The “latest” translation research

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Abstract

While researchers are encouraged and supposed to draw on the latest research literature and findings in their respective field, it is nevertheless difficult to determine what this guiding principle of *the latest* actually means, either in theory or in practice. This article investigates this question of how far back we need to extend a survey, and concentrates on what could be implied by the “temporally latest”, when the focus is on the age of the sources which are used in translation research. The theoretical implications of “the latest” are first presented followed by an analysis of a restricted sample of References sections in translation-theoretical textbooks and monographs, as well as articles in edited works and journals primarily from the 2000s.

Keywords: research literature, age of sources, choice of sources, research ethics, translation, research methodology

1 Introduction

George Steiner argues in his book, *After Babel* (1975), and this applies even to the third edition of this book from 1998 ([1975: 269] 1998: 283, cf. also, 1998: ix), that hardly “anything fundamental or new about translation” has been proposed since the days of Walter Benjamin or Willard van Orman Quine. This is to say, apparently there has been nothing new since the 1960s.[1]

Nevertheless, all those who participate in translation-theoretical seminars and congresses such as the Finnish KäTu Symposia on Translation and Interpreting Studies know that there are many researchers throughout the world whose daily work belongs and contributes to the field of translation research, and furthermore, that there are even voices who consider and claim that translation studies constitutes a discipline of its own, **Translation Studies**. Therefore, it would seem unlikely that translation research would revolve around the same old topics and merely recycle earlier views, studies, and approaches, and only repeat them like an echo. Admittedly, occasionally some researchers’ efforts appear to be reinventing the wheel (on these views, see, for instance, Lefevere 1992: xiv and 81 and 1993: 229–230, or Snell-Hornby 2006: 151–155). And if we are to believe the suggestion of Andrew Chesterman (1997), translation studies is only a study of memes, ideas that arise continuously, from history up to present translation theory, appearing in different disguises, as copies and replications.

Despite this, it is in any case quite natural to assume that where there is research, there is progress; thus, it is also possible that **something** novel is usually produced. And even

when this **new** is not new in the sense of what could be called original thinking and consequently could be classified as a genuine contribution to knowledge, it is new at least from a temporal and contextual point of view.

The focus of this article will be mainly on the latter type, in other words, on the temporal perspective and aspect of newness, even though it is not always easy to study temporal newness without assuming some originality being involved. Researchers are expected to know the state-of-the-art findings in their own field, so it is a reasonable assumption that in their own new-knowledge-creating studies and projects, researchers also draw on the latest research literature, including the latest methodological insights.[2] Students are also encouraged to consult the latest research. Yet what is meant by or could be meant by this **latest**, **new**, or **recent**, or for that matter, by **up-to-dateness** in general in our young discipline? Furthermore, how can these concepts be measured?

In what follows, I will approach these questions by exploring what this *latest* might mean when we focus on the age of the sources which are used in research. My aim is to present some starting points and ideas (Ch. 2–4) and preliminary observations of the use of research literature (Ch. 5–7) in order to shed light on the concept of **the latest translation research**.

2 The role of sources

The scanning of 23 books – in Swedish, Finnish, and English, general or more specific, discipline-related guides to doing research – shows the purpose of sources. The more or less unanimous advice of these guides and of several other sources I have looked at is this:

- Acknowledge the work of your predecessors. Show your awareness of existing previous research and of earlier findings and in this way express your respect for the achievements of other scholars.
- Use sources that are considered to be authorised in your field of knowledge. Be critical of these sources and in particular, be highly critical of other sources, too. This applies to methodological literature as well.
- Use primary sources, not secondary or tertiary ones. *Primary* refers here not to empirical data but to research literature in the original such that it has not been distorted by interpretations, reinterpretations, and misinterpretations.
- Cite carefully. And this applies to everything: whatever you do, do it meticulously.

For researchers, these are all basic yet essential matters. References constitute a part of their argumentation and are used to justify both their claims and all kinds of their choices and decisions. References also contribute to the reliability of a study, and build up and enhance the field credibility and trustworthiness of a researcher. Furthermore, sources are used to convince the reader that a study is also ethically sustainable.

