

An Analytical Study on the Migration of Sartrean Existentialism  
into Turkey through Translation

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Ayşenaz Koş

Boğaziçi University

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## **ABSTRACT**

The central concern of this thesis is to explore the role played by translation when a philosophical theory moves across cultural and linguistic boundaries. The study reveals the double role of translation in this migration, both “indicative” and “formative.” (Susam-Sarajeva 2002 : 10) While translation — together with other related “rewritings” — allows us an insight into the mechanisms of the receiving system, it also contributes greatly to the image formation of the writer as well as to the formation of a local discourse.

The thesis presents an account of the reception of existentialism in Turkey from the late 1940s to the present. Referring particularly to Jean-Paul Sartre’s nonfiction works translated into Turkish and to the indigenous writings on Sartre and existentialism, and to extratextual material accompanying translations as well, the changing images of Sartre in Turkey are displayed. Issues of terminology and retranslation in the transfer of Sartre’s texts are also focused on.

## KISA ÖZET

Bu tez, bir felsefe kuramının kültürel ve dilsel sınırları aşması sırasında, çevirinin rolünü araştırmayı amaçlamaktadır. Araştırma, çevirinin iki yönlü rolünü ortaya koymaktadır: Çeviri — diğer “yeniden yazım” örnekleriyle birlikte — bir yandan erek dizgenin işleyişi konusunda bize ipuçları verirken “işaret edici” rolünü üstlenmekte, diğer yandan da yazarın imgesinin ve yerel bir söylemin oluşmasına katkıda bulunarak “biçim verici” olabilmektedir.

Tez, 1940’lı yılların sonlarından günümüze, varoluşçuluğun Türkiye’de alımlanması üzerine bilgi vermektedir. Özellikle Jean-Paul Sartre’ın roman, öykü ve oyun dışında kalan yapıtlarının Türkçe çevirileri ile Sartre ve varoluşçuluk üstüne yazılmış telif yazılar ve metindışı malzemeler ışığında, Sartre’ın Türkiye’deki değişen imgesi incelenmiştir. Sartre’ın metinlerindeki terimsel sorunlar ve yeniden çeviriler üzerinde de durulmuştur.

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# INTRODUCTION

## 1. The aim of the study

The central concern of this study is the role played by translation when a philosophical theory moves across cultural and linguistic boundaries. My main source of reference for the role translation plays in the migration of theories is Şebnem Susam-Sarajeva's doctoral dissertation (2002) which is a multiple-case study on the migrations of structuralism and semiotics into the Turkish critical system — mainly through the translations of Roland Barthes's works, and of French feminism into the Anglo-American feminist critical system — mainly through the translations of Hélène Cixous's works.

The study will view translation in a double perspective: "indicative" and "formative." (Susam-Sarajeva 2002 : 10) As part of its indicative role, translation "as a cultural and historical phenomenon" (Hermans 1999 : 95) sheds light on the way the system views itself," (Susam-Sarajeva 2002 : 10) because,

Cultures, communities and groups construe their sense of self in relation to others and by regulating the channels of contact with the outside world. In other words, the normative apparatus which governs the selection, production and reception of translation, together with the way translation is conceptualized at certain moments, provides us with an index of cultural self-definition. It would be only a mild exaggeration to claim that translations tell us more about those who translate and their clients than about the corresponding source texts. (Hermans 1999 : 95)

As Theo Hermans argues, “translators never ‘just translate;’” (96) local concerns in the receiving systems always produce a triggering effect on the product and the process of translation. (Susam-Sarajeva 2002 : 10) In this regard, according to Gideon Toury, cultures resort to translating for “filling in gaps.” (1995 : 27) On the other hand, translation also has a formative aspect; it is through translations that the image of a philosophical theory is constructed in the receiving culture, leading to the development of local (philosophical) discourses and terminology.

“Theory does not travel on its own, but often under the name of a well-known writer” (Susam-Sarajeva 2002 : 10) — as is the case with the migration of existentialism through the import of Jean-Paul Sartre’s work to Turkey, where Sartre’s name is invariably associated with existentialism. Especially during the 1960s and 1970s, Sartre exerted a profound influence on Turkey’s intellectual community, as evidenced by the number of his works translated into Turkish. However, this study is restricted not only to this decade (i.e. 1960-1970), but embraces the periods both before and after it up to the present as well — in order to examine in depth the changing image of Sartre through translations and the establishment of local discourses. Normally one would expect that key philosophical treatises by Sartre would first be translated to pave the way for the migration of existentialism; however, his fictional works received higher preference, while his nonfiction was relatively neglected.

The corpus of the study includes all texts of Sartre translated into Turkish — both short texts published in periodicals and translations in book form — as well as indigenous and translated texts on the author and on existentialism whether published in periodicals or in book form.

## **2. Theoretical and methodological framework**

Descriptive translation studies (cf. Toury 1995) and system-oriented approaches in Translation Studies (cf. Even-Zohar 1990 and 1997; Hermans 1999) constitute the theoretical framework of this study. Descriptive approaches to translation point to an “interest in translation as it actually occurs.” (Hermans 1999 : 7) The research inspired by descriptive approaches is called “empirical” because the focus is on the observable aspects of translation, and “target-oriented” because the point of departure for the research is the target system where the translation stands. (Toury 1995 : 23-24)

As for the polysystem theory developed by Itamar Even-Zohar, it provides a wider field of cultural activity for translation research and “integrates translation into broader sociocultural practices and processes.” (Hermans 1999 : 110) In line with Even-Zohar’s polysystem theory, literary and cultural life is “a scene of a perpetual struggle for power between various interest groups,” which gives its dynamic character to the model. (42) Accordingly, translation is conceived as a

system within the literary polysystem, having its own center and periphery. (45-46) This view “added a teleological dimension to translation by suggesting that translators’ behaviour was guided by ulterior motives.” (42) Even-Zohar argues that

(...) translated works do correlate in at least two ways: (a) in the way their source texts are selected by the target literature, the principles of selection never being uncorrelatable with the home co-systems of the target literature (to put it in the most cautious way); and (b) in the way they adopt specific norms, behaviors, and policies — in short, in their use of literary repertoire — which results from their relations with the other home co-systems. (1990 : 46)

As Theo Hermans states, the polysystem theory provides a wider field of cultural activity for translation research. (1999 : 110) However, “there is no necessary connection between polysystem theory (or other system theory) on the one hand and, on the other, descriptive or empirical translation studies or viewing translation as manipulation or cultural practice.” (Hermans 1999 : 102)

Hermans further criticizes Even-Zohar’s polysystem theory for having some limitations. In Hermans’ view, polysystem theory remains text-bound because it overlooks the “actual political and social power relations or more concrete entities such as institutions or groups with real interests to look after.” (1999 : 118) This is the reason why polysystem theory “shies away from speculating about the underlying causes of such phenomena as changes in genres, norms, and the concepts and collective practices of translation.” (118) Another problem is the vantage point from which primary vs. secondary models are defined, when the

historical dynamism is considered. Furthermore, translation research inspired by polysystem theory tends to neglect what is in between the canonized and non-canonized, centre and periphery, primary and secondary. (119)

From an empirical and target-oriented stance, within the framework of descriptive translation studies and with a systemic approach to translation, I will try to find answers to “who, what, when, how and why,” questions crucial to the history of traveling theories like Şebnem Susam-Sarajeva. (cf. Susam-Sarajeva 2002)

While exploring the historical and political contexts within which existentialism was received in Turkey, I also will deal with both textual and extratextual data; the terminological problems in the translated texts constitute the textual material, while the prefaces or introductions by the translators, editors, publishers, as well as endnotes and indigenous writings on Sartre and existentialism constitute the extratextual one. These data are studied from a systemic perspective which “invites us to think in terms of functions, connections and interrelations,” (Hermans 1999 : 33) focusing on the historical and socio-political reasons behind the import of existentialism to Turkey.

André Lefevere’s notion of “rewriting” (1985 : 234-235 and 1992 : 9) will also be referred to, since these translations and the accompanying indigenous writings represent various forms of rewriting through which

theory travels from one country to another. (Susam-Sarajeva 2002 : 25-26)

Emphasis is also placed on the historical context of the source system and the position of existentialism in it, thus enabling us to understand the larger picture and shedding light on our analysis of the import of Sartrean existentialism into the receiving system, for as Toury suggests, “there is no way a translation could share the same systemic space with its original.” (1995 : 26)

The methodological framework of this study will be an eclectic one, as suggested by Edoardo Crisafulli in his article entitled “The Quest for an Eclectic Methodology (2002)” where he argues that — as opposed to Gideon Toury’s view of objectivity and neutrality in the translation analysis — “the scholar’s categories of analysis cannot be neutral descriptions.” (32-33) He states that

An eclectic approach to textual analysis should describe the interrelationships between trans-individual (socio-cultural, historical and universal) and individual (the ‘human element’) factors in translation. This requires translation scholars to harmonize quantitative and qualitative types of research. Quantitative, corpus-based research, which is typical of descriptive-empiricist approaches, yields tendencies or regularities of translation behaviour (whether historically determined or universal). These may throw light on a number of strategies used by the translators (...). Qualitative analysis, on the other hand, is based on a critical-interpretative approach to the textual evidence. It attempts to link the translator’s interventions with the coeval historical context, and aims at revealing the individual translator’s politico-ideological outlook. (37)

Thus, “only by harmonizing system-oriented and critical-interpretative thinking will descriptive translation studies be able to account for the widest range of factors that have a bearing on the target text.” (41)

The thesis consists of four chapters. Chapter I provides a historical overview of existentialism, focusing on the main themes of the principal existentialist philosophers Sören Kierkegaard, Karl Jaspers, Martin Heidegger and Jean-Paul Sartre. Chapter II presents a historical overview of Sartre’s oeuvre — both fiction and nonfiction — translated into Turkish, and of the writings on Sartre and existentialism — both indigenous and translated. This chapter provides the context in which the import of Sartre’s work into Turkey took place. Chapter III presents an analysis of Sartre’s nonfiction translations into Turkish in terms of the selection of texts (not) to be translated, the timing of the translations, and the professional profile of the translators; this will enable us to discover translation and translator patterns that helped to create a specific image of Sartre in Turkey. This analysis necessitates a close look at retranslations, because such texts include many terms and concepts new to the Turkish existentialist discourse. Therefore, issues of terminology and retranslation will be taken up in Chapter IV.

### 3. Collection of data

My main source of reference for the Turkish translations of Sartre's works, along with translated and indigenous texts on Sartre and existentialism, is the bibliography prepared by Asım Bezirci. (2002 : 113-127) I collected additional data from idéefixe.com and kitapnet.com on the Internet. I also inspected all the published issues of several prominent Turkish periodicals on literature, translation, and philosophy: *Birikim* (1975-1980), *Cep Dergisi* (1966-1969), *Hisar* (1964-1980), *May* (1967-1970), *Metis Çeviri* (1987-1992), *Felsefe Dergisi* (1977-1988), *Felsefe Yazıları* (1981-1983), *Papirüs* (1966-1971), *Tercüme* (1940-1966), *Türk Dili* (1951-2004), *Varlık* (from 1946 to 2004), *Yapraklar* (1964-1965), *Yazko Edebiyat* (1980-1985), *Yazko Çeviri* (1981-1984), *Yeditepe* (from 1960 to 1970), *Yelken* (1957-1980), *Yeni Dergi* (1964-1975), *Yeni Ufuklar* (1953-1976). *Varlık*, one of the groundbreaking journals of the Turkish literary scene, has been inspected from 1946 (when translations and indigenous pieces on existentialism began to appear) to the present date; and *Yeditepe* from 1960 to 1970 when the popularity of existentialism was on the rise in Turkey.



# **CHAPTER I**

## **EXISTENTIALISM**

### **AND**

## **THE MAJOR EXISTENTIALIST PHILOSOPHERS**

The philosopher Ted Honderich has described existentialism as “a loose term for the reaction, led by Kierkegaard, against the abstract rationalism of Hegel’s philosophy.” (1995 : 257) This philosophical doctrine was later pursued by two German philosophers, Karl Jaspers (1883-1969) and Martin Heidegger (1889-1977). It was subsequently taken up from a different perspective by Jean-Paul Sartre in France.

Walter Kaufmann considers existentialism not a philosophy, but “a label for several widely different revolts against traditional philosophy.” (1956 : 11) Rather than a school of thought, he sees existentialism as “the refusal to belong to any school of thought.” (12) Existentialism may also be defined as “any type of philosophy that centers its analysis on the factor of individual human existence — the fact of the individual’s own existence in a concrete and often hostile world.” (Mihalich 1962 : 127) According to Mary Warnock, it is the interest in human freedom that unites existentialist philosophers. (1970 : 1) This problem of freedom is a practical one because “the readers of existentialist philosophy are being

asked, not merely to consider the nature of human freedom, but to experience freedom and practice it.” (2) A second concern characteristic of existentialists is “to get their readers to accept that up to now they have been deluded” with the sense of freedom they have. (2)

Since World War II existentialism as a philosophical movement has been extremely popular in France, Germany, and Latin America; more recently it has become influential in the English-speaking world as well. (Popkin & Stroll 1993 : 302) Existentialism continued to develop in different forms after World War II. Sartre has argued that it is possible to speak of two kinds of existentialism. (2002 : 27) These are the atheist existentialism that Martin Heidegger and Jean-Paul Sartre himself propounded, and the Christian existentialism to which Søren Kierkegaard, Karl Jaspers and Gabriel Marcel adhered. What the two hold in common is the belief that existence precedes essence, i.e. that subjectivity must be the starting point. (27) Yet Jaspers, Heidegger and Sartre, the three writers who invariably appear on every list of existentialists, are not in agreement on essentials. Because existentialist philosophers Kierkegaard, Jaspers, and Heidegger were all influential in the development of Sartrean existentialism — as Sartre himself stated (Akarsu 1987 : 225), let us first review certain aspects predominant in the works these philosophers.

