis olmalıydı. **Hiç kimse onunla yanyana durmayı bile aklına getirmemliydi: O, en büyük olmalıydı** (2005, p. 196).

TT5: None (2013, p. 220).

In this ST excerpt, Armstrong likened Mustafa Kemal to grey wolf as he did generally in his book. It was also implied that Mustafa Kemal was trying to be a dictator. The metaphor, in the first three sentences, and implication, in the last two sentences, which defame Mustafa Kemal Atatürk, are retained in the TT2 and TT4 and no single word is censored in these TTs. However, when the TT3 and TT5 are analyzed, it can be seen that this excerpt is completely omitted.

[36]

ST: It was long since anyone had contradicted Mustafa Kemal. Isolated on his pedestal with a grateful and admiring nation burning the incense of extravagant flattery round him, it was natural that at times he forgot that his feet were fixed to earth. **He had become the Oracle –and like many oracles he often propounded the most devastating platitudes –and occasionally, as on that night, the most profound nonsense. The Oracle was talking nonsense** (1937, p. 271-2).

TT1: -

TT2: Herhangi biri onun fikirlerine ters düşmeyeli çok uzun zaman olmuştu. Çevresini kendisini pohpohlayan, abartılı övgüler düzen minnettar ve hayran bir grup temelinde soyutladığından, zaman zaman ayaklarının yere basmak zorunda olduğunu unutması çok doğaldı. **Bir Kahin haline gelmişti –ve kahinlerin çoğu gibi sık sık en yıkıcı yayvan sözleri ortaya koyuyordu- ve bazen, tıpkı o akşamki gibi en anlamsız sözleri söyleyebiliyordu. Kahin saçma sapan konuşuyordu** (1996, p. 227).

TT3: None (2001, p. 232).

TT4: Herhangi biri onun fikirlerine ters düşmeyeli çok uzun zaman olmuştu. Çevresini kendisini pohpohlayan, abartılı övgüler düzen minnettar ve hayran bir grup temelinde soyutladığından, zaman zaman ayaklarının yere basmak zorunda olduğunu unutması çok doğaldı. **Bir Kahin haline gelmişti –ve kahinlerin çoğu gibi sık sık en yıkıcı yayvan sözleri ortaya koyuyordu- ve bazen, tıpkı o akşamki gibi en anlamsız sözleri söyleyebiliyordu. Kahin saçma sapan konuşuyordu** (2005, p. 202).

TT5: None (2013, p. 224).

The last three sentences of this example which compared Mustafa Kemal to an oracle are translated as “Bir Kahin haline gelmişti –ve kahinlerin çoğu gibi sık sık en yıkıcı yayvan sözleri ortaya koyuyordu- ve bazen, tıpkı o akşamki gibi en anlamsız sözleri söyleyebiliyordu. Kahin saçma sapan konuşuyordu” in the TT2 and TT4 without any censorship. But in the TT3 and TT5, this excerpt is omitted completely in order to remove the defamation against Mustafa Kemal Atatürk.

[37]

ST: **The Dictator** put out his strong hands and once more took a grip. (a) [**The Grey Wolf showed his teeth. He was the ruler of a brutal, primitive people in a brutal, hard land. He must be strong and brutal.**]

He declared martial law, reimposed the censorship of the Press and **shut the door on all freedom of speech.** (b) [**He punished severely all the newspaper editors who had criticised the Government**] (1937, p. 280-1).

TT1: -

TT2: **Diktatör**, güçlü pençesini çıkardı ve bir kere daha tüm ülkeyi kısıvrak yakaladı. **Bozkurt dişlerini göstermişti. Vahşi, acımasız bu toprakta, vahşi, ilkel bir halkın yöneticisiydi. Güçlü ve vahşi olmalıydı.**

Sıkıyönetim ilan etti, basın eserindeki sansürü yeniden yürürlüğe koydu ve **konuşma özgürlüğünün bütün kapılarını kapattı. Hükümeti eleştiren tüm gazetelerin editörlerini şiddetle cezalandırdı** (1996, p. 235).

TT3: **Gazi** demir kollarını tekrar sıvadı, halkın ebedi önderi olarak olanlara bir dur demeliydi.

Ülkede sıkıyönetim ilan etti, basına tekrar sansür koydu, **her türlü toplanma ve konuşma hürriyetini yasakladı** (2001, p. 233).

TT4: **Diktatör**, güçlü pençesini çıkardı ve bir kere daha tüm ülkeyi kısıvrak yakaladı. **Bozkurt dişlerini göstermişti. Vahşi, acımasız bu toprakta, vahşi, ilkel bir halkın yöneticisiydi. Güçlü ve vahşi olmalıydı.**

Sıkıyönetim ilan etti, basın eserindeki sansürü yeniden yürürlüğe koydu ve **konuşma özgürlüğünün bütün kapılarını kapattı. Hükümeti eleştiren tüm gazetelerin editörlerini şiddetle cezalandırdı** (2005, p. 208).

TT5: **Gazi** demir kollarını tekrar sıvadı, halkın ebedi önderi olarak olanlara bir dur demeliydi.

Ülkede sıkıyönetim ilan etti, basına tekrar sansür koydu, **her türlü toplanma ve konuşma hürriyetini yasakladı.** (2013, p. 225).

This example which, regards Mustafa Kemal as a dictator who does not let freedom and democracy flourish in Turkey; likens him to an animal and also defames Turkish people by describing them as “a brutal, primitive people in a brutal, hard land”, is retained in

the TT2 and TT4 without any censorship. In TT3 and TT5, the word “dictator” is translated as “gazi” which has a high positive connotation in Turkish society. In Turkey “Gazi” is a title which is given to people who fight for their country and survive from the war. Because of this reason, the title “Gazi” is recognized as a sign of honour in Turkey. The title “Gazi” was granted to Mustafa Kemal Atatürk by National Assembly on 19 September 1921 in the aftermath of the battle of Sangarios (Sakarya Meydan Muharebesi) to honour him and his success. After that date, “Gazi” have been frequently used by Turkish Society to refer Mustafa Kemal Atatürk (TBMM, http://www.tbmm.gov.tr/develop/owa/tbmm_basin_aciklamalari_sd.aciklama?p1=29585). So it can be said that the negative effect of “dictator” is removed in the TT3 and the TT5 via “Gazi”. In addition, the ST sentences marked as (a) and (b) are completely omitted in the TT3 and TT5 to censor the negative remarks regarding Turkish society, Mustafa Kemal Atatürk and his acts.