The use of references cannot be reduced solely to a matter of mere long-lived academic conventions. It is primarily a question of expertise and professional competence (a

command of the discipline and its methodology as well as research ethics), all signs of **good scientific practice** (TENK 2002: 20). The fact that there are published codes of conduct for researchers[3] attests not only to the possibility of researchers' lacking awareness and competence, but to the responsible attitude and concern of the scientific community as well.

3 References (old and new): An excursus

In this chapter, I will make a slight digression by drawing attention to a short debate on the use of research literature. My objective is to demonstrate that something that in principle is as unproblematic as the use of references can sometimes turn out to be very complicated. Furthermore, this excursus also reveals the kind of response and interpretation a single reference can evoke.

In 2003, a doctoral dissertation on adult education was publicly discussed, and as always in Finland, the public examination started with a dissertation presentation, a *lectio praecursoria*, read by the candidate. This presentation was published in the Finnish journal of adult education *Aikuiskasvatus* 3/2003. A researcher read the lectio text in the journal and sent a commentary (published in the next issue). In it, this commentator criticised the writer of the doctoral thesis for what the former considered to show a lacking awareness of knowledge creation, and expressed dissatisfaction particularly with how the candidate had treated Charles Sanders Peirce and his conception of abduction (the quotations below are my translations):

> One of the strangest passages in [this] lectio text might be this sentence: "It was this conception of abduction that Peirce employed in the 1950s when he described how ideas are generated…" (*Aikuiskasvatus* 3/2003, p. 220.). In [the] dissertation, there is a reference to the anthology of Peirce's writings which was published in 1955.

The following is the above-mentioned reference to Peirce in the dissertation: "Peirce (1955) uses the phenomenon of abduction to describe the process of idea generation […]", and as we can see, there is an exact reference of *1955* instead of *the 1950s* of the lectio. The commentator justifiably observes here "a historically questionable claim", since "Peirce lived, however, from 1839 to 1914". The reply of the dissertation author was published in the same issue, and the author was apparently upset about that criticism of the study:

> The strangest passage in my lectio, according to [the commentator], is my reference to Peirce and the 1950s. It's good that you are meticulous, since I have indeed used the collection from 1955 edited by Buchler, so Peirce has definitely not written anything after his death. And you would have certainly noticed this in the References section if you had read at least it.

Since the debate ended here, we have to look at the above-mentioned References section to check the source that the candidate had consulted: "Peirce, C.S. 1955. Introduction. Teoksessa [In:] J. Buchler (ed.) Philosophical writings of Peirce. New York: Dover." A brief look at the *Philosophical Writings of Peirce* in turn reveals that the introduction (pp. ix–xvi) is not, however, written by Peirce but by J. B., the editor, Justus Buchler. So in the end, we do not obtain the information needed about the actual source, and are left in a state of increasing uncertainty.

In the mentioned commentary, the writer emphasises how important it is for all researchers to know the basics of their fields of knowledge, and does this by quoting Bertolt Brecht's "Praise of Learning" ("Lob des Lernens"): *Learn the elementary things! …It won't be enough, but learn it!* And the elementary things appear to be in this particular case not only crucial, but even more elementary than we might think at first sight.[4]

4 *Hic et nunc* in translation and translation theory

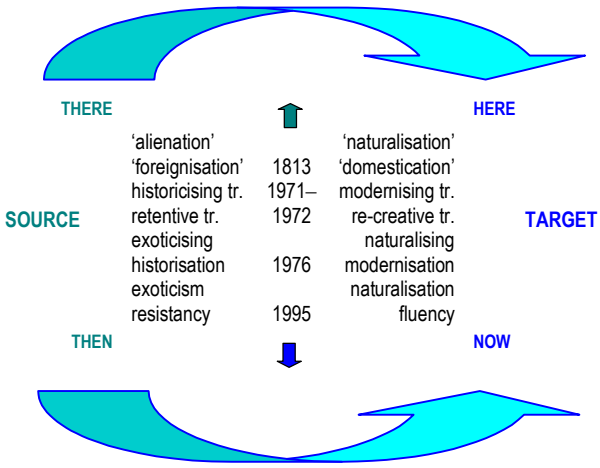
Before delving in more detail into the question of what constitutes "the latest", another question deserves a discussion. The unwritten requirement to use what is the latest gives rise to the question of "how late?". Is the **definitively latest** always the one that ought to be chosen, is this principle always a good starting point and if so, where does it lead a study and a researcher? If we choose the latest or newest of all, we may end up drawing on research where the views and results are filtered, maybe even deconstructed, by commentators and developers, in any case, on research that is not original in a strict sense. To illustrate this: the terms **foreignisation** and **domestication** form not only a pair of buzzwords but are umbrella terms as well, since they are expressions that are frequently used to denote any translation solution (or a group of strategies) that is either **source**- or **target**-centred.