## 1.1 Sören Kierkegaard

Although it has been claimed that existential philosophy has its origins in Pascal and Saint-Augustine, perhaps dating as far back as Socrates, the Danish philosopher and theologian Sören Kierkegaard (1813-1855) was the first philosopher to employ the term “existence” (*Existenz* in both Danish and German) in its modern sense, in opposition to Hegel’s concept of absolute consciousness. (Akarsu : 193) Kierkegaard, who argues that the subjective, or personal, dimension of human life cannot be disregarded, rejects the objective understanding of the universe, giving precedence to subjectivity and trying “to introduce the individual into our thinking as a category.” (Kaufmann 1956 : 16) In looking back at his own life, Kierkegaard distinguishes three stages through which he passed; these represent, according to him, the general stages in the development of man, who may exist in any one of these stages throughout all of life or may move from one to the other. (Warnock 1970 : 6-7) Indeed, each of these three stages represents a philosophy of life. The first stage is the aesthetic stage with a focal point of pleasure resulting in perdition. The second stage is the ethical stage, focusing on action that results in victory. The third and the last stage is the religious stage, the focal point of which is suffering. (Gallagher 1962 : 78)

Kierkegaard rebels against the eternal verities and traditional conceptions of Christianity (Kaufmann 1956 : 17) that he does not find of

paramount importance for the individual, claiming that it is our individual choices and commitments — in other words our decisions — that give our lives an ethical structure. To him, the soul or the self (intangible, as opposed to the body) is subject to possibilities and decisions that lead the human being to the experience of *Angst* — variously translated as “dread” or “anxiety.” He claims that this experience motivates man to commit himself to “an ethico-religious life which offers a salvation” dependent upon a relationship with God. (Honderich 1995 : 259) His literary works depict human life as anguished and absurd. In his philosophical writings he develops a complete skepticism and ascribes human beings into a state of total ignorance; in his opinion it is impossible for man to know anything about the world that might be deemed true or necessary. Trapped in a state of absurdity with no real knowledge, man’s only solution is to believe in a God who can enlighten us — even though we will never be sure that this is the right decision to make. As Kierkegaard did not want his theory violated, nor to find himself in a position to claim that he could reveal the truth, he insisted that the most he could do was raise certain questions but leave the answers to his readers, as truth exists only in the subjective. (Popkin and Stroll 1993 : 308)

## **1.2 Karl Jaspers**

The German philosopher Karl Jaspers (1883-1969) is one of the founders of existentialism; Walter Kaufmann states that “it is in the work of Jaspers that the seeds sown by Kierkegaard and Nietzsche first grew into existentialism.” (1956 : 22) Jaspers states that the great philosophical systems have collapsed, insisting that no one can philosophize without taking Kierkegaard and Nietzsche into account because it was they who paved the way to a new intellectual attitude by accepting human finitude. (Gallagher 1962 : 113) Jaspers reminds his readers of Kant’s four basic questions: 1. What can I know? 2. What shall I do? 3. What may I hope? and 4. What is man? (117) Taking Kant’s philosophy as a premise for his thought system, he argues that there are only three ways of philosophizing that remain open to us: exploring the limits of science (world-orientation), exploring the self, and exploring what transcends the world and the self. World, Soul and God are three Encompassers; although invisible themselves, they make their presence known and from them we learn everything we know. (Honderich 1995 : 428)

The notion of encompassing is very important in the philosophy of Jaspers, since “the truth for which science and communication reach and toward which they point has its source in encompassing.” (Gallagher 1962 : 119) It is science that shows Jaspers where philosophy must start, because to him the truth of science is relative, not absolute. Science

manipulates measurable objects, but because it cannot touch the inwardness of man it will never succeed in filling the gaps between the four spheres of reality: matter, life, soul, and spirit. (Honderich 1995 : 428) “Encompassing of the empirical existence of man is the whole of man,” but because “science studies only the separate aspects of his being,” the scientist should not claim to know man. (Gallagher 1962 : 119-120) The self is *Existenz*, which has neither a fixed nature nor an objective definition. The first and most important way to lead man to *Existenz* is communication with other existences. Such communication, however is different from that of everyday life; its fundamental condition is “a freedom amounting to the choice of itself.” (Honderich 1995 : 428) Man can also reach *Existenz* through love or “limit-situations, such as death, suffering, conflict, and guilt, requiring decisions,” for man is face to face with the inescapability of his situation (428); Jaspers calls this second mode of man’s encompassing “consciousness;” it is limited to one’s own experience. (Gallagher 1962 : 120) “Man’s third mode of encompassing is Spirit,” which points to the transcendent and represents “the concrete totality of his consciousness.” (120) As Spirit “is actualized by itself and by what it encounters in the world,” man consciously relates himself to everything in the world and comes to know himself and his world as one. (120) Jaspers claims that “transcendence has its roots in religion as well as in philosophy.” (121)

### 1.3 Martin Heidegger

The German philosopher Martin Heidegger (1889-1976) is also “usually seen as a founder of existentialism.” (Honderich : 345) Mary Warnock considers Heidegger “the first true Existentialist,” (1970 : 46) although he refused to call his own philosophy existentialism “on the grounds that he was interested in Being in general.” (93) Honderich explains that “he follows Kierkegaard in using the term *Existenz* to describe the mode of being that is distinctive of human life (or *Dasein*, as Heidegger would put it).” (259) To him, the key aspect of being is *Dasein*, signifying “the entity which each of us himself is” and “the being of man.” (176) This mode of being is different from that of the objects categorized by us in terms of their use, since man is the only creature in the world that can question his being. (176) Human existence is limited to the world and is inseparable from the everyday world. *Dasein* in German means “being there;” Heidegger expands his concept of *Dasein* as “being-in-the-world.” The human being is conceived of as being-in-the-world; the world does not stand opposite him, but is inseparable from him. (Moenkemeyer 1962 : 101) He lives in a world that is already structured: We do not create our world; our emotions arise “from involvements of everyday life which we find ourselves in.” (Honderich : 260) The self of everyday *Dasein* is the they-self, which is distinct from the authentic self. If the human being turns away from the distractions of everyday life, it is possible for him to

experience authentic existence. What motivates him to become authentic is the experience of *Angst*, an awareness of the precariousness of a life whose goals and values are not structured in line with his own existence. (Moenkemeyer : 105-106) Heidegger connects this experience of *Angst* with one's attitude towards his own death. To realize that we live a life leading to death reveals the structure of our own existence, makes us aware of our finitude, our responsibility, our freedom and our authenticity. (Honderich : 260)

#### **1.4 Jean-Paul Sartre and his oeuvre**

It is, however, as Kaufmann states, “mainly through the work of Jean-Paul Sartre that existentialism has come to the attention of a wide international audience.” (40) Sartre's oeuvre is unique in that it represents the only major philosopher well known as a playwright, novelist, political theorist, and literary critic at the same time. Sartre is a philosopher in the French tradition, standing at the borderline of philosophy and literature. (41)

Sartre (1905-1980) studied philosophy at the École Normale in Paris, and in 1931 became a teacher of philosophy in Le Havre. From 1933 to 1934 he was at the Institut Français in Berlin, where he had contact with German philosophers such as Husserl and Heidegger. In 1937 he moved to Paris. When the war broke out in 1939, he was mobilized and took active part in the French Resistance. He was taken

prisoner in Lorraine in 1940, but by 1941 was able to return to an occupied Paris and resume his post as an instructor of philosophy. After the liberation, he refused all academic positions in order to devote himself entirely to literature and philosophy. He started to publish some of his philosophical works, including *L'imagination* (1936), *Esquisse d'une théorie des émotions* (1939), *L'imaginaire* (1940), *L'être et le néant* (1943).

Jean-Paul Sartre is, however, best known for his novels and plays. His first novel, *La nausée*, was published in 1938. One year later a collection of his short stories entitled *Le mur* came out. Between 1945 and 1949, then, Sartre published his first three volumes of *Les chemins de la liberté*: *L'âge de raison* (1945), *Le sursis* (1945), and *La mort dans l'âme* (1949).

His treatise *L'être et le néant* as well as his novels served to introduce Sartre's own version of existentialism. Sartre's plays also served as a medium to disseminate his philosophical reflections. With those written during the Nazi occupation, he created a new version of engaged literature. *Les mouches* (1943), for example, focuses on the problem of responsibility. *Huis-clos* (1944) is generally considered his best play. His less often acclaimed dramatic works include *La putain respectueuse* (1946), *Morts sans sépulture* (1946), *Les mains sales*

(1948), *Le diable et le bon Dieu* (1951), *Nekrassov* (1955), and *Les séquestrés d'Altona* (1959).

Over the three decades following the war, Sartre played an active role in European politics, advocating leftwing and humanitarian causes. He was considered as the greatest ideologue of anti-colonialism in post-war Europe and an archetype of socially active intellectualism.

*Situations* is a ten-volume collection of articles originally published between 1947 and 1976 in *Les temps modernes*, the monthly review that Sartre and Simone de Beauvoir founded and edited. In his collection of essays *Questions de méthode* (1957) he expounded the existentialist Marxism further developed in his philosophical treatise *Critique de la raison dialectique* (1960). Biographical studies include *Baudelaire* (1947), an important book questioning the literary career of Charles Baudelaire; *Qu'est-ce que la littérature?* (1947), in which he delineates the theme of engagement; *Saint Genet, comédien et martyr* (1952), a study on Jean Genet; and *L'idiot de la famille* (1971-72), a voluminous study on Gustave Flaubert. In 1964 Sartre refused to accept the Nobel Prize for Literature awarded him.

Sartrean philosophy is strongly influenced by Hegel, Husserl, Heidegger and Marx. Sartre's early philosophical writings (from the 1930s) are rather academic and concerned with emotion; they are exercises in which Sartre was attempting to develop Husserl's

phenomenology and apply it to the imagination. (Kaufmann 1956 : 40)

Sartre treated the imagination as an act, arguing that imagination, like perception, was a mode of intentional consciousness. His basic premise here is the difference between human existence and that of other objects. To avoid becoming locked in phenomenology, Sartre wished to apply this doctrine to everyday life. Thus there is arguably a stage in Sartre's philosophy where his existential doctrine is related to experience. Sartrean existentialism is interested in concrete situations in one's everyday life as well as in stronger emotional experiences such as solitude, despair, anguish and nausea. (Mihalich 1962 : 137) Joseph Mihalich argues that it is possible to sum up Sartrean philosophy in one sentence with a statement from the novel *La nausée*: "Every existing thing is born without reason, prolongs itself out of weakness and dies by chance." (1962 : 127)

The key term in the philosophy of Sartre is existence, as it is in that of Kierkegaard. Sartre, however, is — like Heidegger — an atheist philosopher, openly asserting his atheism. (Timuçin 2001: 406) Existence does not only mean "being," since plants and animals are also beings albeit unable to question their existence. As the human being is the only creature who is aware of his existence, Sartre examines "the notion of Being (...) from a purely human position." (Warnock 1970 : 93) According to Warnock, "it is impossible for Sartre to account for the relation between

man and the world without employing the concept of nothingness,” (93) man will always think of himself as separate from other beings, the only creature aware of his existence. “Man, a conscious being, is distinguished from unconscious objects, which are ‘Beings-in-themselves,’ as a ‘Being-for-itself’.” (93) Man is trapped in his existence, living in the meaningless world in which he finds himself, but nevertheless doomed to search for some sense in it. As man’s need to find some principle of order or intelligibility in this world cannot be met because of the arbitrariness of the world, he feels the nausea of existence. (Timuçin 2001 : 406) As Sartre sees it, man’s situation in the world is absurd and tragic. (Kaufmann 1956 : 47) On the one hand, there are physical objects, each an “in-itself” (*en-soi*) without any relation to the exterior, locked in their contingency without consciousness; on the other hand, there is the human being with a consciousness of total freedom, the “for-itself” (*pour-soi*). Sartre’s *en-soi* is the self-contained existence of a thing: it is what it is; a stone is a stone, for example (its being coincides with itself). However, that which exists *pour-soi* has access to a realm of consciousness that allows it to go beyond itself if it chooses to; a human being is free to choose an existence “in-itself” or “for-itself.” Thus we should be free to choose the way we perceive the world; although supplied with no guidelines for our choices, neither can we avoid making choices nor escape their consequences. (Akarsu 1987: 228) Everything thus depends upon

mankind; we are condemned to be free and yet burdened by all the consequences of the decisions for which we alone are responsible.