5.2.3. The examples not censored in Gül Çağalı Güven’s 1996 translation but censored in all other four translations

[38]

ST: 153. Further, it was public knowledge that he was **irreligious, broke all the rules of decency, and scoffed at sacred things. He had chased the Sheik-ul-Islam, the High Priest of Islam, out of his Office and thrown the Koran after him. He had forced the women in Angora to unveil. He had encouraged them to dance body close to body with accursed foreign men and Christians.** His wife went unveil and dressed like a man, and was stirring up the women in Angora to ask for equal rights with men (1937, p. 206-7).

TT1: -

TT2: **Daha da kötüsü, onun şeriata karşı olması, tüm nezaket kurallarını hiçe sayması, kutsal şeylerle bile alay etmesinin herkesçe bilinmesiydi. Şeyhülislamı*odasından kovalamış ve arkasından Kur’an’ı fırlatmıştı. Ankara’daki kadınları, peçelerini çıkarmaya zorlamıştı. Onları dans etmeye teşvik etmişti.** Karısı peçesiz dolaşıyor, erkek gibi giyiniyor ve Ankara’daki kadınları erkeklerle eşit haklar talep etmeleri için kışkırtıyordu (1996, p. 171).

TT3: **Zaten dini hususlardaki umursamazlığı mukaddes diye tanımlanan değerleri hafife alması halk tarafından da biliniyordu. Bir defasında “Şeyhülislam”ı makamından kovmuştu. Ankara’da kadınların örtünmemesini tenbit etmiş.** Ankaralı kadınları, erkeklerle eşitlik istemeleri için teşvik etmişti (2001, p. 201).

TT4

[REDACTED]

[REDACTED]. Karısı peçesiz dolaşüyor, erkek gibi giyiniyor ve Ankara’daki kadınları erkeklerle eşit haklar talep etmeleri için kışkırtıyordu (2005, p. 161).

TT5: **Zaten dini hususlardaki umursamazlığı mukaddes diye tanımlanan değerleri hafife alması halk tarafından da biliniyordu. Bir defasında “Şeyhülislam”ı makamından kovmuştu. Ankara’da kadınların örtünmemesini tenbit etmiş.** Ankaralı kadınları, erkeklerle eşitlik istemeleri için teşvik etmişti (2013, p. 197-8).

Actually, this example, which includes high defamation against Mustafa Kemal’s relation with the religion, can be discussed under the title of “examples censored in all translations”, because the remarks “irreligious” and “body close to body with accursed foreign men and Christians” are censored in all the TTs. The remarks “body close to body with accursed foreign men and Christians” is omitted in all the TTs. The word “irreligious” is omitted in the TT3, TT4, TT5 but in the TT2 it is translated as “şeriata karşı olması” (e.i being opposed to the religious law, in English) It can be said that the word “irreligious” is censored in the TT2 too, because being irreligious is not the same thing with being opposed to religious law. However, this example is discussed under this category due to the big difference especially between the degrees of censorship of the TT2 and TT4. Except for the aforementioned words, this excerpt is translated without any omission in the TT2. In the TT4, this excerpt is censored through the black tape

except for the last two sentences. In the TT3 and TT5, the clauses “broke all the rules of decency“, “thrown the Koran after him” and “He had encouraged them to dance body close to body with accursed foreign men and Christians” are omitted completely. The word “irreligious” was translated as “dini hususlardaki umursamazlığı”(i.e. his recklessness regarding religious issues, in English) in a way to remove the negative effect of the word “irreligious”.

[39]

ST: . He had always been a lone man, a solitary, playing a lone hand. He had trusted no one. He would listen to no opinions that were contrary to his own. (a) [He would insult anyone who dared to disagree with him.] He judged all actions by the meanest motives of self-interest. (b) [He was intensely jealous. A clever or capable man was a danger to be got rid of. He was bitterly critical of any other man’s abilities.] (c) [He took a savage pleasure in tearing up the characters and sneering at the actions of anyone mentioned, even those who supported him.] He rarely said a kind or generous thing, and then only with a qualification that was a sneer. He confided in no one. (d) [He had no intimates. His friends were the evil little men who drank with him, pandered to his pleasures and fed his vanity. Except for Ismet to act watchdog and bark for him, and Fevzi to keep the army loyal, and a handful of third-rate deputies—the scum in the Assembly—]all the men of value, the men who had stood beside him in the black days of the War for Liberation, were against him (1937, p. 219).

TT1: -

TT2: Her zaman yalnız bir adam olmuş, bir münzevi gibi, tek başına hareket etmişti. Hiç kimseye güvenmemişti. Kendisinininkiyle ters olan fikirleri dinlemezdi. **Onunla ters düşen herkese hakaret ederdi.** Tüm eylemleri, kişisel çıkarlarının en alçakça itkisiyle değerlendirirdi. Olağanüstü kıskançtı. Zeki ya da yetenekli bir adam, bertaraf edilmesi gereken bir tehlikeydi onun gözünde. **Yandaşları bile olsalar, insanların zayıflıklarını ortaya sermekten ve sözü geçen birinin eylemleriyle alay etmekten yabanıl bir zevk alırdı.** Nadiren iyi ve nazik bir şey söylerdi, o zaman bile sözlerinde hafif bir alaycılık sezilirdi. Hiç kimseye güvenmezdi. Hiçbir yakın dostu yoktu. Arkadaşları zevklerine aracılık ederek ve kibirliliğini besleyerek onunla birlikte içki içen zararlı, küçük adamlardı. Bir bekçi köpeği gibi tehlikelere karşı onu koruyan İsmet, ordunun ona bağlı kalmasını sağlayan Fevzi ve bir avuç üçüncü sınıf mebus –ki bunlar, Meclis’in değersiz ve

işe yaramaz üyeleri- dışında, Kurtuluş Savaşı'nın kara günlerinde onu desteklemiş olan bütün değerli kişiler, artık onun karşısında yer alıyorlardı (1996, p. 181).

TT3: None (2001, p. 208).

TT4: Her zaman yalnız bir adam olmuş, bir münzevi gibi, tek başına hareket etmişti. Hiç kimseye güvenmemişti. Kendisinininkiyle ters olan fikirleri dinlemezdi.