As is well-known, this useful pair of concepts and terms is a coinage by Lawrence Venuti (1995), and has, from the very beginning, a specific meaning developed from the perspective of the Anglo-American context. Whereas foreignisation "signifies the difference of the foreign text", or "the foreignness of the foreign text", domestication refers to the "fluent translation", the decisive factors being culture and its values, in/visibility, ethnocentrism and otherness, among others (ibid., 2, 20–21, 99). When introducing this term pair, together with the other influential bipolar distinction **resistancy** and **fluency**, Venuti (ibid., 19–20, 99–118) acknowledges the role and work of Friedrich Schleiermacher (1768–1834), a scholar who presented this fundamental dichotomy of roads open for a translator or translation methods as early as in 1813: "Either the translator leaves the author in peace, as much as possible, and moves the reader toward him. Or he leaves the reader in peace, as much as possible, and moves the author toward him." (Schleiermacher 1992: 149.) As is also well-known, these kinds of dichotomies (also reflected in the Romantic distinction of **alienation** and **naturalisation** or, as Venuti characterises Schleiermacher's methods, foreignisation and domestication) can be traced to the traditional and primary dichotomy of translation and translation theory, through 'letter' versus 'spirit', or through literal versus free translation, with their varying grades of fidelity: faithfulness to the original or loyalty to either the author or the reader.

Between the years 1813 (Schleiermacher) and 1995 (Venuti), other translation theoreticians pondered similar questions. To name but two of them (cf. also, Pym 2010: 30–33), at the beginning of the 1970s, James S Holmes (1924–1986) introduced the distinctions of **historicising translation** (**retentive translation**) and **modernising translation** (**re-creative translation**), as well as **exoticising** and **naturalising** (1988:

37–38, see also, 43n10, 47–49). Other polaric strategies the translator can choose from are, to use now the transparent terminology of Anton Popovič (1933–1984), the Holmes-derived principles of **historisation of translation** and **modernisation of translation** (1976: 10, 14), as well as **exoticism in translation** and **naturalisation** (ibid., 6); Popovič also describes the macrostylistic time-place strategies of **actualisation of translation** and **localisation of translation** (ibid., 1, 12, 24). Neither Holmes nor Popovič is mentioned by Venuti (1995),[5] but a semiotic approach to their views can be found in Gorlée (1998).

Figure 1. Spatio-temporal strategic emphases.



The diachronic terminology presented above, here depicted in Figure 1, illustrates the common strategic denominator, source- or target-orientedness, but the emphases and facets vary. Schleiermacher stressed the relationship between the author and the reader, whereas Venuti focused on culture and values, and Holmes emphasised the cross-temporal situation and socio-cultural setting; all these emphases are then reflected in linguistic choices. Figure 1 foregrounds two central variables, time (then–now) and place (there–here), or constraints that are spatio-temporally derived and textual, translational, and/or translatorial.[6] The diverse strategies produce diverse answers to the question of choices: whose time and place, whose language use (including colloquialisms, neologisms, archaisms, or anachronisms), whose culture, values, and norms (the author's, readers', translator's, commissioner's), whose preferences and emphases (sourcerers/targeteers, originalists/functionalists, originalists/activists) – whose time and being, whose or which *hic et nunc*, that is, here and now?