“Existence precedes essence” is the basic hypothesis in Sartre’s thinking, meaning that we are — or exist — before we take on any specific nature, or essence. It is we human beings who must — through our actions — construct our way of existence (Mihalich 1962 : 128-129); we are what we make of ourselves. We are the product of our freedom, of our actions in total freedom. However, we are not free to do anything we want without considering the consequences. “On the contrary, such drastic freedom brings with it immense responsibility.” (129) Furthermore, man is responsible not only for his own existence, but also for that of others, since by his own choices he does not choose only for himself but for all of humanity. (Warnock 1970 : 124) Man cannot be isolated from any “concrete situation in which he finds himself involved or engaged.” (Mihalich 1962 : 129) He invents his actions in accordance with the demands of the situations as he perceives them, and he creates himself through these various situations. “The fundamental difficulty in all this is the fact that God does not exist,” (129) and thus we are deprived of an ultimate criterion against which we might evaluate our actions and our conduct. As mankind, we exist, “having been thrown into the world like a derelict, unwatched over by any divine solicitude.” (Peyre 1968 : 17)

Sartre's existentialism, negating any notion of destiny, is clearly an atheist existentialism.

Although man is free in his choices and free to create his own existence, such freedom brings along a feeling of solitude and a lack of communication with others. For Sartre, "every being is alone — tragically alone — with no excuse behind him or justification before him." (Mihalich 1962 : 130) This causes an anguish of nothingness in us; we become alienated from others. Sartre argues that "human beings always confront each other as potential competitors." (Honderich 1995 : 793)

"Hell is the others," says one of the characters in the play *Huis-clos*. (Timuçin 2001: 408) Our freedom depends upon others because it is they who tend to convert us into objects and consider us as "in-itselfes." Sartre argues that other people, by their very existence, are a danger for the individual because they observe each of us and try to make us into an object "for itself" by describing us. (Warnock 1970 : 116-117) This causes a lasting lack of communication among human beings because each of us is alienated by the glance of the other. Some people "may choose to live in Bad Faith" (115) and play a social role, transforming themselves into an object for others. Others tend to reduce "the other" to the level of an object by limiting his freedom. (117-118) But how ought we to live? Sartre sees a possibility in Marxism, "by ceasing to consider people one by one, as individuals, and beginning to consider them as members of a

class of people with an identical approach to the world.” (130) Thus everyone would be dependent upon everyone else in the group. “It is therefore possible to treat all men as my brothers, and to identify my lot with theirs.” (130)

After 1945 existentialism became very popular. Numerous articles on this philosophy appeared in the journals; it was discussed in the cafés of Paris as well as outside France. There is a general consensus that existentialism became a shout of despair following World War II, at a time of frustration when all conventional values had been turned upside down. This philosophy was a way through which those who had fought against the Nazis could develop a new system of values and a new humanism inspiring hope. This wide popularity of existentialism, especially in France, was largely due to the personality of Sartre, who took philosophy from textbooks and placed it vibrantly in the heart of everyday life. (Aksoy 1981 : 316 and 320) The popularity of Sartre’s existentialism lies also in its concern for the individual, the human existence, and in its consideration of responsibility, engagement and action. This was practically denied as a philosophical issue in revolutionary thinking, especially in Marxism. (Hilân 1995 : 201-202)

## **1.5 Summary and conclusion**

Since existentialism is a very diverse and varied philosophy, it is difficult to formulate a precise definition for it. Nevertheless, certain themes such as individual existence, freedom and free choice are common to almost all existentialist writing. There are about ten major thinkers who are characterized as existentialists. (Sartre 2002 : 12) However, Kierkegaard, Jaspers, Heidegger and Sartre, whose names appear in almost every text on existentialism, are among the foremost representatives of this philosophy. (Akarsu 1987 : 182) In the modern sense of the term, existentialism has its beginnings in the work of the nineteenth-century Danish theologian Søren Kierkegaard. Karl Jaspers contributed to it with his deep concern for the human condition. The German philosopher Martin Heidegger was then important in its formulation, and Jean-Paul Sartre has given it its present form and popularity. Thus we can say that the ideas and works of the above philosophers constitute the core of existentialist philosophy.

## CHAPTER II

### HISTORICAL OVERVIEW OF SARTRE'S OEUVRE IN TURKISH

Texts relating to theories and intellectual movements move across language boundaries through translation. However, the crucial role played by translation in the migration of theories and intellectual movements has been greatly neglected. Edward Said does not even provide room for the word “translation” in the following passage on traveling theories. (Susam-Sarajeva 2002 : 17)

Like people and schools of criticism, ideas and theories travel — from person to person, from situation to situation, from one period to another. Cultural and intellectual life are usually nourished and often sustained by this circulation of ideas, and whether it takes the form of acknowledged or unconscious influence, creative borrowing, or wholesale appropriation, the movement of ideas and theories from one place to another is both a fact of life and a usefully enabling condition of intellectual activity. (...) Hence the specific problem of what happens to a theory when it moves from one place to another proposes itself as an interesting topic of investigation. (Said 1991 : 226-230)

This tendency to overlook the relationship between theory and language is also underlined by Lawrence Venuti, who states that “in philosophical research widespread dependence on translated texts coincides with the neglect of their translated status, a general failure to take into account the differences introduced by the fact of translation.” (Venuti 1998 : 106) Although “philosophy has long engaged in the creation of concepts by interpreting domestic version of foreign texts,” (106) these concepts have

been treated outside the context of domestic language and culture. (106) Nevertheless, when a theoretical text is translated, when it crosses borders, it makes a new place for itself in a new territory and language. In this new environment, the theory may serve other purposes it originally never intended, at the same time transforming the culture it enters. (Miller 1996 : 219) According to J. Hillis Miller, “to translate theory is to traduce it, to betray it,” for theory is the result of “one particular place, time, culture, and language.” (209-210)

Although the travels and migration of theory offer an attractive topic for translation scholars, “remarkably little work appears to have been done within translation studies on the vast field of translating conceptually dense texts, such as philosophical or theoretical writings.” (Susam-Sarajeva 2002 : 18) Like Susam-Sarajeva, I thus contend that more research on translation’s role in the migration of theories should be carried out to increase our awareness of this concern, by granting translation its due share in cultural transfer. (20)

This chapter describes the emigration of existentialist philosophy to Turkey by means of “the vehicle of translation,” (Liu cited in Susam-Sarajeva 2002 : 17) here focused mainly on Sartrean existentialism. The reception of Sartrean existentialism in Turkey is based largely on translation; fifty-four translations and retranslations of Sartre’s works have been published in book form in Turkish since 1950. The number of

indigenous works in book form on existentialism is only five — three of which appeared in the 1980s, and the two others in the 2000s. In exploring the role of translation in this migration, the translation of both Sartre's fictional and nonfictional works is taken into account, for certainly Sartre used his novels and plays as a medium to communicate his philosophical themes. The indigenous critical pieces on existentialism and Sartre will also be granted space, since "research on translations yields more fruitful results when it is carried out in conjunction with research on other forms of 'rewriting.'" (Susam-Sarajeva 2002 : 34)

## **2.1 Existentialism in Turkey**

### **2.1.1 1946-1959**

As in the rest of the world, existentialism was primarily influential in Turkey from the 1950s to the 1980s. (Direk 2002 : 441) Following World War II the echoes of existentialism also resounded in Turkey, bringing about translations and introductory articles on the subject in Turkish periodicals. (Bezirci 2002 : 16) The Turkish reader's interest in existentialism can be traced back to the second half of the 1940s, when translated and indigenous pieces on this philosophy began to appear in various periodicals with an aim of introducing it.

Early translations (and retranslations) (1946-1959) comprised eleven pieces by Jean-Paul Sartre, two by Merleau-Ponty, two by Simone

de Beauvoir, one by Martin Heidegger, one by Sören Kierkegaard, one by Karl Jaspers, one by Gabriel Marcel, and one by Nicolas Berdiaeff — nearly all abridged translations. Most of these appeared in the 19 May 1946 special issue of *Tercüme*, the journal of the Translation Office (*Tercüme Bürosu*), a state institution established to promote translation. The aim of this issue, as explained in the preface, was to introduce to the Turkish readership a contemporary intellectual movement by presenting texts of its followers. (30)

As for the first indigenous publication on existentialism of note, it was a series of articles written by Hilmi Ziya Ülken published in 1946 in three subsequent issues of the literary magazine *İstanbul*. (Direk 2002 : 441) In the first part of his article entitled “Existentialisme’in Kökleri,” Ülken refers to Kierkegaard, Heidegger and Jaspers, heralding Sartre as the principal representative of the movement. (1946 : 2) In the second part entitled “Sartre ve Existentializme,” he summarizes Sartre’s philosophy on the basis of *L’être et le néant*.

Another endeavor aiming to introduce existentialism to the Turkish readership was undertaken in 1950 by the German scholar Professor Joachim Ritter, who had emigrated to escape the escalating fascism in Germany before the outbreak of World War II and had taught in the Philosophy Department at İstanbul University. This was a series of conferences entitled “Zum Problem der Existenzphilosophie.” (Direk 2002

: 441) The proceedings of the conference was later translated into Turkish by Hüseyin Batuhan and published in 1954 by the İstanbul University Press under the title *Varoluş Felsefesi Üzerine*.

According to Zeynep Direk, the year 1956 is crucial to the reception of existentialism in Turkey. In the literary magazine *Yücel* Nusret Hızır published a series of articles on existentialism that initiated both conflict and consensus on existentialism in leftist and rightist circles. (Direk 2002 : 442) The first two installments are introductory articles on the philosophies of Kierkegaard and Heidegger respectively. In the following three articles Hızır discussed Sartre's existentialism, and in the last, Sartre's literary career. Another critical article which appeared in that same year was penned by Peyami Safa and published in the literary magazine *Türk Düşüncesi* under the title "Egzistansiyalizm." In this article summarizing the basic themes of existentialist philosophy, Safa shows a clear prejudice against the atheist aspect of existentialism and Sartre's understanding of freedom. (444) In Direk's opinion, Safa's harsh criticism of atheist existentialism reflects the general attitude of conservative rightist intellectuals caught up in nostalgia for the Ottoman past. (445-446) A piece of critical writing by the leftist Şerif Hulusi appeared in 1956 in the literary magazine *Yeditepe*. In this article entitled "Veba ve Eksistansiyalizma," Hulusi associates Albert Camus' views with existentialism — a relationship Camus staunchly rejected — claiming that

existentialism aimed at undermining science. Hulusi argues that what Turkish revolutionists need is an optimistic outlook on life rather than a “literature of despair” (*bunalım edebiyatı*). (3 and 7) As far as Direk is concerned, nearly all these early criticisms reduce existentialism to a mere individualism and pessimism; “what was discussed at that time was not the existentialist philosophy itself, but rather its popular image.” (Direk 2002 : 448)

In 1959 the literary magazine *A Dergisi*, launched by a group of intellectuals (Günyol 1986 : 62), devoted a special issue to existentialist philosophers and existentialism.

### **2.1.2 1960-1970**

Although both translated and indigenous pieces on Sartre and on existentialism had continued to appear, it was not until the 1960s that the works of Sartre himself became popular and influential in Turkey.

Selâhattin Hilâv argues that a parallelism exists between the popularity of Sartrean philosophy in France after the devastation and frustration of the Second World War and its popularity in Turkey in the 1960s among Turkish writers who had suffered under the dismal political regime during the 1950s. (Hilâv 1995 : 203) In the preface to *Çağımızın Gerçekleri* (1961), a collection of essays by Sartre, the editor notes that the aim of the translation is to initiate discourse on Sartrean thought in a

country long starved for freedom. (7) The Turkish writers and intellectuals of the 1960s were drawn to the main concepts of Sartre's philosophy — the meaninglessness of life, responsibility, freedom, and political commitment — by their tendency to revolt against something not clearly defined. According to Hilâv, however, much of Sartre's thinking was lost on them because they had not been brought up in the tradition of Western thought. (1995 : 203)

Let us look more closely at the socio-political background of Turkey in the 1960s. The new world order introduced after World War II necessitated a change of regime in Turkey, and indeed the process for the change from a single-party to a multiparty system began as early as 1945. In 1950 the Democrat Party (rightwing and conservative) won the elections and ended the long single-party regime of the Republican People's Party (CHP). During the subsequent ten-year rule of the Democrat Party (1950-1960), Turkey became increasingly aligned with the non-communist Western world. This did not entail, however, any further integration of contemporary Western philosophy and culture into the intellectual climate of Turkey; the cultural policies of the Democrat Party "were more geared towards reviving the religious sentiment in the country." (Tahir-Gürçağlar : 2002: 255) In fact, from the 1950 program of the Democrat Party, one sees that the freedom of thought was scarcely tolerated at all. (Kaplan 1999 : 217)

The extension of this religious fanaticism was quite apparent in domestic policy, supposedly intended to thwart both “extreme rightist and leftist trends.” (Yücel 2002 : 30) Especially in the final years of the Democrat Party’s hegemony, such factors created an environment in which the intelligentsia, the youth and those officials in favor of “social reform and modernization (...) sought refuge in political radicalism.” (Landau 1974 : 5) Following so much unrest, a military coup d’état took place on 27 May 1960. Even more than the weakness of the economy in the early 1960s, it was the repressive measures of the existing government that prompted this military takeover (Turan 2002 : 14), a step that was generally well-received throughout the country. (17) After only one year, a new constitution was in force. This new constitution of 1961 respected nearly all the freedoms guaranteed by contemporary counterparts, aiming to reconcile the rights and freedoms of both individuals and society as a whole. (Tanör cited in Turan : 61) It was therefore not surprising that “the 1960s saw a lively intellectual debate about all kinds of political and social issues.” (Zürcher 1993 : 267) Jacob M. Landau emphasizes that the 1960s showed a steady increase in the publication of books on the social sciences, a trend that gained momentum in 1962 and 1963 with liberalization in government censorship. (1974 : 21)

Under the above-mentioned socio-political conditions, the translation into Turkish of the nonfiction works of Sartre clearly demonstrates “an innovatory role” within the target literature, and moreover — within a period replete with the “turning points” and “crises” expostulated by Even-Zohar (1990 : 47) — represents a phenomenally strong emphasis on Western intellectual trends in the Turkish cultural system in the said period.