[REDACTED] Tüm eylemleri, kişisel çıkarlarının en alçakça itkisiyle değerlendirirdi. Olağanüstü kıskançtı. Zeki ya da yetenekli bir adam, bertaraf edilmesi gereken bir tehlikeydi onun gözünde.

[REDACTED]

[REDACTED] Nadiren iyi ve nazik bir şey söylerdi, o zaman bile sözlerinde hafif bir alaycılık sezilirdi. Hiç kimseye güvenmezdi. Hiçbir yakın dostu yoktu. Arkadaşları zevklerine aracılık ederek ve kibirliliğini besleyerek onunla birlikte içki içen zararlı, küçük adamlardı. Bir bekçi köpeği gibi tehlikelere karşı onu koruyan İsmet, ordunun ona bağlı kalmasını sağlayan Fevzi ve bir avuç üçüncü sınıf mebus –ki bunlar, Meclis'in değersiz ve işe yaramaz üyeleri- dışında, Kurtuluş Savaşı'nın kara günlerinde onu desteklemiş olan bütün değerli kişiler, artık onun karşısında yer alıyorlardı (2005, p. 168-9).

TT5: None (2013, p. 202).

This example, which defame not only Mustafa Kemal's character and his attitudes towards other people but also his acquaintances, is censored in the TT3 and TT5 through the complete omission. In the TT2, it is retained without any censorship. In the TT4, two ST sentences marked as (a) and (c) are censored through the use of black tape. However, some other ST sentences, marked as (b) and (d), which are more striking than (a) and (c), are preserved in the TT4. This is the evidence of the fact that the censorship is imposed on the TT4 with the effect of the binding force of the Law no 5816.

[40]

ST: Once more Mustafa Kemal dominated : ordering, directing, controlling. He swept his troops forward. Within two months more he had smashed the revolt.(a) **[He lashed out ruthlessly. Kurdistan was laid waste with fire and sword ; the men were torture and killed, the villages were burnt, the corps destroyed, the women and children raped and murdered. The Turks of**

Mustafa Kemal, in revenge, massacred the Kurds with the cruelty and ferocity with which the Turks of the Sultan had massacred Greeks, Armenians and Bulgars.]

Mustafa Kemal sent special military tribunals—Tribunals of Independence they were called. They hanged, banished and imprisoned thousands with military brevity. Many were tortured (1937, p. 228).

TT1: -

TT2: Mustafa Kemal bir kez daha tek egemendi. Emirler veriyor, yönetiyor ve denetliyordu. Birliklerini ileriye sürdü. İki ay içinde ayaklanmayı bastırdı. **Ayaklanmacıları acımasızca ezdi. Kürdistan ateşle ve kılıçla yakılıp yıkıldı; erkekler işkence edilip öldürüldüler, köyler yakıldı, ekinler tahrip edildi, kadınlar ve çocuklar tecavüze uğrayıp öldürüldüler. Mustafa Kemal'in Türkler'i, tıpkı Türkler'in Sultanı'nın Rumlar'ı, Ermeniler'i ve Bulgarları katletmesine benzer bir vahşilik ve gaddarlıkla Kürtleri öldürdüler.**

Mustafa Kemal oraya İstiklal Mahkemeleri adı verilen özel askeri mahkemeler gönderdi. Mahkemler askeri bir çabuklukla binlerce insanı astılar, sürgün ve hapsedtiler (1996, p. 190).

TT3: Mustafa Kemal tekrar gündeme gelmiş, orduyu kontrolüne almıştı, iki ay daha geçmeden ayaklanmayı acımasızca bastırdı. Doğudaki halkın gözü iyice korkutuldu. Daha sonra “İstiklal Mahkemesi” ismi verilen özel askeri mahkemeler gönderilerek bunlar muhakeme edildi (2001, p. 211).

TT4: Mustafa Kemal bir kez daha tek egemendi. Emirler veriyor, yönetiyor ve denetliyordu

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] (2005, p. 175).

TT5: Mustafa Kemal tekrar gündeme gelmiş, orduyu kontrolüne almıştı, iki ay daha geçmeden ayaklanmayı acımasızca bastırdı. Doğudaki halkın gözü iyice korkutuldu. Daha sonra “İstiklal Mahkemesi” ismi verilen özel askeri mahkemeler gönderilerek bunlar muhakeme edildi (2013, p. 211).

In this example, Armstrong claimed that Mustafa Kemal persecuted the Kurdish people ruthlessly as his ancestors massacred Greeks, Armenians and Bulgars in the past. The ST sentences marked as (a) which can affect even international relations are completely censored in the TT4. In the TT3 and TT5, this part is censored and rewritten as “Doğudaki halkın gözü iyice korkutuldu” (e.i. he quietly intimidate the people in the East, in English) . However, in the TT2, this excerpt is translated without any censorship.

The second paragraph of this example, which defames Tribunal of Independence (İstiklal Mahkemeleri) , is censored in the TT4 through black tape. In the TT3 and TT5, it is translated as “Daha sonra “İstiklal Mahkemesi” ismi verilen özel askeri mahkemeler gönderilerek bunlar muhakeme edildi” (i.e. Then, the special military tribunals called Tribunals of Independence were sent and they were judged, in English) through the omission of the two sentences “They hanged, banished and imprisoned thousands with military brevity. Many were tortured”. In the TT2, this part is translated as “Mustafa Kemal oraya İstiklal Mahkemeleri adı verilen özel askeri mahkemeler gönderdi. Mahkemler askeri bir çabuklukla binlerce insanı astılar, sürgün ve hapsedtiler” (i.e. Mustafaka Kemal sent special tribunals called Tribunals of Independence. The tribunals hanged, exiled and imprisoned thousands of people with military quickness, in English) through the omission of the last sentence “Many were tortured”. However, this omission can be ignored when the degree of censorship in the TT2 is compared with the degrees of the censorship imposed on the other three TTs.

[41]

ST: **WITH success and power Mustafa Kemal had developed from rebellious boy, the revolutionary cadet, the ambitious, disgruntled officer into a ruthless and strong dictator** (1937, p. 144).

TT1: -

TT2: Başarı ve iktidara sahip olan Mustafa Kemal, asi bir oğlan çocuğu, devrimci bir askeri okul öğrencisi, **ihtirashlı, hırçın bir subaydan insafsız ve güçlü bir diktatöre doğru evrilmişti** (1996, p. 203-4).