References are of course chosen according to the aim of a study, not with "the latest" as the guiding principle. In any case, if a researcher employs the terms foreignisation and domestication in our example, should he or she refer to either Venuti 1995 and/or Schleiermacher 1813, or to all those who might have some relevance (such as those mentioned above and others not mentioned)? Or to make this even more complicated, should this researcher refer to "the very latest", the most up-to-date sources from this year, such as Anthony Pym (2010: 31–33)? And a further question is whether our fictive

researcher should pay attention to the fundamental research skill, a command of the history of thinking on translation (cf. Lefevere 1993: 229–230), to demonstrate his or her eruditeness, and then based on, for instance, Lefevere (1977: 2) or Snell-Hornby (2006: 6, 9), consult the first and "most original" sources known thus far?

This would lead one to Johann Wolfgang von Goethe (1749–1832), who wrote in 1813 (1992: 78)[7] about two translational maxims, the first requiring "that the author of a foreign nation be brought across to us in such a way that we can look on him as ours. The other requires that we ourselves should cross over into what is foreign and adapt ourselves to its conditions, its peculiarities, and its use of language." This would then take one even further back in the past to Johann Jakob Bodmer (1698–1783) and to 1746:

> If the intention is simply to communicate the subject matter of the original in another language, the translator is under the obligation to translate everything as clearly and simply as possible, according to the spirit of his language. If an accurate translation is needed, however, which not only offers the thoughts contained in the original, but also retains all the ways and means the author uses to express his thoughts, this task must be undertaken with extreme precision and one should not be afraid of being accused of unheard idiosyncrasies or even downright mistakes. (Bodmer 1992: 127)

As we can see, what confronts our researcher is apparently a kind of chaos: a multitude of angles and approaches, and a network of interrelations suggested by various theoreticians and practitioners at various times. In short, a theme and its variations together make it difficult to economise research, if all sources and angles (previous research) must be taken into account. And among these is actually one point in Figure 1 not yet discussed, the *from-to*-movement illustrated by the blue arrows. This inherent idea of one-way *transferre*, 'carrying over', is extensively debated within our field. Movement towards and away, linguistically and culturally, and the continua created show how translations flexibly adopt themselves spatiotemporally and moreover, how thinking on translation varies and evolves through time. This **kinetic nature of all translational activity** (the term used in Gorlée 1998) also manifests itself in the Schleiermachian two-way movement of the author and the reader. But this **moving-towards** can also be linked to a philosophical framework, emphasising the generality in translating as human action.

How near can translators come to an object and what can they observe of it? Charles Sanders Peirce (1839–1914) (*W3*: 42–43, 1872) argued that observations are time-space-restricted; they

> are for every man wholly private and peculiar. And not only can no man make another man's observations, or reproduce them; but he cannot even make at one time those observations which he himself made at another time. They belong to the particular situation of the observer, and the particular instant of time.

Translating is nevertheless, in a Peircean interpretation, about **approaching** the truth and is comparable to all inquiry (see Hartama-Heinonen 2008). These very concepts of movement, research, and truth are also echoed in Martin Heidegger's (1889–1976) *Herangehen* (from Heraclitus' Αγχιβασίη, 'going-towards', 'moving-into-nearness', 'letting-oneself-into-nearness'). This *Herangehen* is, in my view, a brilliant metaphor

for translating as a mode of thinking and knowing or, as Heidegger puts it, of "coming-into-nearness to the far": "What is evident of the horizon, then, is but the side facing us of an openness which surrounds us". According to Heidegger, **moving-into-nearness** designates "the nature of knowledge", since it expresses well "the character of advancing and moving toward objects". And in the same way as research means, for Heidegger, an attack on nature, we can consider translating to embody an attack on the original, "but one which nevertheless allows nature [the original] to be heard". (DT: 64, 68, 87–89; GA 13: 45, 47, 70–73; GA 77: 112, 116, 150–156.)[8]

5 A possible yet mythical limit

Some of the guides to conducting research that I read recommend that a scholar needs to become acquainted with the latest research in the field in order to know what is going on (see e.g. Hirsjärvi et al. 2000; Williams & Chesterman 2002). Nonetheless, what is meant exactly by this "latest"? In other words, how far back do we have to extend our survey? Even though it might be a myth, one interpretation and definition is that research that is the "latest" is **not older than five years**. This view certainly comes from the natural sciences where the cycle of new knowledge creation is short. Only one of the guides I looked at mentioned an explicit limit and it was a Finnish guide published in 1986 (Hirsjärvi et al. 1988: 139; my translation): "The works cited should not be older than 5 to 7 years when the study is published." In a later edition in 2000, this passage is omitted, and the authors refer generally to the use of fresh publications, preferably the most recent articles in authoritative journals (Hirsjärvi et al. 2000: 402, 97 and 100, cf. 99).