The 1960s saw the translation of a number of works on existentialism and of the majority of works by Sartre. Among the works on existentialism translated into Turkish in the 1960s are Roger Garaudy’s *Marxisme et Existentialisme* (1960) / *Jean-Paul Sartre ve Marxisme* (1962); Roger L. Shinn’s *The Existentialist Posture* (1959) / *Egzistansiyalizmin Durumu* (1963), this last discussing the meaning, impact, values, and dangers of existentialism from a Christian point of view; Jean Wahl’s *A Short History of Existentialism* (1949) / *Existentialisme’in Tarihi* (1964); Walter Kaufmann’s *Existentialism from Dostoevsky to Sartre* (1956) / *Dostoyevski’den Sartre’a Varoluşçuluk* (1964), which provides a broad historical overview of existentialists such as Dostoesvky, Nietzsche, Jaspers, Heidegger, Pascal, Kierkegaard and Sartre; and a collection of essays on Marxism, existentialism and the individual by the Polish philosopher Adam Schaff and the Russian

historian of philosophy Piama P. Gaidenko under the title *Marxism, Varoluşçuluk ve Birey* (1966).

The introduction of existentialism into the Turkish system in the 1960s generated debates and initiated new discourse. Meanwhile, several Turkish novelists attempted to write works under the impact of this philosophy. (Timuçin 1985 : 89) This literary tradition was popularly called *bunalım edebiyatı* (literature of despair); it incited much criticism for provoking despair among the youth of the time. According to Afşar Timuçin, these works have remained ineffectual because their authors did not understand what existentialism really was. Timuçin also suggests that the original conditions under which existentialism had been introduced in France were nonexistent in Turkey at the time. (89-90) Sartrean existentialism received its due attention in France after World War II because of the frustration ensuing the two world wars and the European's consequent pessimistic outlook on life. In Sartrean thought, individualism — a philosophical problem disregarded in Marxist theory — was foregrounded along with an emphasis on social reality. (Hilâv 1995 : 201-202)

Timuçin argues that, in spite of its popularity, existentialist philosophy is not properly understood in Turkey because no holistic study on this subject has ever been undertaken by Turkish scholars. (1985 : 5) Another reason for this rather superficial knowledge stems from the

characteristics inherent in existentialism itself, which embrace numerous contradictions on essential matters, making the philosophy difficult to conceptualize. (5-6) Particularly “fashionable” in the metropolis according to Timuçin, existentialism was an intriguing topic for Turkish intellectuals, generally much closer to romantic and mystic schools of thought rather than to rationalistic ones. (86) Like Timuçin, Hilâv also argues that Sartrean philosophy was not properly digested by the Turkish intellectual circles of the 1960s. (Hilâv 1995 : 203) Similarly, Ferit Edgü, a Turkish author who wrote under the impact of existentialism in the 1960s, has suggested in an article that his contemporaries had not grasped the real meaning behind mottos such as “human beings are free,” “freedom is anguish,” “existence precedes essence,” and “you must make your own sense out of the world.” (Edgü 1976 : 10)

### **2.1.3 1970 to the present**

In the 1970s, the popularity of existentialism began to dwindle in the intellectual circles of Turkey due to an increasing interest in Marxism and structuralism. (Hilâv 1995 : 203; Susam-Sarajeva 2002 : 34) That there was only one translation published in the 1970s on existentialism — Paul Foulquié’s *L’existentialisme* (1946) / *Varoluşçu Felsefe* (1976) — illustrates this waning interest. Another publication related to

existentialism, however, was a special issue of the literary magazine *Milliyet Sanat* devoted to existentialism in 1976. Three indigenous articles on existentialism appeared in this issue published “to introduce to the readership the different aspects of existentialism that have become a source of debate.” (3)

However, after 1980 — the year the military coup d’état imposed a temporary silence on Marxist and socialist thinkers and activists — a relative increase can be observed in the number of new translations and indigenous studies on existentialism and Sartre as well as republications of earlier translations. As Şebnem Susam-Sarajeva notes, after 1980, Turkish intellectuals who had been working mainly within the socialist and Marxist paradigm began to search for alternatives (2002 : 223), and existentialism was one of the alternatives.

Arguably, the recent interest in existentialism does not stem from an attempt to keep abreast of “fashionable” movements, but from an endeavor to understand this philosophy properly. In an article published in 1981 in a special issue of the journal *Türk Dili* on literary movements, Ekrem Aksoy outlines existentialism once again, referring particularly to Sartre, Albert Camus and Simone de Beauvoir. *Niçin Varoluşçuluk Değil* (1985), then, a slim volume on existentialism by Afşar Timuçin aims to contextualize this philosophy within other schools of thought and explain it from a critical point of view. The late 1990s and the 2000s saw the

translation of a number of philosophical studies on existentialism and Sartre, such as Paul Strathern's *90 Dakikada Sartre* (1998) and *90 Dakikada Kierkegaard* (1999); Frederick Copleston's *Sartre: Çağdaş Felsefe (Cilt 9 Bölüm 2b)* (2000); Alasdair MacIntyre's *Varoluşçuluk* (2001); and Bernard-Henri Levy's *Sartre Yüzyılı: Felsefi Bir Soruşturma* (2004) as well as two seminal philosophical works by Sartre himself, *Questions de méthode* (1957) / *Yöntem Araştırmaları* (1981) and *La transcendance de l'égo* (1936) / *Ego'nun Aşkınlığı* (2003). The latest indigenous works related to existentialism are *Varoluşçuluk ve Eğitim* (2001) written by Sabri Büyükdüvenci and *Sinema ve Varoluşçuluk* (2003) by Hakan Savaş. All these publications are indicative of a new concern with existentialism that differs significantly from that of the 1960s, when works related to existentialism were hastily read, almost "consumed," with little serious critical evaluation.

## **2.2 Sartre in Turkey**

The import of existentialism into the Turkish intellectual system in the 1960s was part of a translation effort to expose the Turkish intellectual world to the West. As the Turkish historian Zafer Toprak states, "in the 1950s, Turkey tried to get to know herself, whereas in the 1960s she was mainly interested in getting to know the world." (cited in Tahir-Gürçağlar 2002 : 260) The liberal period initiated by the new constitution of 1961

witnessed “a flourishing of leftist thought in Turkey,” partly nourished by “the translation of political and especially left-wing writings and their publication in cheap editions.” (260) Such translational activity to shape the intellectual climate in Turkey has its roots in two eras most significant in the history of Turkish translation: the *Tanzimat* period (between 1830 and the 1850s) and the early Republican era beginning with the Declaration of Independence in 1923. (Kuran-Burçoğlu 2000 : 146) During these two eras, “‘Western culture’ was associated with (...) developments in technology, rationalism, positivism, secularism, and modernism by the Turkish elite (...) who naturally linked them to the Enlightenment.” (146) Later, especially in the 1960s, translation was resorted to “as a major way of filling the gaps,” in Gideon Toury’s words (Toury 1995 : 27); many prominent Turkish writers and intellectuals opened publishing houses to provide translations of philosophical and critical works still nonexistent in the Turkish intellectual milieu of the time. (Doğan 1997 : 63) Sartre was one of the favorite philosophers. As mentioned on the back covers and in the prefaces of these translations, “he is the most famous intellectual and activist of his time;” “the best-known Western intellectual in Turkey;” “an idol for the Turkish intelligentsia of the 1960s;” and “to understand Jean-Paul Sartre means to understand a very important aspect of the contemporary world.” Beginning in the 1950s, nearly all the texts written in Turkish on

existentialism regarded Sartre as the principal representative of existentialism. His name appeared in almost all texts on the subject written in Turkish. We can therefore say that the reception of his work is closely linked to the introduction of existentialism in Turkey; Roger Garaudy's book *Marxisme et Existentialisme*, translated as *Jean-Paul Sartre ve Marxisme*, would be an apt example for this association.

In Timuçin's opinion *Varoluşçuluk* (1960), the Turkish translation of Sartre's lecture *L'existentialisme est un humanisme* that enjoyed a large number of editions is concrete evidence of the wide interest in existentialism in Turkey. (1985 : 88) This interest is later reflected in the number of translations of Sartre's works into Turkish, most especially after 1960. In spite of the delay in translating of Sartre's own works into Turkish, Sartre became widely read. In the 1960s he was a must-read for Turkish intellectuals; his works were printed over and over again. (Kakinç 1983 : 34)

### **2.2.1 Fiction**

Nearly all the earlier translations of Sartre's works were fiction, which can be studied under three subtitles: drama, novels and short stories, and filmscripts. What is common to all of them is that they were all translated into Turkish more than once, and mainly in the 1960s. Furthermore,

almost all of these translations (and retranslations) were republished in the 1990s.

#### **2.2.1.1 Drama**

Of the nine plays written by Sartre, seven were translated into Turkish in the 1960s; still untranslated are *Adaptation de Kean d'Alexandre Dumas* (1954), Sartre's adaptation of Dumas' drama written in 1836, and *Nekrassov* (1955), an attack on anticommunism.

Sartre's first play translated into Turkish was *Huis-clos* (1944). The second play in his corpus, it tells the story of a traitor, a lesbian, and a nymphomaniac forced to live together in a small room that turns into a hell. *Huis-clos* was twice translated into Turkish under the same title, *Gizli Oturum*. The first translation, by Oktay Akbal, appeared in 1950, and the second, by Bertan Onaran, in 1965.

*La putain respectueuse* (1946), an attack on American racism, was the second of Sartre's plays in Turkish. First published in 1961 was the translation of Orhan Veli Kanık; the following year it was retranslated by Selâhattin Demirkan.

Likewise, *Les mains sales* (1948) has two Turkish translations, both under the same title, *Kirli Eller*. This play treats the difficulty of political choice, the necessity of political compromise, and the need to prevent

one's freedom from being appropriated by others. It was translated first by Berrin Nadi in 1961, and again by Samih Tiryakioğlu in 1965.

Unlike the above-mentioned plays, *Morts sans sépulture* (1946) was translated only once, by Adalet Ağaoğlu, appearing as *Mezarsız Ölüler* in 1962. It deals with torture during the Occupation, and argues that even under torture and the threat of death, one is free to make choices.

Sartre's first play *Les mouches* (1943) was translated into Turkish only after twenty years. In *Les mouches*, Sartre uses the classic Oresteian myth as a vehicle to examine the existentialist themes of commitment and responsibility. The play was translated as *Sinekler* by Tahsin Saraç in 1963, and retranslated two years later by Selâhattin Hilâv.

In 1964 two more plays by Sartre appeared in translation. *Le diable et le bon Dieu* (1951) / *Şeytan ve Yüce Tanrı* (1964), translated by Eray Canberk, is among Sartre's greatest plays, and his personal favorite; in a historical context (16<sup>th</sup> century Reformation Germany), it explores the interdependency of good and evil. *Les séquestrés d'Altona* (1959) / *Altona Mahpusları* (1964), translated into Turkish by Mahmut S. Kılıççı, concerns a German veteran of World War II who barricaded himself in his room for years.

### 2.2.1.2 Novels and short stories

Sartre's four novels and all his short stories were translated into Turkish generally first in the 1960s, and as is the case with his plays nearly all have been retranslated.

*Le mur* (1939), a collection of five short stories and a novella, was Sartre's third work of fiction translated into Turkish. The original translation by Vedat Üretürk, *Duvar* (1959) was an abridged translation. Eray Canberk then translated it as *Gizlilik* (1967); this was succeeded by the translations of Erdoğan Alkan in 1973 and Nihal Önal in 1974, both entitled *Duvar*.