TT3: None (2001, p. 218).

TT4:

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] (2005, p. 185).

TT5: None (2013, p. 210).

The negative statements in this example “the ambitious, disgruntled officer into a ruthless and strong dictator” used for Mustafa Kemal Atatürk are completely censored in the TT3, TT4 and TT5. However, in the TT2, these statements are translated as , “ihtirashlı, hırçın bir subaydan insafsız ve güçlü bir diktatöre doğru evrilmişti” without any omission or censorship.

5.2.4. The examples censored in Ahmet Çuhadır’s 2013 translation, but not censored in all other four translations

As stated before, the parts between the pages of 123-167 and 223-228 in the TT3 are taken from the TT2 directly. Therefore, the disdain and defamation which are generally censored in the TT3, are preserved without omission in the following examples. However, the same thing can not be said for the TT5 which is the censored edition of the TT3. These excerpts that are not censored in the TT3, but censored in the TT5 show the effect of social norms, laws, expectations on the agents and translation processes.

[42]

ST: **He sneered at and ripped to pieces all the accepted ideals and morals: morals were a cover for hypocrites or the folly of fools ; ideals were dust in the mouths** (1937, p. 147).

TT1: -

TT2: **O kabul gören bütün ideallere ve ahlak kurallarına hakaretle dudak büküyor ve bunları ayaklar altına alıyordu: Ahlak kuralları ona göre, ikiyüzlülüklerin maskesinden veya**

budaların çılgınlığından başka bir şey değildi; ideallerse ağızdaki çöplerden ibaretti (1996, p. 121-2).

TT3: O kabul gören bütün ideallere ve ahlak kurallarına hakaretle dudak büküyor ve bunları ayaklar altına alıyordu: Ahlak kuralları ona göre, ikiyüzlülerin maskesinden veya budaların çılgınlığından başka bir şey değildi; ideallerse ağızdaki çöplerden ibaretti (2001, p. 152).

TT4: O kabul gören bütün ideallere ve ahlak kurallarına hakaretle dudak büküyor ve bunları ayaklar altına alıyordu: Ahlak kuralları ona göre, ikiyüzlülerin maskesinden veya budaların çılgınlığından başka bir şey değildi; ideallerse ağızdaki çöplerden ibaretti (2005, p. 121).

TT5: None (2013, p. 149).

The defamation regarding the character of Mustafa Kemal is retain in the TT2, TT3, TT4 without any censorship. But in the TT5, this excerpt is omitted completely.

[43]

“ST: It was brilliant, cutting satire, without any of the gentle oil of humour to soften it. **It showed him without fine feelings, and with no loyalties for men, ideas or institutions. It showed him as more animal than man : the wolf, hard, without sentiment or scruples, without morals or guiding principles of conduct except his animal desires** (1937, p. 147).

TT1: -

TT2: Bu, parlak ama onu yumuşatacak ılımlı bir mizah unsurundan yoksun olduğu için fazlasıyla keskin bir hiciv yeteneğiydi. **Onu iyi duygular hissedebilme ve insanlara, ideallere ya da kurumlara sadık kalma yeteneğinden yoksun biri olarak gösteriyordu. Onu insandan çok hayvana benzetiyordu: Güçlü, duygu ya da vicdandan yoksun, kendi hayvani arzuları dışında tüm ahlak kurallarına veya kılavuz ilkelere boş veren bir kurt!** (1996, p. 122).

TT3: Bu parlak ama, onu yumuşatacak ılımlı bir mizah unsurundan yoksun olduğu için fazlasıyla keskin bir hiciv yeteneğiydi. **Onu iyi duygular hissedebilme ve insanlara, ideallere ya da kurumlara sadık kalma yeteneğinden yoksun biri olarak gösteriyordu. Onu insandan çok hayvana benzetiyordu: Güçlü, duygu ya da vicdandan yoksun, kendi hayvani arzuları dışında tüm ahlak kurallarına veya kılavuz ilkelere boşveren bir “kurt” tu!** (2001, p. 152-3).

TT4: Bu, parlak ama onu yumuşatacak ılımlı bir mizah unsurundan yoksun olduğu için fazlasıyla keskin bir hiciv yeteneği idi. **Onu iyi duygular hissedebilme ve insanlara, ideallere ya da kurumlara sadık kalma yeteneğinden yoksun biri olarak gösteriyordu. Onu insandan çok hayvana benzetiyordu: Güçlü, duygu ya da vicdandan yoksun, kendi hayvani arzuları dışında tüm ahlak kurallarına veya kılavuz ilkelere boş veren bir kurt!..**(2005, p. 121).

TT5: None (2013, p. 149).

This example in which the animal metaphor was used for Mustafa Kemal in a way to defame his character, is translated without any censorship in the TT2, TT3, TT4. However, this part is omitted completely in the TT5.

[44]

ST: At last Mustafa Kemal had every detail planned and ready –except one. **Irreligious, scoffer at all beliefs, all gods, Mustafa Kemal was yet doubly superstitious.** He was afraid of Fate and Chance. He must have with him, as his mascot, Halideh Edib ; she had meant success before. She was in Konia. He telegraphed to her to come at once. Lately she had annoyed him with her pacifist talk and her everlasting arguments about the evils of war. Yet he must have her near. Even by one small neglect or error he must not risk falling foul of the Unknown. When she arrived at headquarters he felt sure of success (1937, p. 164).

TT1: -

TT2: Sonunda Mustafa Kemal –biri hariç- tüm ayrıntıları planlanmış, hazırlanmıştı. , **bütün inançlara, bütün tanrılara karşı alaycı olan Mustafa Kemal’in batıl inançları son derece güçlüydü.** Kaderden ve Talihten korkuyordu. Maskotu olarak Halide Edib’i yanına almalıydı; daha önce de sonuç vermişti. Halide Edib şimdi Konya’daydı. Ona telgrafla derhal gelmesini bildirdi. Son zamanlarda pasifist sözleriyle ve savaşın kötülüğüne ilişkin sonuç gelmez tartışmalarıyla onu kızdırmıştı. Bilinmeyen’i kızdıracak en ufak bir ihtimal ya da hata riskini göze alamazdı. Halide Edip karargaha ulaştığında, artık başarısından emindi (1996, p. 135-6).