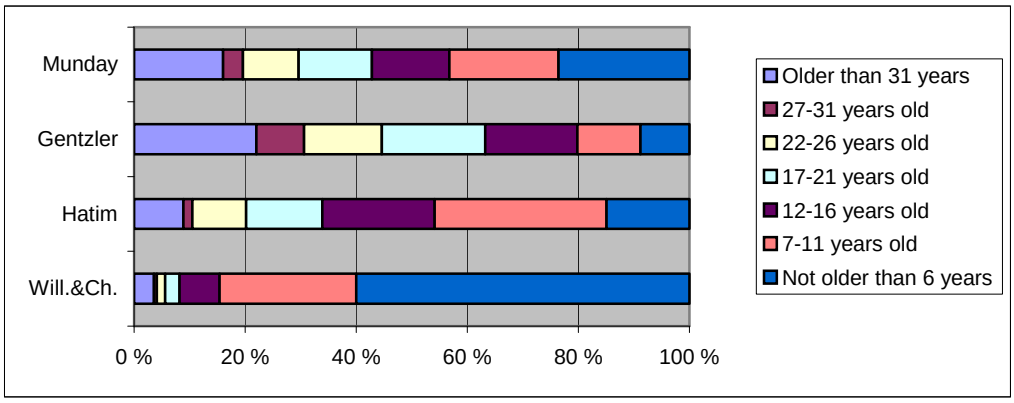
Jenny Williams and Andrew Chesterman published *The Map*: *A Beginner's Guide to Doing Research in Translation Studies* in 2002. The authors (ibid., 30) state, when discussing general Translation Studies journals, that it is often "sufficient to look at the last five years to get an idea of the general trends in the field". This was among the few passages I found in my research guides where the magical term of five years is mentioned, though not as a measure of what is the latest. In any case, there is one mention in this book (ibid., 4) about "recent surveys", and there *recent* appears to be not older than five years.

When we look at the literature that the authors of *The Map* recommend for students, we can find some evidence and support for a five-year limit. In Chapter 1, Williams and Chesterman present 12 research areas within translation studies and offer examples of sources they consider to be relevant for students as introductions to the respective areas. These recommended publications include monographs, articles, edited works and special issues of translation-theoretical journals. Of these sources, 50% were published no more than five years earlier, from 1998 to 2002, and almost 85% of the 116 publications that the authors mention are from the preceding ten years. *The Map* appears to show that it is possible to follow the unwritten rule of five years with some success.

6 Preliminary results

Textbooks reflect the general situation and inform us of what has been dealt with in terms of research. As presentations of the state-of-the-art, they form an interesting genre. Figure 2 presents the age of the references in *The Map* and in three other textbooks published in 2001 (material studied in Chapters 5–7 of the present article is listed in the section entitled Research material found below).

Figure 2. The age of sources in four textbooks (published in 2001–2002), expressed in percentages.



The 1,193 references are categorised as percentages with five-year intervals. The percentage of sources from the publication year plus the preceding 5 years is 23.6 (Munday), 8.8 (Gentzler), 14.9 (Hatim), 60 (*The Map*), and from the preceding 11 years, 43.2/20.2/45.9/84.6%, with M-year 1989, 1982, 1990, 1998, respectively. The *M* serves here as a kind of a median, or the point we reach when all the references are placed in chronological order and we look at which point (year) in the sequence of references has approximately as many references before and after it.

These results, except for *The Map*, do not support the decisiveness of five years, and in fact, contradict that assertion. That limit was for "general trends", however. Textbooks also contain historical surveys and consequently, require a more balanced use of sources from different times and primarily from the respective discipline. So we have to return to individual studies in our search of whether five years is significant within translation studies.