Similarly, Sartre's first novel, *La nausée* (1938), has multiple Turkish translations, all entitled *Bulantı*. Written in the form of a diary, this novel narrates the protagonist Antoine Roquentin's discovery of the disgusting overabundance of the world around him. In 1961 the first translation, by Selâhattin Hilâv, appeared. A second translation, by Samih Tiryakioğlu, came in 1967, and a third translation, by Erdoğan Alkan, was published in 1973.

Sartre's three novels written between 1945 and 1949, *L'âge de raison*, *Le sursis*, and *La mort dans l'âme*, collectively called *Les chemins de la liberté*, have also been translated into Turkish three times over. These works deal with an ineffectual hero in a morally and politically indifferent France prior to World War II. The first novel of the trilogy was

translated twice within the same year: as *Akıl Çağı* (1964) by Gülseren Devrim and as *Uyanış* (1964) by Necmettin Arıkan and Engin Sunar. The third translation was done by Samih Tiryakioğlu, again under the title *Akıl Çağı* (1968). *Le sursis* was first translated by Hayri Esen as *Bekleme* (1964). There followed a second translation by Gülseren Devrim, *Erteleme: Yaşanmayan Zaman* (1965), and a third by Nazan Dedehayır, *Bekleyiş* (1965). *La mort dans l'âme* was first translated by Hayri Esen as *Ruhun Ölümü* (1964), then by Gülseren Devrim as *Yıkılış* (1965), and finally by Nazan Dedehayır as *Tükeniş* (1965).

#### **2.2.1.3 Filmscripts**

Sartre's two filmscripts were both translated and published in Turkey. *Les jeux sont faits* (1946), the central premise of which questions whether a man or woman has the ability to change things in the world, was the second work of fiction by Sartre translated into Turkish. First translated by Zübeyr Bensan as *İş İşten Geçti* (1955), it was retranslated by Ferdi Merter as *Oyunlar Oynandı* (1968).

The other film script by Sartre, entitled *L'engrenage* (1949) boasts three Turkish translations: *Siyaset Çarkı* (1963) translated by Güzin Sayar; *Çark* (1964), a retranslation of Tahsin Saraç, and the more recent translation *Çark* (1997), by Ela Güntekin.

### 2.2.2 Nonfiction

Prior to 1960, no nonfiction works by Sartre had been published in Turkey in book form, and all but one of the pieces published in periodicals had been either essays on existentialist philosophy of an introductory nature or excerpts from his famous lecture *L'existentialisme est un humanisme*.

The real “boom” in the translation of Sartre’s nonfiction came between 1960 and 1970. Ten books by Sartre were published — in addition to two in which Sartre was included as a co-author — in the 1960s.

After the 1970s — years rather stagnant in terms of the translation of Sartre’s nonfiction — a relative increase can be observed in the number of republications and new translations in book form.

#### 2.2.2.1 *Varoluşçuluk*

The first book-length Turkish translation of Sartre’s nonfiction is *Varoluşçuluk* (1960), the translation of his famous lecture “L'existentialisme est un humanisme” delivered in 1945. It sets forth Sartre’s fundamental ideas on existentialism. This lecture was published in England as *Existentialism and Humanism*, in the United States as *Existentialism*, and in Germany under the title *Ist der Existenzialismus ein Humanismus?* (cited in Kaufmann 1956 : 223) As the translator Asım Bezirci mentions in his preface to *Varoluşçuluk*, rather than attempting to

prove that existentialism is a humanism, Sartre explains what existentialism is and responds to criticism against his philosophy. Bezirci states that this determined his choice of the title *Varoluşçuluk*. (1960 : 8-9) Bezirci also carefully notes that the source text for his translation is the version *L'existentialisme est un humanisme* published in 1946 by Éditions Nagel in Paris.

The preface to his translation is a brief introduction to existentialist philosophy, in which Bezirci gives several definitions of existentialism and summarizes the criticisms against this philosophy. To it is appended the translation of an article on Jean-Paul Sartre written by Gaétan Picon in 1949. The translation of Sartre's text follows. *Varoluşçuluk* enjoyed a number of editions (three within the first four years) and was later republished by both Yazko (1980), and Say Publications (1985) in İstanbul. The most recent edition (the seventeenth) appeared in 2002. The source text for the later editions is the more recent *L'existentialisme est un humanisme* published by Éditions Nagel in 1958, which includes a discussion between Sartre and Pierre Naville. As Bezirci states in the preface, to the later editions he has included not only the study by Gaétan Picon on Sartre but an article by Laffont Bompiani as well in order to make the translation more understandable. (2002 : 20) The recent editions also include a comprehensive bibliography of Sartre's works and translations available in Turkish.

#### **2.2.2.2 *Çağımızın Gerçekleri***

Sartre's second nonfiction work in Turkish was *Çağımızın Gerçekleri*, published in 1961 by Çan Publications; it consists of a collection of essays and statements by Sartre. A second edition appeared in 1963 and a third in 1973; it was then republished by Onur Publications in 1982. As mentioned in a preface by Jacques Nathan entitled "Jean-Paul Sartre," these essays and statements by Sartre are significant in foregrounding his position as a committed writer. Nathan points out that although the selections were written after his novel *La nausée* (1938) and his philosophical works *L'imaginaire* (1940) and *L'être et le néant* (1943), they should be read before studying these latter works. (1961 : 9) The translations are the works of Sabahattin Eyüboğlu and Vedat Günyol, prominent writers and intellectuals.

#### **2.2.2.3 *Materyalizm ve Devrim***

The third nonfiction book by Sartre to appear in Turkish was again a collection of his essays, *Materyalizm ve Devrim*, published in 1962 by Düşün Publications. It consists of two long essays ("Matérialisme et révolution," translated as "Materyalizm ve Devrim," and "Réflexions sur la question juive," translated as "Yahudi Sorunu Üzerine Düşünceler"), as well as the lecture "L'existentialisme est un humanisme" (this time translated as "Eksiztansiyalizm bir Humanizma mıdır?"). These texts were

translated into Turkish by Emin Türk Eliçin from the German translation of Walter Schmiele, who had added an epilogue on Sartrean philosophy to the German version. Thus, *Materyalizm ve Devrim* includes the translation of Schmiele's text, which the editor considered — as he mentions in the preface — an indispensable aid in better understanding. Sartre (1962 : 3) As this book enjoyed high sales figures and was out of print within two years, it was later republished in two different versions by another publishing house, Ataç Publications. Eliçin's translations of "Mat rialisme et r volution" and "L'existentialisme est un humanisme" form the content of *Materyalizm ve Devrim* as published in 1964 and 1967; translations of "R flexions sur la question juive" and of the German translator Walter Schmiele's epilogue are included in *Yahudilik Sorunu* (1965). Both these books were republished by Toplumsal D n    m Publications in the 1990s. The articles in *Yahudilik Sorunu* were republished in 1995, and later in 1998 in book form — * zg r Olmak: Antisemit'in Portresi; Materyalizm ve Devrim* came out in 1998 with some revisions. The latter includes four parts; the first is the translation of "Mat rialisme et r volution," the second that of "L'existentialisme est un humanisme," the third the discussion between Sartre and Naville (these first three translated by Emin T rk Eli in), and the fourth an article by Adam Schaff entitled "Marksizm ve Varolu    luk" translated by Evin  Din er and earlier published in *Marksizm, Varolu    luk ve Birey* (1966).

#### **2.2.2.4 Sözcükler**

*Les mots* (1963) is the autobiography of Sartre in his youth; it is deemed by Francis Jeanson in *Sartre dans sa vie* as “the most accessible, and doubtless the most successful, of all the non-philosophical works of Sartre.” This autobiography was twice translated into Turkish as *Sözcükler*, first by Bertan Onaran in 1965, and much later by Selâhattin Hilâv in 1997.

#### **2.2.2.5 Baudelaire**

Published in 1947, Sartre’s *Baudelaire* is a critical work on the life and oeuvre of the French poet Charles Baudelaire from an existentialist point of view. It was first translated into Turkish by Bertan Onaran and published by De Publications in 1964. A second edition was published in 1980 by Yazko and a third in 1997 by Payel Publications. *Baudelaire* has recently been retranslated by Alp Tümertekin and was published in 2003 by İthaki Publications.

#### **2.2.2.6 Yabancıнын Açıklaması**

*Yabancıнын Açıklaması* is a selection of essays from Sartre’s *Situations I* (1947); it was translated by Bertan Onaran and published in 1965 by De Publications. It was then republished in 1997 by Payel Publications. It consists of seven essays on the works of William Faulkner, John dos

Passos, François Mauriac, Vladimir Nabokov, Jean Giraudoux and Albert Camus.

#### **2.2.2.7 Edebiyat Nedir?**

*Edebiyat Nedir?* is the translation of the first three chapters of *Qu'est-ce que la littérature?* and constitutes a manifesto for a program of committed writing — it is Sartre's best-known work of literary criticism, first published in *Les temps modernes* in a series beginning in 1947, and then in *Situations II* in 1948. This too was translated by Bertan Onaran and published in 1967 by De Publications. The same translation was published twice again: in 1982 and 1995. There is, moreover, a 1967 edition by De Publications, again with the title *Edebiyat Nedir?*, comprised of the translations of *Edebiyat Nedir?*, *Baudelaire* and *Yabancı'nın Açıklaması*.

#### **2.2.2.8 Jean-Paul Sartre Küba'yı Anlatıyor**

*Jean-Paul Sartre Küba'yı Anlatıyor* is the translation of *Ouragon sur le sucre*, Sartre's thoughts and recollections of Cuba written after he visited Cuba and interviewed Fidel Castro. It was serialized in *France-Soir* in June and July of 1960. The Turkish translation was done by Şahin Alpay from the English version entitled *Sartre on Cuba* and was published by Anadolu Publications in 1968.

#### **2.2.2.9 Sanat, Felsefe ve Politika Üstüne Konuşmalar**

In 1968, Ferit Edgü edited a book of ten interviews given by Sartre; it was entitled *Sanat, Felsefe ve Politika Üstüne Konuşmalar*. In the preface Edgü takes credit for having selected these interviews, five of which had already been translated and published in various periodicals.

#### **2.2.2.10 Komünistler Devrimden Korkuyor: Jean-Paul Sartre'in Fransız Komünistleri İthamı**

Another book consisting of interviews with Sartre was published by Öncü Publications in 1969 under the title *Komünistler Devrimden Korkuyor: Jean-Paul Sartre'in Fransız Komünistleri İthamı*. It is a translation of *Les communistes ont peur de la révolution: Le "j'accuse" de Jean-Paul Sartre*, which had appeared in 1968 and was later published in *Situations VIII* (1972). The book is comprised of two interviews, the first of which the editor claims conveys Sartre's thoughts and the second, his personality. (1969 : 9)

#### **2.2.2.11 Dialektik Üstüne Tartışma: Marksizm Ekzistansializm and Sartre-Camus Çatışması**

Sartre is the co-author of two other books published in the 1960s. One is *Dialektik Üstüne Tartışma: Marksizm Ekzistansializm*, translated by Necati Engez and published in 1965 by İzlem Publications. It is the

translation of the proceedings of a forum held in 1961 by Jean Orcel, Jean-Paul Sartre, Roger Garaudy, Jean Hyppolite and Jean Pierre Vigier.

The second book, published in the same year by the same publisher and translated by Bertan Onaran, is entitled *Sartre-Camus atışması*; it consists of four articles — two by Francis Jeanson, one by Albert Camus and one by Sartre — written on the occasion of a polemic between Jeanson and Camus.

#### **2.2.2.12 Yöntem Araştırmaları**

This is the translation of one of Sartre’s key philosophical works, *Questions de méthode* (1960), written as a preface to his second philosophical treatise *Critique de la raison dialectique* (1960). It was translated by Serdar Rifat Kırkoğlu and published in 1981 by Yazko Publications. It received the “Grand Award for Research and Translation” given by the said publication house.

#### **2.2.2.13 Yazınsal Denemeler**

Published in 1984, *Yazınsal Denemeler* comprises the same selection of essays from Sartre’s *Situations I* which had appeared under the title *Yabancıının Açıklaması* in 1965, plus his essay on Edmund Husserl (also from *Situations I*) and two interviews conducted in 1975. The translator is again Bertan Onaran.

#### **2.2.2.14 *Aydınların Savunusu***

*Aydınların Savunusu*, translated by Serdar Rifat Kırkoğlu and published in 1981 by Alan Publications, is the Turkish of *Plaidoyer pour les intellectuels* (1972) which comprises the proceedings of three conferences on the role of the intellectual given by Sartre in Japan in 1965; the texts were subsequently published in *Situations VIII* (1972). In his preface, the translator states that the publication of this book coincides with recent debates on the role of the intelligentsia in Turkey. In 1997 a retranslation by Aysel Bora was published under the title *Aydınlar Üzerine*, this time with the addition of an interview with Sartre from *Situations VIII*.

#### **2.2.2.15 *Hepimiz Katiliz: Sömürgecilik Bir Sistemdir***

Another translation that seems to coincide with a political issue in Turkey is *Hepimiz Katiliz: Sömürgecilik Bir Sistemdir* translated by Süheyla N. Kaya and published in 1995. It comprises essays on Algeria's war of independence written by Sartre between 1954 and 1962 and later published in *Situations V* (1964) and *Les écrits de Sartre* (1970). In the preface by the editor, Ragıp Zarakolu, the Kurdish situation in Turkey is compared to that of the Algerians struggling against France for independence in the 1950s.