TT3: Sonunda Mustafa Kemal –biri hariç- tüm ayrıntıları planlanmış, hazırlanmıştı. **Gençliğinden beri, bütün inançlara, bütün tanrılara karşı alaycı olan Mustafa Kemal’in batıl inançları son derece güçlüydü.** Kaderden ve Talihten korkuyordu. Maskotu olarak Halide Edib’i yanına almalıydı; daha önce de sonuç vermişti. Halide Edib şimdi Konya’daydı. Ona telgrafla

derhal gelmesini bildirdi. Son zamanlarda pasifist sözleriyle ve savaşın kötülüğüne ilişkin sonu gelmez tartışmalarıyla onu kızdırmıştı. Bilinmeyen'i kızdıracak en ufak bir ihtimal ya da hata riskini göze alamazdı. Halide Edip karargaha ulaştığında, artık başarısından emindi (2001, p. 171).

TT4: Sonununda Mustafa Kemal –biri hariç- tüm ayrıntıları planlanmış, hazırlanmıştı. [REDACTED], **bütün inançlara, bütün tanrılara karşı alaycı olan Mustafa Kemal'in batıl inançları son derece güçlüydü.** Kaderden ve Talihten korkuyordu. Maskotu olarak Halide Edib'i yanına almalıydı; daha önce de sonuç vermişti. Halide Edib şimdi Konya'daydı. Ona telgrafla derhal gelmesini bildirdi. Son zamanlarda pasifist sözleriyle ve savaşın kötülüğüne ilişkin sonu gelmez tartışmalarıyla onu kızdırmıştı. Bilinmeyen'i kızdıracak en ufak bir ihtimal ya da hata riskini göze alamazdı. Halide Edip karargaha ulaştığında, artık başarısından emindi (2005, p. 133).

TT5: None (2013, p. 168).

Except for the word “irreligious” which is censored in all the TTs, the defamation regarding the worldview of Mustafa Kemal, especially the sentence “scoffer at all beliefs, all gods, Mustafa Kemal was yet doubly superstitious” is preserved in the TT2, TT3 and TT4 without any censorship. However, in the TT5, this example which also contains the part regarding Mustafa Kemal's thoughts about Halide Edib, is completely omitted.

[45]

ST: But Mustafa Kemal kept them apart. In his ambitions and his visions of a great Turkey his intimates had no share.

They were a rough, coarse gang, an unhealthy mixture of first-class scoundrels and third-class hangers-on. There was Bald Ali, the Hanging Judge, and –Ali, the swaggering bully ; there was a boisterous, lecherous Circassian with an amusing tongue ; there was a thorough blackguard of a scurrilous, shifty journalist and a negroid Turk with a business head when sober, but when drunk very foul-mouthed. In addition, there a number of unimportant soldiers, such as Jemal, who had been adjutant to the Chief of the Police in Salonika and who saved Mustafa Kemal from Abdul Hamid's spies the time he had come from Syria ; Mufid Lutfi who had been with him in Syria ; and Nuri who had served with him in Tripoli.

As for his women, they were poor, cheap things, who were there to satisfy him. Since Latifa was gone he had made no attempt to be faithful to any one woman (1937, p. 258-9).

TT1: -

TT2: Ne ki, Mustafa Kemal onları birbirlerinden uzak tutuyordu. Büyük Türkiye'ye ilişkin tutkularında ve hayallerinde mahrem dostlarının hiç yeri yoktu.

Bunlar birinci sınıf serseriler ve üçüncü sınıf asalakların sağlıksız karışımı olan, kaba ve bayağı bir çevreydi. Aralarında Ali (Darağaçcı Hakim) ile kabadayı tavrılı Ali; eğlenceli bir şivesi olan gürültücü ve zampara bir Çerkes; tam anlamıyla bir alçak olan küfürbaz ve hilekar bir gazeteci ile ayık olduğunda iyi bir ticaret kafasına sahip olduğu halde, sarhoşken ağzı çok bozuk, zenciye benzeyen biri vardı. Bunlardan başka, bir dizi önemsiz asker de bulunuyordu: Örneğin, Selanik'te Emniyet Müdür Muavini olan ve Suriye'den geldiği zaman Mustafa Kemal'i Abdülhamit'in hafiyelerinden kurtaran Cemal; o sırada onunla Suriye'de bulunan Müfit Lütfi; Trablusgarp'ta ona hizmet eden Nuri'de* bu çevrede yer alan kişilerdi.

Kadınlarına gelince, bunlar zavallı ucuz yaratıklardı. Yalnızca onu tatmin etmek için oradaydılar. Latife gittiğinden beri hiçbir kadına bağlanmamıştı (1996, p. 215-6).

TT3: Ne ki, Mustafa Kemal onları birbirinden uzak tutuyordu. Büyük Türkiye'ye ilişkin tutkularında ve hayallerinde mahrem dostlarının hiç yeri yoktu.

Bunlar birinci sınıf serseriler ve üçüncü sınıf asalakların sağlıksız karışımı olan kaba ve bayağı bir çevreydi. Aralarında Ali (Darağaçcı Hakim) ile kabadayı tavrılı Ali; eğlenceli bir şivesi olan gürültücü ve zampara bir Çerkes; tam anlamıyla bir alçak olan küfürbaz ve hilekar bir gazeteci ile ayık olduğunda iyi bir ticaret kafasına sahip olduğu halde sarhoşken ağzı çok bozuk, zenciye benzeyen biri vardı. Bunlardan başka, bir dizi önemsiz asker de bulunuyordu. Örneğin, Selanik'de Emniyet Müdür muavini olan ve Suriye'den geldiği zaman Mustafa Kemal'i Abdülhamid'in hafiyelerinden kurtaran Cemal; o sırada onunla Suriye'de bulunan Müfit Lütfi; Trablusgarb'de ona hizmet eden Nuri de bu çevrede yer alan kişilerdi.

Kadınlarına gelince, bunlar zavallı ucuz yaratıklardı. Yalnızca onu tatmin etmek için oradaydılar. Latife geldiğinden beri hiçbir kadına bağlanmamıştı. (2001, p. 225).

TT4: Ne ki, Mustafa Kemal onları birbirlerinden uzak tutuyordu. Büyük Türkiye'ye ilişkin tutkularında ve hayallerinde mahrem dostlarının hiç yeri yoktu.