That there is new literature available does not indicate anything about how an individual study anchors itself temporally with respect to this literature and its primary research literature or frame of reference. Therefore it is justified to study the dates of the theoretical ingredients and insights of translation-theoretical research. I became interested in these questions some years ago, and started my survey in a very modest and simple way by examining the sections called Bibliography, List of References or Works Cited in monographs, edited works, and journals. The idea was that it might be possible to study how old or new, recent or less recent, is the discipline-internal and discipline-external theoretical literature that is consulted. And if researchers use the latest literature, as they are supposed to, it might thus be possible to define what precisely the latest research is.

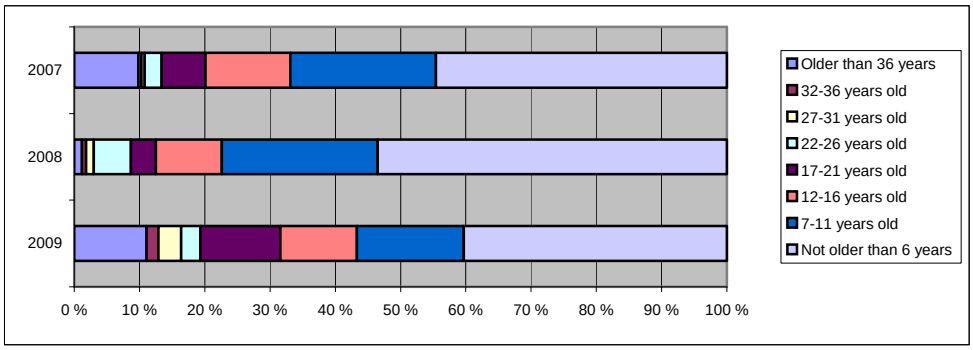
I began with a very restricted material from 2008. The first step was to study two monographs published in Finland. The first one had 98 references and the second, 295, with the middle point being somewhere in 1996–97. As to the crucial time of five years, in the former work, 15% of the sources were published within 6 years (the year of publication + 5 preceding years), in the latter work, 21%. Secondly, I reviewed the international article material: an edited work with 8 articles, and 15 articles from 3 issues of a journal, a total of 782 sources. A clear difference emerged in the results when compared to the monographs. The middle point of the sources in the articles in both the edited work and the journal was 2000. Almost 40% (the edited work) and 35% (the journal) of the sources were published within the 1+5 years.

7 References: recent and less recent

In the following, there are more observations from an ongoing pilot study. The material analysed here is not a sample representative enough to draw any far-reaching conclusions; at this point, my results are merely suggestive and can be used in my planning of further research.

Figure 3 presents the percentages of the 523 sources in the three volumes thus far published in the *KäTu Symposium Proceedings MikaEL*.

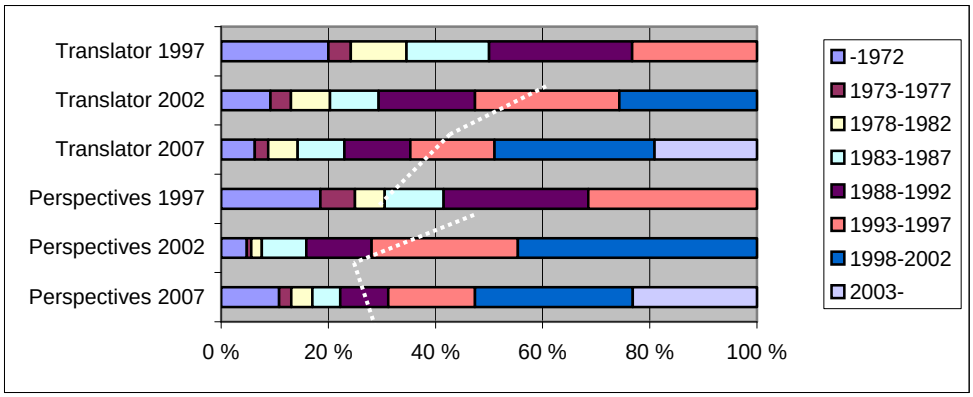
Figure 3. The age of sources in *MikaEL* (published in 2007–2009), expressed in percentages.