#### **2.2.2.16 Sartre Sartre'ı Anlatıyor: Filozofun 70 Yaşındaki Otoportresi**

Another book published in the 1990s is *Sartre Sartre'ı Anlatıyor: Filozofun 70 Yaşındaki Otoportresi* (1994), which is the translation of a section entitled “Autoportrait à soixante-dix ans” in *Situations X* (1976). An interview conducted when Sartre was seventy, it deals mainly with his life and philosophy.

#### **2.2.2.17 Estetik Üstüne Denemeler**

*Estetik Üstüne Denemeler* (1999) is comprised of five of Sartre's essays on aesthetic from *Situations IV* (1964). It was translated into Turkish by Mehmet Yılmaz from the English version entitled *Essay in Aesthetic*.

#### **2.2.2.18 Ego'nun Aşknlığı**

The most recent translation of a nonfiction work by Sartre is *Ego'nun Aşknlığı* (2003), the translation of *La transcendence de l'égo* (1936). As mentioned on the back cover, *Ego'nun Aşknlığı* is significant not only as the first philosophical work by Sartre, but as a keystone in his intellectual evolution leading up to *L'être et le néant*.

#### **2.2.2.19 Short texts by Sartre**

The pieces published in Turkish periodicals before 1960 were excerpts from Sartre's essays introductory to existentialist philosophy which had

appeared in *Les temps modernes*, from his lecture *L'existentialisme est un humanisme*, and from his essay on William Faulkner entitled "A propos de *Le bruit et la fureur*: La temporalité chez Faulkner." These texts that first introduced Sartre to Turkish readers were published in France in the late 1940s.

In the 1960s there was a rise in the number of the translations of Sartre's texts published in various Turkish periodicals. Between 1960 and 1970, five texts, a statement, two speeches, a debate (between Sartre and Pierre Naville), an excerpt from his philosophical work *L'être et le néant*, and nine interviews (one, a retranslation) were translated. The excerpt translated from *L'être et le néant* by Selâhattin Hilâv and published in the literary magazine *Değişim* in January 1962 is important because it is the only piece of translation from this work. His statement refusing the Nobel Prize was translated three times. As for the articles translated, those from his work *Qu'est-ce que la littérature?* were the most preferred; "Qu'est-ce qu'écrire?" and "Pour qui écrit-on?" were partially translated in 1961 and 1963 respectively by Selâhattin Hilâv. The complete retranslation of "Qu'est-ce qu'écrire?" by Adnan Benk appeared as a six-part serial in the literary magazine *Yapraklar* in 1964 and 1965 (two years before the first three articles in this work were translated by Bertan Onaran and published in book form in 1967). Only a short section of the fourth and last chapter of *Qu'est-ce que la littérature?*, "Situation de

l'écrivain," was translated by Bertan Onaran and published in the journal *Yeni Dergi* in 1968. Other essays by Sartre translated into Turkish in the 1960s include "*Sartoris* par William Faulkner" and "Portrait d'un inconnu," both translated by Bertan Onaran.

As for the translations which appeared in periodicals after 1970, the number is quite low, especially when compared with the previous decade. An excerpt translated from *Questions de méthode* by Tahsin Saraç appeared in *Türk Dili* in 1971. Two interviews with Sartre appeared in Turkish translation in *Varlık* — one in 1975, and the other in 1980. In 1976, the literary magazine *Milliyet Sanat* devoted an issue to existentialism and published the translation of an interview with Sartre. The translation of his article "La liberté cartésienne" appeared in the journal *Felsefe Dergisi* in 1978. In 1982 the journal *Yazko Felsefe* devoted an entire issue to Sartre; an interview with Sartre conducted by Simone de Beauvoir was included. Two more translations from him were published in *Varlık* in the 1990s: the translation of his article on Albert Camus, and the full translation of his introductory article to the first issue of *Les temps modernes*.

## **2.3 Works on Sartre**

### **2.3.1 Indigenous works on Sartre**

As mentioned above, the reception of Sartre's oeuvre is closely related to the reception of existentialism in Turkey. For this reason, in almost every indigenous writing on existentialism, Sartre is mentioned as a pioneer of the philosophy. Almost all the indigenous writings on Sartre which appeared in various periodicals before 1960 were of a nature introductory to his philosophy. The 1960s were the most productive years in terms of indigenous writings on the author and his philosophy. Following his death in 1980, his name appeared frequently in periodicals and newspapers. The 1980s saw also the publication of two indigenous works on Sartre in book form.

#### **2.3.1.1 Short texts on Sartre**

Hilmi Ziya Ülken, who wrote the first indigenous article on existentialism published in Turkey (1946), refers to Sartre as "the principal representative of this movement," (Ülken 1946 : 2) and devotes the second part of his article to Sartrean existentialism, with special emphasis on *L'être et le néant*. In another article, written by Oğuz Peltek, that appeared in 1954 in the literary magazine *Kültür Dünyası*, Sartre is again referred to as the principal representative of existentialism. (Peltek 1954 : 19) In this article, Peltek complains about the scarcity of translations and

indigenous works on philosophy in Turkey, and concludes that he has attempted to summarize the basic themes of existentialism by referring only to Sartre's *Existentialisme est un humanisme*, and not to the more complicated philosophical treatise *L'être et le néant*. (21) In a series of critical articles on existentialism which appeared in 1956 in *Yücel*, Nusret Hızır discusses Sartre's existentialism and his literary experience, concluding that the author is primarily a man of letters. Hızır further claims that Sartre's philosophy derived from his literary works. (Hızır 1956 : 128) Similarly, in his article titled "Egzistansiyalizm," Peyami Safa concludes as well that Sartre is a man of letters rather than a philosopher. (Safa 1956 : 26)

As for the indigenous writings on Sartre appearing between 1960 and 1970, twelve prominent Turkish periodicals have been scanned, and nineteen pieces found and examined. Fourteen of them are of a nature introductory to Sartre's philosophy. Six of these fourteen were written on the occasion of a work or an article either by Sartre or about him which had appeared in translation in Turkish. Of the eighteen pieces, four criticize either existentialist philosophy or Sartre himself rather sharply. In "Varoluşçuluk Üzerine Aykırı Düşünceler" Orhan Duru argues that existentialism is comparable to the protestant philosophical tradition of the 19th century; he criticizes existentialism for foregrounding individualism and finds this semi-mystical philosophy irrelevant to the Turkish

intellectual tradition, which attaches paramount importance to solidarity. He concludes that existentialist works and their translations must be viewed from a different perspective. The other three pieces criticizing existentialism were written by Erol Güngör and appeared in the literary magazine *Hisar*. In “Sartre’in Değişen Dünyası,” Güngör attempts to analyze the intellectual phases of Sartre’s philosophy and belittles him for confusing art with politics. In “Bunaltı Edebiyatı ve Türkiye,” he condemns the literary tradition of “despair” in Turkey inspired by existentialist ideas; in his opinion the interest shown in existentialism by Turkish intellectuals is absurd because this intellectual movement is based upon social realities of the West and not those of Turkey. In “Nobel Armağanı ve Yeni Bir Propaganda Yolu,” Güngör criticizes Sartre for leading a bourgeois life, and considers Sartre’s refusal of the Nobel Prize simply as an act of self-promotion.

As is the case with translations, indigenous writings on Sartre decreased in number during the 1970s. In 1975 an article by Selâhattin Hilâv entitled “Sartre’in Düşünce Dönemleri ve Sartre Felsefesinin Ana Çizgileri” appeared in which Hilâv summarizes the intellectual phases of Sartre’s philosophy; in this article in the literary magazine *Milliyet Sanat*, Hilâv has a few words to say on the reception of existentialism in Turkey.

In the 1980s — most particularly upon the occasion of his death in 1980 — numerous articles on Sartre appeared in Turkish newspapers

and periodicals. In 1982 the journal *Yazko Felsefe* devoted an entire issue to Sartre, in which appeared three indigenous studies on his philosophy, and a piece by Demir Özlü recounting his own first exposure to existentialism.

Interestingly enough also, in the 1980s, there appeared two articles on the Turkish translations of Sartre's works. In "Sartre'cılık Oynadık," Tarık Dursun Kakinç criticizes translators for their carelessness with details on the basis of only three sentences excerpted from each of the three translations of *Le sursis*. He further criticizes both translators of *Les mains sales* for not taking into account the special features of dramatic discourse. (1983 : 34-35) The second article, written by Özdemir İnce, focuses on mistranslations and omissions in *Edebiyat Nedir?* and *Çağımızın Gerçekleri*. However, İnce's tone is not abusive; he concludes that interventions on the part of the translators stem from an overzealousness to make the texts more understandable. (1987 : 11)

Two indigenous articles of note on Sartre and his philosophy have appeared in 2004: "Bir Zamanlar... Sartre..." by Taner Timur in *Evrensel Kültür*, and "Son Entelektüel Sartre" by Mehmet Ali Kılıçbay in *Karizma*.

### **2.3.1.2 Book-length studies**

There are two book-length studies on Sartre in Turkish, both published in the 1980s. *Jean-Paul Sartre'in İnsan Anlayışı* was written by Nejat

Bozkurt, a scholar in philosophy and the history of philosophy and published in 1984 by İstanbul University Press. It is a philosophical treatise on man's place in Sartrean existentialism. The second work, *J. P. Sartre Ateizmi'nin Doğurduğu Problemler* (1987), was also written by an academic, Kenan Gürsoy, who analyzes the problem of atheism in Sartrean existentialism, basing his views on Sartre's *L'être et le néant*.

## **2.3.2 Translated works on Sartre**

### **2.3.2.1 Short texts**

Although a number of translated short texts on existentialism were published in periodicals in the late 1940s and the 1950s, those on Sartre started to appear in the late 1950s and in 1960. In the twelve periodicals inspected, six pieces published between 1960 and 1970 were found. Three deal with the theme of commitment in literature, one with Sartre's personality, another one his refusal of the Nobel Prize, and the final one deals with the criticisms against his work.

In 1976 the translation of an article on Sartre by the French critic Claude Roy appeared in a special issue of the literary magazine *Milliyet Sanat* devoted to existentialism. In a special issue of the journal *Yazko Felsefe*, two further articles on Sartre's influence on the young French novelists were translated.

In 2000 the translations of three articles on Sartre and his philosophy appeared in *Varlık*. The most recent translation is an interview with Roland Barthes on Sartre and existentialism appearing this year (2004) in the literary magazine *E*.

### **2.3.2.2 Book-length studies**

Besides the translated works on existentialism, there are also translations of books on Sartre. Iris Murdoch's *Sartre: Romantic Rationalist* (1953) / *Sartre: Yazarlığı ve Felsefesi* (1964), a study of Sartre's work and philosophy, was translated by Selâhattin Hilâv. Another work which appeared in the 1960s is *Jean-Paul Sartre ve Tabiatüstünün Bilinmemesi* (1969) translated by Mehmet Toprak. It was the translation of Charles Moeller's *Littérature du XX<sup>e</sup> siècle et Christianisme 2: La foi en Jésus-Christ* (1954) where Moeller studies four 20<sup>th</sup> century writers including Sartre in terms of their faith.

Two more works on Sartre appeared in the 1980s: Walter Biemel's *Sartre* translated by Veysel Ataman in 1984, and George Michel's memoirs on Sartre, *Mes années Sartre: Histoire d'une amitié* (1981) / *Sartre Yıllarım: Bir Dostluğun Öyküsü* (1985) translated by Zihni Küçümen.

The translations which have appeared in the late 1990s and early 2000s are philosophical studies on Sartre, among them Paul Strathern's

*Sartre in 90 Minutes* (1998) / *90 Dakikada Sartre* (1998), the section on Sartre in Frederick Copleston's *History of Philosophy* (1994) / *Sartre: Çağdaş Felsefe (Cilt 9 Bölüm 2b)* (2000), and Bernard-Henri Levy's *Le siècle de Sartre* (2000) / *Sartre Yüzyılı: Felsefi Bir Soruşturma* (2004).

## **2.4 Summary and conclusion**

Almost all of Sartre's works of fiction have been translated into Turkish with the exception of two of his plays, *Adaptation de Kean d'Alexandre Dumas* and *Nekrassov*. It is also important to note that these translations appeared in the 1960s when Sartre was enjoying his greatest popularity in Turkey. However, this is not the case with his works of non-fiction. Firstly, except for *Varoluşçuluk*, *Baudelaire*, *Yahudilik Sorunu*, the translations in book form of Sartre's nonfiction works which appeared in the 1960s are not complete translations; they are rather collections of essays by or interviews with him. It was only after the 1980s that Sartre's nonfiction works of philosophical nature started to appear in Turkish, among them *Yöntem Araştırmaları* (1981) and *Ego'nun Aşkınlığı* (2003).