Bunlar birinci sınıf serseriler ve üçüncü sınıf asalakların sağlıksız karışımı olan, kaba ve bayağı bir çevreydi. Aralarında Ali (Darağaçcı Hakim) ile kabadayı tavrılı Ali; eğlenceli bir şivesi olan gürültücü ve zampara bir Çerkes; tam anlamıyla bir alçak olan küfürbaz ve hilekar bir gazeteci ile ayık olduğunda iyi bir ticaret kafasına sahip olduğu halde, sarhoşken ağzı çok bozuk, zenciye benzeyen biri vardı. Bunlardan başka, bir dizi önemsiz asker de

bulunuyordu: Örneğin, Selanik'te Emniyet Müdür Muavini olan ve Suriye'den geldiği zaman Mustafa Kemal'i Abdülhamit'in hafiyelerinden kurtaran Cemal; o sırada onunla Suriye'de bulunan Müfit Lütfi; Trablusgarp'ta ona hizmet eden Nuri'de* bu çevrede yer alan kişilerdi.

Kadınlarına gelince, bunlar zavallı ucuz yaratıklardı. Yalnızca onu tatmin etmek için oradaydılar. Latife gittiğinden beri hiçbir kadına bağlanmamıştı (2005, p. 194).

TT5: None (2013, p. 217).

The second paragraph of this example, which defame the acquaintances and friend of Mustafa Kemal strictly, and the last three sentences which have negative remarks regarding Mustafa Kemal's attitude towards women, are retained in the TT2, TT3 and TT5 without any censorship. But in the TT5, this excerpt is censored completely.

5.3. DISCUSSION

Grey Wolf is a book which has drawn reactions in Turkey. Besides the concrete historical mistakes which it contains, the claims which it makes regarding the private life, character, the worldview, the acquaintances and the appearance of Mustafa Kemal Atatürk cause *the book* to be discussed considerably and lead to the aforementioned reactions. The controvesial parts in *Grey Wolf* to which Turkey and Turkish society have shown reaction can be seen even in the titles of the serials which were published in 1932 in a national newspaper *Akşam* for twelve days as a response to *Grey Wolf*. The book of Sadi Borak *Atatürk'ün Armstrong'a Cevabı "Bozkurt" Kitabındaki Yanlışlar ve Çarpıtmalar* and the book of Ergun Hiçyılmaz *"BOZKURT" Yazarı Ajan Armstrong ve CASUSLUK ÖRGÜTLERİ* are also important resources which indicate the sensitivity of Turkish society regarding the claims which *Grey Wolf* makes about Mustafa Kemal Atatürk.

Within the scope of this thesis, nearly 100 controversial ST excerpts concerning Mustafa Kemal Atatürk which can be seen as taboo issues in Turkey are determined. The most striking 45 examples have been chosen out of these 100 taboo parts in *Grey Wolf*. While

making these choices, Turkish society's sensitivity, social expectations and the reasons for the criticisms in Turkey are taken into consideration. These 45 examples are classified into two groups. The examples regarding the private life of Mustafa Kemal Atatürk have been discussed under the first group while the examples regarding characteristic features, the world view, the activities and the acquaintances of Mustafa Kemal Atatürk have been analyzed under the second group. All these 45 examples have been analyzed at three stages in the light of the methodology developed through a combination of Fairclough's three dimensional framework and van Dijk's sociocognitive approach.

In order to understand the results of the analysis that is made throughout the three stages, in a more effective way, the 45 examples are discussed under four categories. While the examples which fall into the first two categories have been analyzed at the second stage, which is the interpretation stage; the examples which belong to the last two categories are analyzed at the third stage, which is the explanation stage.

- At the first stage, which is called the text dimension, description or discursive analysis, censorship imposed on the translation of the 45 ST excerpts is determined for each TT. After the identification of the censored part, the reasons for censorship are discussed during the following two stages, namely interpretation and explanation.
- At the second stage, that which is called the discursive practice dimension, interpretation or cognitive analysis, the effect of the orders of discourse, MR (e.g. the agents' own beliefs, values, ideology, experiences and power relations) and mental models on the censored parts is discussed. Within this scope, firstly, the effect of the public discourse on Mustafa Kemal Atatürk in Turkey is analyzed through the ST excerpts that are censored in all the TTs independently of the agency factor. As can be seen in these examples, the allegation of homosexuality, animal metaphors, lucifer metaphors, the word "dictator" in the title of *Grey Wolf*, the adjective "irreligious" used for Mustafa Kemal and a few heavy defamations regarding the reforms and private life of Mustafa Kemal are censored in all the

Turkish translations even though the TTs are translated by three different translators and published by five different publishing houses.

The importance of Mustafa Kemal Atatürk for the Turkish society, the orders of discourse which reflect this importance, and particularly the binding force of laws in Turkey which prevent the defamation of Mustafa Kemal Atatürk and the Turkish nationality in Turkish society, have an effect on this situation. The agents (i.e. the translators, editors and publishing houses) who are aware of all these factors thus censor the aforementioned points to produce more acceptable TTs.

Secondly, MR (e.g. agents' own values, beliefs, ideology, experiences and power relations) and mental models of the agents (i.e. the translators and editors) are examined during the dimension of discursive practice in order to make an analysis which can act as a bridge between the text and social practice dimensions. To this end, the TTs translated and edited by different agents are compared with each other through the examples given under the second category, that is, the examples that are censored in the TT1, TT3 and TT5, but not censored in the TT2 and TT4. During this comparison, the aim of which is to demonstrate the important role the agents play in the translation process, the difference in the degree of censorship imposed on the TTs shows up more dramatically. Because only the first one-third of the ST is translated in the TT1, the difference in the degree of censorship in the translations of Gül Çağalı Güven and Ahmet Çuhadır can be compared in a more consistent way. Even though net figure regarding the degree of censorship in the TT1 could not be obtained due to the fact that it is an incomplete translation, it can be inferred from the examples discussed within the scope of this category that it lies between the degrees of censorship of the translations of Gül Çağalı Güven and Ahmet Çuhadır. 21 examples have been analyzed under the second category. In the TT2 and TT4, there have not been any censorship, except for a few words, while all the 21 examples have been censored in the TT3 and the TT5. For being able to see the difference in the degree of censorship in the TTs in a more comprehensive way, a kind of table has been prepared in the light of the 45 ST excerpts which constitute the whole case study. It has been discovered that 9

examples in the TT2, 38 examples in the TT3, 17 examples in the TT4, and 45 examples in the TT5 are censored. 13 examples out of these 45 examples take place in the TT1 and 11 examples have been censored.