A period of three years is not sufficiently long to draw conclusions but what is striking is that the 32 articles are very up-to-date as to their sources, since 44.6/66.9% (2007), 53.5/77.4% (2008), and 40.3/56.7% (2009) come from the preceding 1+5 or 11 years, and the middle point is 2000/2003/2000.

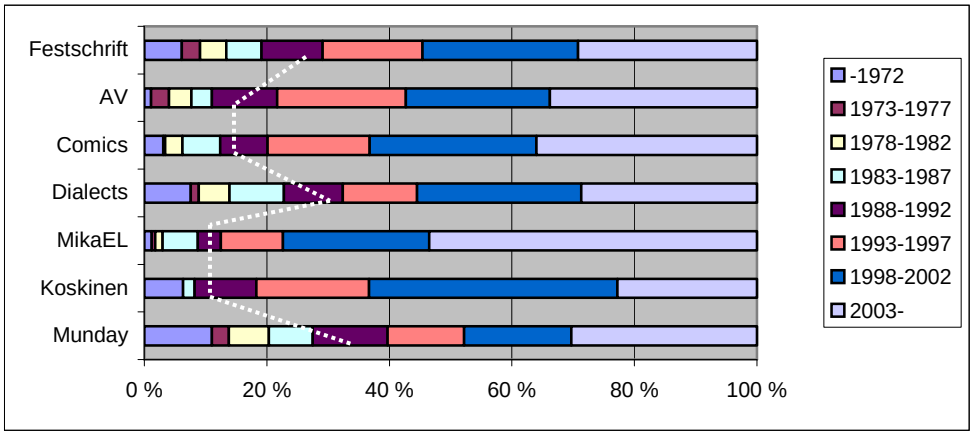
In Figure 4, the span of the 75 articles investigated (1,878 references) is longer, 15 years; this reveals how "the latest" emerges in each journal and volume, here described in cycles of 5 years. The most recent four cycles (20 years) include at least 75% of all the sources.

Figure 4. Sources in journals (published in 1997, 2002, and 2007), expressed in percentages.



We can probably agree that publications from 2008 belong to the category of *the latest*. In Figure 5, we see seven of these latest – a collection of 4 edited works (57 articles), proceedings (10 articles), a monograph, and a textbook – and their "latest", 2,342 references.

Figure 5. Sources in monographs and edited works (published in 2008), expressed in percentages.



In most cases, the majority of theoretical references are published during the preceding 11 years (48–63%, in *MikaEL* over 77%); and 23–36% during the preceding 1+5 years, and in *MikaEL*, over 53%. The middle point for the edited works is 1999 or 2000, for MikaEL it is 2003, for Koskinen it is 1999, and for Munday it is 1997. The material in this figure forms an incompatible and restricted cross-section. Nonetheless, both a tendency and pattern are evident.

The last two diagrams can evoke some nostalgia, since as a kind of panoramas, they describe the forty years of Translation Studies. The year **1972** represents a milestone in our discipline, as it was the beginning. The years **1988–92** (indicated here with a broken white line) with the research of Peter Newmark, Mary Snell-Hornby, Hans J. Vermeer, Susan Bassnett, André Lefevere, Basil Hatim, Ian Mason, Christiane Nord, Lawrence Venuti, and many others are as near as yesterday. But where are these years in translation scholarship when analysed from our current perspective? According to my

short survey, they remain in the distant past. In other words, the emphasis is already elsewhere. And it must certainly be so.

8 "It was a very good year"

In this analysis of nearly 7,000 sources consulted in various studies, the emphasis has been primarily on articles. Monographs and articles are different kinds of publications, with articles being shorter and more specific; they may also be published in special issues and quite soon after congresses. In other words, articles may reflect what just happens to be *en vogue* theoretically and methodologically. Nevertheless, that does not reflect the entire picture. Instead, they represent what the gatekeepers of our field of knowledge have accepted, and threatening non-mainstream contributions might not be considered. Moreover, my survey does not take into account the individual differences between articles in terms of length, the amount and nature of their theoretical references, the extent that the references reveal the impact from other disciplines, and so on. This pilot study treats these articles and factors as being more similar than they are.