The nonfiction works by Sartre that have not been translated are generally critical studies of certain French writers such as Jean Genet and Gustave Flaubert (although his study of Baudelaire has been translated twice), and collections of essays published posthumously which include *Cinq des carnets de la drôle de guerre* (1983), *Cahiers*

*pour une morale* (1983), *Lettre au Castor et à plusieurs autres* (1983), *Carnets de la drôle de guerre* (1983), and *Vérité et existence* (1989).

However, key texts on his philosophy such as *L'être et le néant* (1943), his voluminous philosophical treatise including the basic themes of Sartrean philosophy, and *La critique de la raison dialectique* (1960), which is again a voluminous philosophical work very significant for Sartre's intellectual development are among those left untranslated.\* It is indeed a remarkable fact that only a few translations of Sartre's philosophical works have appeared in Turkish and yet Sartre's name is evoked whenever existentialism is discussed. In order to find out if Sartre was actually received as a "philosopher" in the Turkish system through the translation of his nonfiction works, these works need to be analyzed.

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\* In the preface to *Sartre Sartre'ı Anlatıyor: Filozofun 70 Yaşındaki Otoportresi* (1993), the translator Turhan Ilgaz refers to the difficulty of translating even the title of *L'être et le néant* into Turkish; nonetheless, he believes that Sartre's key philosophical works should be translated into Turkish (p. 6).

## CHAPTER III

### ANALYSIS OF SARTRE'S NONFICTION PUBLISHED IN TURKISH

Rewriters create “images of a writer, a work, a period, a genre, sometimes even a whole literature” that exist alongside the realities. (Lefevere 1992 : 5) Interestingly enough, these constructed images tend to reach more people than the corresponding realities do. (5)

(...) translation is the most obviously recognizable type of rewriting, and (...) it is potentially the most influential because it is able to project the image of an author and/or (series of) work(s) in another culture, lifting that author and/or those works beyond the boundaries of their culture of origin. (9)

Translations of his nonfiction, the primary sources of Sartrean existentialism, play a crucial role both in the image-formation of Sartre as a philosopher in Turkey and in the import of existentialism. Thus to explore the role of translation in the migration of existentialist philosophy into Turkey, Sartre's nonfiction is analyzed here, focusing mainly on the choice of texts (not) translated at a certain time (the question of what appeared when), and the translators who translated them. In search of a translation pattern, issues like “partial, achronological, and delayed translations; extratextual material provided with the translations; autochthonous texts written about these writers; abundance of

retranslations (...); and the identity, affiliation, interests and agendas of the translators” (Susam-Sarajeva 2002 : 101-102) are also dealt with.

“The translation and translator patterns discussed here should be regarded as cause and effect simultaneously.” (102) Certainly, the image of Sartre has been created mainly through these patterns, which have here played a formative role. Later translations of Sartre and the accompanying translator patterns are indicative of the image of Sartre thus created and the prevailing attitude toward him and existentialism in Turkey.

### **3.1 Sartre’s image in Turkey**

Sartre is the best-known figure of the existentialism imported to Turkey. As a philosopher and writer, his name is often cited in indigenous articles on the subject, usually in those of an introductory nature. (cf. Ülken 1946; Kaynardağ 1948; Yesari 1952; Peltek 1954; Hızır 1956; Safa 1956; Timuçin 1976) He is usually cited together with Sören Kierkegaard, Martin Heidegger, Karl Jaspers, Gabriel Marcel, Simone de Beauvoir, and Albert Camus. Nevertheless, in certain of these texts Sartre is identified first and foremost with fiction rather than with philosophy. (cf. Hızır 1956; Safa 1957; Güngör 1964) It is also worth noting here that Peyami Safa and Erol Güngör are highly critical of both Sartre and his philosophy. In a number of texts Sartre’s stance as a socially and politically committed

writer is also emphasized. (cf. Topuz 1964; Özlü 1965; Binyazar 1967; Selçuk 1980; Karadeniz 1980; Sofuoğlu 1983) However, in most pieces published after the 1970s, Sartre is referred to as a philosopher (cf. Hilâv 1975; Timuçin 1980; Anday 1980; Edgü 1981; Demiralp 1981; Savran 1982; Özlü 1982), and in a more recent article entitled “Çöl Eskisinden Geniş,” Enis Batur foregrounds Sartre the philosopher. Batur states that he has always been more interested in Sartre’s philosophical writings than in his fiction. (2001 : 14)

In the extratextual material accompanying the translations (introductions, prefaces, back-cover information), Sartre’s ties with existentialist philosophy are often expressed. However, Sartre the philosopher is usually qualified by his political stance as a “committed” writer. For instance, in the preface to *Çağımızın Gerçekleri*, he is referred to as one of the leading contemporary writers and philosophers because of his particular notion of responsibility. (1961 : 5) In the prefaces to *Materyalizm ve Devrim* (1962), *Komünistler Devrimden Korkuyor: Jean-Paul Sartre’ın Fransız Komünistlerini İthamı* (1969), *Aydınların Savunusu* (1985), *Sartre Sartre’ı Anlatıyor: Filozofun 70 Yaşındaki Otoportresi* (1994) and *Hepimiz Katiliz: Sömürgecilik Bir Sistemdir* (1995), he is qualified both as one of the Western philosophers best known in Turkey and as a politically active intellectual.

In brief, because of the multifaceted nature of his writings, Sartre's image in Turkey embraces both the existentialist philosopher and the committed writer. However, in the 1960s his image as a philosopher was still almost nonexistent; "Sartre the philosopher" was no more than a label he received due to a relatively small number of his philosophical writings translated into Turkish at the time. This effectively demonstrates one result of time-lag in the reception of Sartre in Turkey. By the 1960s Sartre had already published nearly all his philosophical treatises and was actively involved in politics; it was this period in his career that coincided with his greatest popularity in Turkey. It is hardly surprising, then, that his image as a committed writer gained priority over "Sartre the philosopher." However, in the late 70s and in the 80s, his image as a philosopher began to emerge as a result of the publication of delayed translations of his philosophical works. Indigenous articles and studies exclusively on Sartrean philosophy subsequently appeared in increasing numbers. For instance, in 1975 Selâhattin Hilâv published an article on Sartrean philosophy in which Sartre was presented exclusively as a philosopher, and a journal of philosophy, *Yazko Felsefe*, devoted an entire issue to Sartre's philosophy in 1982.

### 3.2 Text-selection

The first translations of Sartre's nonfiction into Turkish appeared in the late 1940s; until 1960 Sartre was known in Turkey only through excerpts from his lecture *L'existentialisme est un humanisme* (1946), his articles published in the first and second issues of *Les temps modernes* in 1945, and his essay on William Faulkner entitled "A propos de *Le Bruit et la fureur*: La temporalité chez Faulkner" published in *Situations I* (1947). In all but one of these texts, Sartre defends existentialism and answers criticisms his philosophy had received by the late 1940s. This was a stage in his career when he was working mainly within the framework of existentialist philosophy and politics. After World War II, Sartre turned his attention to the concept of social responsibility; to the postwar Sartre, the priority was no longer aesthetics but social and political concerns.

After his first works on psychology — *L'imagination* (1936) and *L'imaginaire* (1940) — his philosophical treatise *L'être et le néant* appeared in 1943. It was followed by his plays *Les mouches* (1943), *Huis-clos* (1944), *Morts sans sépulture* (1946), *La putain respectueuse* (1946), and *Les mains sales* (1948); by his critical works *Baudelaire* (1947) and *Situations I* (1947); by his novels *L'âge de raison* (1945), *Le sursis* (1945), and *La mort dans l'âme* (1949); and finally by his filmscripts *Les jeux sont faits* (1946) and *L'engrenage* (1949). The publication of these works generated debates on existentialist philosophy throughout the

world as well as in Europe. (Bezirci 2002 : 13) However, only three of Sartre's fiction works, namely *Huis-clos*, *Les jeux sont faits* and excerpts from *Le mur*, had been translated into Turkish before 1960. For this reason, unlike Europe, there was not yet sufficient material in Turkey to initiate a debate on Sartrean philosophy — only excerpts from his *L'existentialisme est un humanisme*.

**Table 1 – Translations of Sartre's nonfiction into Turkish**

The table includes retranslations by different translators, but excludes reprints of the same version by the same translator.

	<i>L'exist. est un humanisme</i>	<i>Baudelaire</i>	Pieces from <i>Qu'est-ce que la littérature?</i>	Pieces from <i>Situations I- X</i>	Excerpts from other books and articles	Complete translation of other books and long essays	Collections of essays / Collection of interviews & discussions
Until 1960	5*	-	-	1**	5***	-	-
1960- 1970	2 complete translations in book form	Complete translation in book form	4 + 2 in book form	2 + 2 in book form****	5*****	3*****	5*****
1970 to the present	-	Complete translation in book form	-	3+ 6 in book form*****	1*****	2*****	2*****

\* All of them are excerpts.

\*\* Excerpt from *Situations I*, "A propos de *Le bruit et la fureur*: La temporalité chez Faulkner."

\*\*\* Excerpts from his introductory articles to *Les temps modernes*.

\*\*\*\* An excerpt from *Situations I*, "Sartoris par William Faulkner," and another from *Situations IV*, "Portrait d'un inconnu." Seven essays from *Situations I* were translated by Bertan Onaran and published under the title *Yabancı'nın Açıklaması*; his long essay "Matérialisme et révolution" from *Situations III* was translated by Emin Türk Eliçin and published in *Materyalizm ve Devrim*.

\*\*\*\*\* Excerpt from *L'être et le néant*; "Déclaration sur le prix Nobel;" "La démilitarisation de la culture."

\*\*\*\*\* *Réflexions sur la question juive*, (trans.) Emin Türk Eliçin; *Ouragon sur le sucre*, (trans.) Şahin Alpay; and *Les communistes ont peur de la révolution: Le "j'accuse" de Jean-Paul Sartre*, (trans.) Şiar Yalçın.

\*\*\*\*\* *Çağımızın Gerçekleri*, (trans.) Sabahattin Eyüboğlu and Vedat Günyol; *Materyalizm ve Devrim*, (trans.) Emin Türk Eliçin; *Diyalektik Üzerine Tartışma: Marksizm Eksiztansiyalizm*, (trans.) Necati Engez; *Sartre-Camus Çatışması*, (trans.) Bertan Onaran; *Sanat, Felsefe ve Politika Üstüne Konuşmalar*, (ed.) Ferit Edgü.

\*\*\*\*\* Excerpts from *Situations I, IV, V, VIII, X* and from *Les écrits de Sartre*.

\*\*\*\*\* "Présentation [des temps modernes]."

\*\*\*\*\* *Questions de méthode; La transcendance de l'égo*.

\*\*\*\*\* Both are interviews with Sartre.

In line with an increase in the publication of books on the social sciences during the lively intellectual climate of the 1960s, there was also a rise in the translation of Sartre's nonfiction. Turkish intellectuals of the time were trying to catch up and keep in pace with the advanced critical and philosophical writings of the West, and Sartrean philosophy became a popular topic. After 1960 Sartre's nonfiction began to appear in Turkish in book form rather than piecemeal. Between 1960 and 1970 thirteen nonfiction books of Sartre's writings were published in Turkey. The number is quite striking when compared to the balance in the following three decades, during which only eight new nonfiction works by Sartre were translated.

Sartre's works in book form began with the translation of his lecture *L'existentialisme est un humanisme* (1946) / *Varoluşçuluk* (1960), in which Sartre explains the basic themes of his philosophy in a nutshell. For many decades this book remained the primary source of reference for existentialism in Turkey. The second book-length translation, *Çağımızın Gerçekleri* (1961), appeared a year later as a response to the rising interest in existentialism; it was not the translation of a book, but rather of a selection of essays and statements mainly from *Situations II* (1948) and *Situations III* (1949) dealing with topics such as the task of the writer vis à vis politics.

The demand for more translations of Sartre's works was clearly underlined in two 1961 articles in the literary magazine *Yeni Ufuklar* following the publication of *Çağımızın Gerçekleri*. In one of these, Rauf Mutluay claims that "this book [*Çağımızın Gerçekleri*] does not give sufficient knowledge about Sartrean philosophy," and that it will "further increase the need for new translations of Sartre's works." (44-45) Another collection of essays, *Materyalizm ve Devrim* came out in 1962. The second complete translation of a book by Sartre, *Baudelaire* (1947), was published in 1964. Translations of *Réflexions sur la question juive* (1946) / *Yahudilik Sorunu* (1965), *Les mots* (1964) / *Sözcükler* (1965), and a selection of essays from *Situations I* under the title of *Yabancınn Açıklaması* appeared in 1965, all on literary criticism. The first three chapters of *Qu'est-ce que la littérature?* (1948) were then retranslated in 1967 and published in book form under the title *Edebiyat Nedir?*, questioning political concerns in art and the commitment of an author — two heated issues of debate in Turkey at the time. Two more books appeared in the late 1960s: one the translation of *Sartre on Cuba* consisting of a series of sixteen articles published in *France-Soir* under the title *Ouragon sur le sucre* in 1960, which came out in Turkish translation in 1968 as *Jean-Paul Sartre Küba'yı Anlatıyor*; and the second, a translation of two interviews with Sartre originally published in book form under the title *Les communistes ont peur de la révolution: Le*

*“j’accuse” de Jean-Paul Sartre (1968) / Komünistler Devrimden Korkuyor: Jean-Paul Sartre’in Fransız Komünistlerini İthamı (1969).*

Clearly, nearly all these translations either dealt with politics or “committed” literature (*littérature engagée*). It is hardly suprising then that during these years Sartre’s fiction was also translated — and retranslated — one work after the other. It was Sartre’s image as a committed writer that necessitated these translations. Thus, in Turkey Sartre became principally known for his novels, plays and essays rather than his nonfiction (Gürsoy 1987 : V); this is stressed by Kenan Gürsoy in the preface to his philosophical study on Sartre, *J.P. Sartre Ateizmi’nin Doğurduğu Problemler* (1987).