Out of 45 ST excerpts	The censored excerpts	The uncensored excerpts
TT1 (out of 13 ST excerpts)	11	2
TT2	9	36
TT3	38	7
TT4	17	28
TT5	45	0

As can be seen in the table, the degree of censorship imposed on the TTs translated by Ahmet Çuhadır are higher than the the degree of censorship in the TTs translated by Gül Çağalı Güven. Even though all the five TTs are translated within the same socio-cultural context, they have different ratios of censorship. Thus, the effect of the agents on the censorship process comes to the fore. Meanwhile, it should be noted that the term of agent is used to refer the translators of the TT1, TT2 and TT4 and the editor of the TT3 and TT5, because, as is stated in the fourth chapter, they are more powerful than the other agents in terms of taking decisions concerning the translation strategies applied during the translation process.

- At the third stage, which is called social practice dimension, explanation or social analysis, the effect of the macro structures (knowledge, ideology, power so on) on the censored parts is discussed through the examples analyzed under the third and fourth categories. The main goal of the explanation stage and the examples discussed under both the third and fourth categories is to show how the social structures (e.g. the laws, norms, knowledge, ideology, power and so on) have influenced the agents and the TTs. In order to achieve this goal, the difference in the degree of censorship imposed on Gül Çağalı Güven's translations, the TT2 (1996) and the TT4 (2005), have been analyzed under the

third category. In other words, the effect of the social structures on the texts and agents in the course of time has been analyzed by fixing the variable of agency. It has been described that the degree of censorship of the TT4 (2005) is higher than the degree of censorship of the TT2 (1996).

It can be said that the legal case filed against the TT2 on the grounds that it infringes the Law no 5816, which renders it a crime to insult Mustafa Kemal Atatürk, and the withdrawal of the TT2 from the market in 1997 have an effect on this situation. In addition, Turkish society's reaction against the TT2 which one million Turks showed by visiting Anıtkabir on 10 November 1997, in the aftermath of the publication of the TT2, have led to this difference in the degree of censorship imposed on the TT2 and TT4. Thus, the TT4 is published as the censored edition of the TT2 and becomes the evidence of how the social structures can influence the agents and the translation strategies applied during the translation process.

The examples that are not censored in all the translations, except for the TT5, have been examined under the fourth category. The main goal of this category is similar to the goal of the third category: to show the effect of the social structures (e.g. laws, norms, ideology and power) on the agents and the texts. However, under this category, this goal is achieved through the comparison of the degree of censorship in the TT3 (2001) and TT5 (2013). As the editor of the TT3, İlhan Bahar, who takes all responsibility of the translation states that (telephone interview, November 14, 2013), the claim was filed against the TT3 on the grounds that it infringed the laws which render it crime to insult the Turkish nation, Turkish army and Mustafa Kemal Atatürk. Hence, the amount of censorship in the TT3 has been increased upon the co-decision of the agents (the translator, the editor and the publishing house). The censored version of the TT3 is published as the TT5. This shows that the agents of translation in that context prefer to stay within the social limits determined by the social structures of Turkish society.

In conclusion, the research and the analysis made within the scope of the case study show that translation is a kind of decision-making process that is shaped by the agents who participate in the process and the socio-cultural context in which it takes place.

Each discursive practice takes place in a specific order of discourse. Thus, the five Turkish translations of *Grey Wolf* are produced and consumed within the limits imposed on Turkish society due to the dominant discourses on Mustafa Kemal Atatürk. The ST excerpts that are censored in all the TTs point to the orders of discourse in Turkish society.

However, not only orders of discourse but also the agents who produce these orders of discourse in different ways through their own MR, mental models, cognition, ideology, power and experience have an effect on the discursive practice, that is, the translation in this case. The difference in the degree of censorship in the TTs produced by different agents demonstrates the effect of agency on the translation process and the translated texts as the actual products of this process.

Meanwhile, it should be kept in mind that MR and mental models of the agents and the orders of discourse cannot be evaluated independently of the general social order and social structures (i.e. macro structures). Actually, it is the social order which limits the discursive practice through the cognition of the agents. The TT4 (2005) and TT5 (2013) that are the censored editions of the TT2 (1996) and TT3 (2001) respectively are the evidence of the fact that the translation, a kind of discursive practice, is constrained by the social structures (e.g. laws, norms, ideology, power) of the target society. So, in order to analyze a discursive practice from a critical perspective as Fairclough and van Dijk do through their own methodologies, the orders of discourse, MR and mental models of the agents as well as the target society's social order need to be taken into consideration to obtain more comprehensive results.

CHAPTER VI – CONCLUSION

In this thesis, the effect of the agents and the social structures on the discursive practice, that is, the translation in this case, have been searched for. Within this scope, *Grey Wolf*, which has created great reactions in Turkey due to its content and discourse on Mustafa Kemal Atatürk, and its five different Turkish translations have been analyzed in terms of the censorship imposed on the TTs. This analysis has been made at three stages in accordance with Fairclough's three dimensional framework and van Dijk's sociocognitive approach.

At the first stage (i.e. description), each TT has been compared with the ST so as to describe which excerpts in the ST are censored in the Turkish translations. Even at a cursory look, it has been seen that the ST excerpts that make negative remarks regarding Mustafa Kemal Atatürk, his private life, character, world view, reforms and his acquaintances are generally censored in the TTs, at varying degrees, though. After the 45 ST excerpts which have been censored in the TTs have been determined, the reasons underlying censorship and difference in the degree of censorship imposed on the five Turkish translations have been searched for during the interpretation and explanation stages.

At the second stage (i.e. interpretation), the basis of which is constituted in the fourth chapter through the analysis of the production and consumption processes of the TTs, firstly, the dominant discourse in Turkey on Mustafa Kemal Atatürk and the effect of the orders of discourse on the TTs has been discussed. Within this scope, the serials and the books written as a response to *Grey Wolf* have been analyzed.