Another methodological problem is selecting a short period as a criterion for what constitutes "the latest". A major problem is that it can lead to a controversial situation where "new" may refer to results that have not been discussed, criticised, tested, and approved by the research community. As a consequence, the rule of five years combined with the simultaneous requirement of prominent sources leads the researcher to a contradictory situation. The question of age is not straightforward, and it can receive even a reverse interpretation: there must be sources that are **older than 5 years**. Consider this: in the field of economics and strategy research, there is a prize (called *SO!WHAT*) for the best scholarly article of the year. It is given by the journal *Strategic Organization* (see http://www.rotman.utoronto.ca/~baum/so.html) to the author of an article that was published 5 years earlier in this journal. What is taken into account is, on the one hand, how many times other scholars have quoted the contribution and, on the other hand, the impact that article has had on subsequent research. All this can be judged afterwards, with a delay which, in this case, is estimated to be 5 years.

All things considered, it may be that I have formulated my research question in a less fruitful way. The latest is the latest, however we define it, and what researchers actually use may then reveal something else. Therefore, a limit of five years or any other period is more or less arbitrary. And even if there would be evidence that five years count, the relevance of this observation can be questioned in our specific discipline. My survey provides some support for the applicability of the suggested limit of five years, yet two times five years might be more accurately "the latest" in the sense of "mostly used" in our field, at least for the time being. If any limit is, after all, needed.

Notes

1. Steiner does not state this directly, but one can arrive at this provocative conclusion on the basis of how he refers in his *After Babel* to Benjamin (1892–1940) and Quine (1908–2000) (see the Index section of this book) or which works he mentions from Benjamin ("Die Aufgabe des Übersetzers",

1923) and Quine (*Word and Object*, 1960) in the selected bibliography of this book (Steiner 1998: 500, 505).

2. For some reason, this requirement is not, however, as straightforward and simple as it might appear at first sight, as the following example may show: the Charles S. Peirce Society arranges annually an essay contest for graduate students and new PhDs. One of the suggestions given to the entrants is that they "should become familiar with the major currents of work on Peirce to date and take care to locate their views in relation to published material that bears directly on their topic" ("Call for Submissions: 2010–11 Peirce Society Essay Contest", available at http://peircesociety.org/essayContest.html [accessed 6 August 2010]). Cf. also, Snell-Hornby 2006: 153–155.
3. The national codes of conduct in Finland deal with good scientific practice (see TENK 2002) and the ethical principles of research and ethical review in the humanities and social and behavioural sciences (see TENK 2009).
4. A potential explanation, and a possible clarification of the source consulted, can be found in the dissertation. As the commentator aptly points out, the candidate, when presenting abduction and other forms of learning and knowledge construction, frequently draws on Richard S. Prawat's article "Dewey, Peirce, and the Learning Paradox" (*American Educational Research Journal* 36:1, 1999), in other words, on filtered information and reinterpretations (secondary sources), not on the original sources (primary sources), as one would expect. The References section of Prawat's article includes Peirce's *Collected Papers* vols. 1–6 (1931–35), as well as the mentioned introduction in the *Philosophical Writings of Peirce* (1955). Information on this introduction is given twice in the References, under Buchler on p. 73 and under Peirce on p. 75.
5. Here, for instance, Holmes' views are relevant on the translators' tendency to prefer or resist historising and modernising strategies ([1971–72] 1988: 42 and [1972] 1988: 48–49).
6. On Bakhtinian time-place, *chronotopos*, and translation, see Kukkonen 2009.
7. The year mentioned in Lefevere 1992 is 1824; according to the earlier translation in Lefevere 1977 (p. 39), the source text is "Zum brüderlichen Andenken Wielands" (1813). The year 1813 is also given in Douglas Robinson's *Western Translation Theory from Herodotus to Nietzsche* (St. Jerome Publishing 1997, p. xiv, 222).
8. I have used the older translation from 1966, "Conversation on a country path about thinking" (DT: 58–90), not the new translation (*Country Path Conversations*, tr. Bret W. Davis, Indiana University Press 2010) of the original written in 1944–45. This text of Heidegger contains several translation-theoretically intriguing views and concepts which I will elaborate on in another article.

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