This analysis and the examples that have been discussed under the category of the examples which are censored in all the translations have revealed that the allegation of homosexuality, the animal metaphors, the lucifer metaphors, the word “dictator” in the title of *Grey Wolf*, the adjective “irreligious” used for Mustafa Kemal and a few heavy defamations regarding the reforms and private life of Mustafa Kemal cannot be acceptable within the limits of the order of discourse constituted by Turkish society, because Mustafa Kemal Atatürk is the founder of the Republic of Turkey and he is regarded as a hero and rescuer by many Turkish people. Besides the dominant discourse

on Mustafa Kemal Atatürk, the laws in Turkey which prevent the defamation of Mustafa Kemal Atatürk and the Turkish nationality have an effect on this situation, because they reinforce the limits of the order of discourse through their binding nature.

After the effect of the order of discourse on censorship has been discussed, the production and consumption processes, as well as the effect of the agents on those processes, have been discussed through the analysis of the translatorial prefaces, interviews and other paratexts such as reviews, and other works of the agents which give clues regarding their translation process. It has been observed that even though the agents (translators for the TT1, TT2, TT4 and the editor for the TT3 and TT5) who participate actively in the translation process state explicitly or implicitly in their translatorial prefaces and the telephone interview that they are opposed to the banning of the Turkish translations of *Grey Wolf* and to the imposition of censorship on the Turkish translations of *Grey Wolf*, they have all imposed a certain amount of censorship on their translations. It is true that there are certain ST excerpts that are censored in all the TTs because of the order of discourse, the Turkish society's sensitivity concerning Mustafa Kemal Atatürk and the laws which have binding force. However, when the 45 ST excerpts and their Turkish translations have been examined, it has been realized that the degree of censorship varies in terms of the TTs translated or edited by different persons.

When it is considered that all those translations are exposed to similar constraints in Turkish society, it can be said that the difference in the degree of censorship in the TTs translated or edited by different agents shows how cognition, ideology, power, experience of the agents and the meaning which the agents attribute to translation can influence the translation process and the translation strategies applied during this process.

For instance, Peyami Safa imposes more censorship on the TT1 (1955) due to his nationalist perspective than the TT2 (1996) and the TT4 (2005) translated by Gül Çağalı Güven, who explicitly states that she is opposed to censorship because of the meaning she attributes to translation (Armstrong, 1996, p. VIII, 2005, p. 11). The degree of censorship imposed on the TT3 (2001) and TT5 (2013) is higher than the degree of censorship imposed on the TT1 (1955), TT2 (1996) and TT4 (2005). İlhan Bahar, the

editor of the TT3 (2001) and TT5 (2013), who takes the responsibility regarding the translation strategies applied during translation process, says (telephone interview, November 14, 2013) that more censorship is imposed on the TT3 (2001) and TT5 (2013) than on the TT1 (1955), TT2 (1996) and TT4 (2005). The reason for this is to stay within the limits of the order of discourse and to produce more acceptable TTs in accordance with the laws.

The analysis which has been made to show the effect of the cognition of the agents on censorship, as well as the examples that are not censored in the translations of Gül Çağalı Güven, but censored in the translations of Peyami Safa and Ahmet Çuhadır, have indicated that the difference in the degree of censorship imposed by different agents on the translations is the result of the internal constraints which manifest themselves in discursive practices of the agents in different ways. In other words, the difference among the internal constraints of the agents makes the agents impose censorship at varying degrees.

The degree of censorship imposed on the TTs has been determined from the lowest to the highest one as follows: the TT2, the TT4, the TT1, the TT3 and the TT5. The agents play an important role in the different amounts of censorship in the TTs due to such internal constraints. However, it should not be forgotten that the cognition, ideology, power and experience of the agents cannot be evaluated independently of the general social structure of the target society in which translation takes place.

At the third stage (i.e. explanation), the effect of the social structures (i.e. macro structures) on the agents and on the discursive practices (i.e. micro structures) has been discussed. The TT4 (2005) and TT5 (2013), which are the censored editions of the TT2 (1996) and TT3 (2001) respectively, have been used to show how social structures may influence the translation processes. When the table which is prepared to indicate the difference in the degree of censorship imposed on the five Turkish translations is examined, it has been seen that the degree of censorship imposed on both the 1996 translation and the 2001 translation was increased. The new censored editions were published as the 2005 translation and the 2013 translation, respectively.

The analysis which has been made during the explanation stage has shown that the cases filed against the TT2 (1996) and TT3 (2001) on the grounds that they infringed the Law no 5816 and the Turkish Penal Code no 5237 have an effect on the increase in the degree of censorship imposed on the 1996 translation and the 2001 translation.

Consequently, it is possible to say that there are both internal and external factors underlying censorship imposed on the TTs. As DETS argues, translations are the facts of target society (Toury, 1995, p. 26). Hence, the phenomenon of translation is governed by the norms of the society (p. 58). The social structures of the target society determine the very nature of the TTs through the personal cognition of the agents who participate in the translation process. There is a close and dialectical relationship between those internal and external factors which shape the translation strategies. So, it has been observed that they cannot be evaluated independently of each other. While the agents may influence the social structures through their own cognition and discursive practices, the social structures may shape the personal cognition and discursive practices of the agents.

Actually, it is the translators' mental models which can directly influence and control translation. However, it should not be forgotten that these individual mental models are influenced and controlled by the general social structures and context models in the society. Thus, it can be concluded that discourse or translation are shaped and controlled by both the cognitions of the individuals who participate in the translation process and the socio-cultural context in which the discursive event takes place.

Last but not least, this study has come to the conclusion that the three dimensional framework of Fairclough (1989) and the sociocognitive approach of van Dijk (2001a) contribute to Translation Studies to show that translation, a kind discursive practice, needs to be discussed as a process which is influenced by both the cognitive and socio-cultural factors. While Fairclough's three dimensional framework can be a useful method for the explanation of the effect of the sociocultural factors on the translation process, van Dijk's sociocognitive approach can be applied during the explanation of the cognitive factors' effect on the translation process.

Furthermore, this thesis has also shown that CDA and DETS can be efficiently brought together, because they are both descriptive and explanatory in nature. They both see discursive practices not only as a product but also as a process, and they both pay special attention to the socio-cultural context in which such practices take place. As has been stated in the third chapter of this thesis, CDA helps DETS to be a more critical social theory while the translated texts provide a large amount of sources for CDA. So, it is seen that this study which brings CDA and DETS together within its framework may contribute to the future studies in the field of both CDA and DETS.

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