Due to the delay in transferring Sartre’s nonfiction, *Varoluşçuluk* was the only primary source in Turkish for a discussion of existentialist philosophy before the 1980s. The 1970s were more or less stagnant years for Sartre’s nonfiction translations. “After 1980 — the year when the military coup d’état imposed a temporary silence on Marxist and socialist thinkers and activists” (Susam-Sarajeva 2002 : 30) a substantial increase can be observed in the number of republications of earlier translations such as *Varoluşçuluk*, *Çağımızın Gerçekleri*, *Baudelaire*, *Edebiyat Nedir?* as well as in the number of new translations such as *Yöntem Araştırmaları*, *Yazınsal Denemeler*, and *Aydınların Savunusu*. After this latest translation in book form appeared in 1969, it was twelve years

before another book, *Questions de méthode* (1957) / *Yöntem Araştırmaları* (1981), came out.

During the 1990s Turkish translations from *Situations IV, V, X* and from *Les écrits de Sartre* appeared. However, dependence on selectivity is an important factor in the translations from these volumes. So far not one single piece has been translated from *Situations VI* (1964) or *Situations VII* (1965), both of which deal with problems in Marxism.

Only in 2003 did one of Sartre's earlier philosophical works, *La transcendance de l'égo* (1936) / *Ego'nun Aşkınlığı* (2003), finally find its way into Turkish. This translation represented a breakthrough to a new approach toward Sartre's nonfiction in the 1980s. Sartre's works are no longer to be "consumed" as in the 1960s, but to be digested with critical philosophical appraisal. However, the two primary theoretical sources for Sartrean philosophy, *L'être et le néant* and *La critique de la raison dialectique* still remain untranslated.

### **3.2.1 Retranslations**

Most of the retranslations are essays from *Qu'est-ce que la littérature?* that had been individually published in Turkish periodicals before Bertan Onaran's translation of the first three chapters in 1967.

*L'existentialisme est un humanisme* is another text by Sartre appearing more than once in Turkish. Before full translations by Asım

Bezirci in 1960, and Emin Türk Eliçin in 1962, excerpts from this text had been translated and published individually in periodicals.

In addition to *Les mots*, *Baudelaire*, and *Plaidoyer pour les intellectuels*,<sup>1</sup> which were translated twice in book form, other instances of retranslation include Sartre's introductory article to the first issue of *Les temps modernes*, his essay entitled "A propos de *Le bruit et la fureur*: La temporalité chez Faulkner," his statement refusing the Nobel Prize "Déclaration sur le Prix Nobel," a discussion between Sartre and Pierre Naville, and an excerpt from *Questions de méthode* (that appeared before the full translation in 1981).

**Table 2 – Retranslations of Sartre's nonfiction into Turkish**

<b>Books</b>	<b>Essays</b>	<b>No. of retranslations by different translators</b>	<b>Dates of retranslations and republications*</b>
<i>L'existentialisme est un humanisme</i> <sup>2</sup>		3	<b>1946</b> and <b>1959</b> <b>1960</b> -1961-1964-1980 → 2002 <b>1962</b> -1964-1967-1998
	Présentation [des <i>temps modernes</i> ]	4	<b>1946</b> <b>1953</b> <b>1994</b>
<i>Situations I</i>	A propos de <i>Le bruit et la fureur</i> . La temporalité chez Faulkner <sup>3</sup>	2	<b>1959</b> <b>1965</b> -1984-1997
	Discussion entre Sartre et Pierre Naville <sup>4</sup>	3	<b>1962</b> <b>1962</b> <b>1980</b>
<i>Qu'est-ce que la littérature?</i>	Qu'est-ce qu'écrire? <sup>5</sup>	3	<b>1961</b> <b>1964</b> <b>1967</b> -1982-1995
	Pourquoi écrit-on? <sup>6</sup>	2	<b>1963</b> <b>1967</b> -1982-1995
	Pourquoi écrire? <sup>7</sup>	2	<b>1964</b> <b>1967</b> -1982-1995

<i>Baudelaire</i> <sup>8</sup>		2	<b>1964</b> -1982-1997 <b>2003</b>
	Déclaration sur le Prix Nobel <sup>9</sup>	3	<b>1964</b> <b>1964</b>
<i>Les mots</i> <sup>10</sup>		2	<b>1965</b> -1969-1989 <b>1997</b>
<i>Questions de méthode</i> <sup>11</sup>		2	<b>1971</b> <b>1981</b>
<i>Plaidoyer pour les intellectuels</i> <sup>12</sup>		2	<b>1985</b> <b>1997</b>

\* The years in bold character indicate new versions by different translators. The years in normal font are the republications of existing versions. The year in both bold and italics is the publication date of the complete book in question.

Here I would like to point out the reason for certain retranslations of texts by Sartre on existentialist themes, such as *L'existentialisme est un humanisme*, *Qu'est-ce que la littérature?*, *Baudelaire*, and *Plaidoyer pour les intellectuels*. These texts include many terms and concepts new to Turkish existentialist discourse. Until the terminology became definitive, retranslations continued to appear in order to offer a new vocabulary for the terms and concepts of existentialist philosophy. (Susam-Sarajeva 2002 : 118)

### 3.2.2 The time factor

Another factor to be considered in the study of Sartre's translations is the "time-lag." Gideon Toury has noted that "the delayed arrival of a translation" into the recipient culture is meaningful and that it deserves explanation. (1995: 115)

**Table 3 – Time-lag in the translation of short texts by Sartre into Turkish**

<b>Title</b>	<b>Initial date of publication in French</b>	<b>Publication year of the books which include the texts</b>	<b>First translation into Turkish</b>
<b>Excerpts</b> “Présentation [des <i>temps modernes</i> ]”	1945		1946
<b>Excerpts</b> from <i>L’existentialisme est un humanisme</i>		1946 ( <i>L’existentialisme est un humanisme</i> )	1946
<b>Excerpt</b> from “A propos de <i>Le bruit et la fureur</i> . La temporalité chez Faulkner”	1939	1947 ( <i>Situations I</i> )	1959
<b>Excerpt</b> from “Qu’est-ce qu’écrire?”	1947	1948 ( <i>Situations II</i> )	1961
“La responsabilité de l’écrivain”	1947	1947	1961
“La fin de la guerre”	1945	1949 ( <i>Situations III</i> )	1961
“La république du silence”	1944	1949 ( <i>Situations III</i> )	1961
“Gide vivant”	1951	1964 ( <i>Situations IV</i> )	1961
“Qu’est-ce qu’un collaborateur?”	1945	1949 ( <i>Situations III</i> )	1961
“Le R.D.R. et le problème de la liberté”	1948		1961
<b>Excerpt</b> from <i>L’être et le néant</i>		1943	1962
“La démilitarisation de la culture”	1962	1965 ( <i>Situations VII</i> )	1962
“Matérialisme et révolution”	1946	1949 ( <i>Situations III</i> )	1962
<b>Excerpt</b> from “Pourquoi écrire?”	1947	1948 ( <i>Situations II</i> )	1963
<b>Excerpt</b> from “Pour qui écrit-on?”	1947	1948 ( <i>Situations II</i> )	1964

"Déclaration sur le Prix Nobel"	1964		1964
" <i>Sartoris</i> par W. Faulkner"	1938	1947 ( <i>Situations I</i> )	1964
"Portrait d'un inconnu"	1957	1964 ( <i>Situations IV</i> )	1965
Speech he gave in Leningrad at the C.O.M.E.S. Congress	1963	1964	1965
"Réponse à Albert Camus"	1952	1964 ( <i>Situations IV</i> )	1965
<b>Excerpt</b> from "Situation de l'écrivain en 1947"	1947	1948 ( <i>Situations II</i> )	1968
"La liberté cartésienne"	1946	1947 ( <i>Situations I</i> )	1978
"Albert Camus"	1960	1964 ( <i>Situations IV</i> )	1993

As can be seen in Table 3, although earlier translations such as those of excerpts from Sartre's introductory articles to *Les temps modernes* and from his lecture *L'existentialisme est un humanisme* were done almost immediately in 1946 after the publication of the source texts, later translations entered the Turkish cultural sphere with a delay of 14 to 26 years. Interestingly, Sartre's two speeches — "Démilitarisation de la culture (1962)," and that he delivered in Leningrad (1963) — as well as his declaration refusing the Nobel Prize (1964) were the texts the most immediately translated, indicating the interest shown in Turkey toward Sartre's stance as a politically active intellectual.

**Table 4 – Time-lag in the translation of Sartre’s nonfiction in book form in Turkish**

Title	Date of publication in French	Date of publication in Turkish
<i>L’existentialisme est un humanisme</i>	1946	1960
<i>Réflexions sur la question juive</i>	1946	1962
<i>Baudelaire</i>	1947	1964
<b>Excerpts</b> from <i>Situations I</i>	1947	1965
<i>Les mots</i>	1964	1965
<b>Excerpts</b> from <i>Qu’est-ce que la littérature?</i>	1947	1967
<i>Ouragon sur le sucre</i>	1960	1968
<i>Les communistes ont peur de la révolution: Le “j’accuse” de Jean-Paul Sartre</i>	1968	1969
<i>Questions de méthode</i>	1960	1981
<i>Plaidoyer pour les intellectuels</i>	1972	1985
<b>Excerpt</b> from <i>Situations X</i>	1976	1994
<b>Excerpts</b> from <i>Situations V</i> and <i>Les écrits de Sartre</i>	1964 and 1970	1995
<b>Excerpt</b> from <i>Situations IV</i>	1964	1999
<i>La transcendance de l’ego</i>	1936	2003

This tendency to foreground Sartre’s political stance is also obvious in the selections chosen for book-length works. Whereas *Les communistes ont peur de la révolution: Le “j’accuse” de Jean-Paul Sartre*, which includes an interview accusing the French Communist Party of betrayal, was translated into Turkish within a year of its publication in France, it was sixty-seven years before *La transcendance de l’ego*, one of the earliest

philosophical works by Sartre was. Similarly, *Ouragon sur le sucre*, also of political significance (consisting of Sartre's thoughts and memoirs on Cuba), was translated after a relatively short period, unlike most of his other nonfiction.

Sartre's autobiography *Les mots* (1964) appeared in Turkish translation only one year after its publication in France, possibly because it was for this work that Sartre was awarded the Nobel Prize for Literature, that he declined. Translation within a very short time span indicates the interest shown in Sartre both as a committed writer and a person rather than a philosopher. In brief, the Turkish intellectual's approach to Sartre in the 1960s was more subjective than academically objective (or philosophical).

### **3.2.3 Consequences**

The translation pattern presented above created an only partial image of Sartre as a philosopher because the image was based on a distinctly limited translation of Sartre's philosophical works. It was first at the beginning of the 1960s, with the translation of *L'existentialisme est un humanisme* that Sartre was launched on the Turkish scene as a philosopher, not with his key philosophical works such as *L'être et le néant* and *Critique de la raison dialectique*. Thus, his image was in a short time replaced by that of the committed writer who gained

prominence; it was mainly Sartre's nonfiction on topics such as literary criticism, responsibility of the committed writer, and politics that was being translated; he soon became an icon for the politically active intellectuals and authors of committed literature in the 1960s in Turkey. His image as the committed writer was further reinforced by the importance given to the translation of his fiction rather than his philosophical texts.

The particular pattern is "self-reproducing to an extent;" according to the choice of texts (not) to be translated, a particular image of Sartre was created. This image, in turn, increased the likelihood of texts being chosen for translation in line with the local concerns of the receiving system. (Susam-Sarajeva 2002 : 117) In a liberal period following a despotic ten-year government of a single-party (1950-1960), what the Turkish intellectual community in the 1960s needed was "Sartre the committed and activist writer," and not "Sartre the philosopher."

However, during the early 1980s, his theoretical and philosophical work gradually became the focus of attention, partially due to the temporary silence imposed on Marxist and socialist thinkers and activists after the military coup of 1980. As a result, Sartre's theoretical and philosophical texts finally found their way into the Turkish system. *Questions de méthode* (1960) / *Yöntem Araştırmaları* (1981) marks the beginning of this new translation pattern. The more the texts by "Sartre the philosopher" were translated and retranslated (among them *Plaidoyer*

*pour les intellectuels* (1972) / *Aydınların Savunusu* (1985), *La transcendance de l'égo* (1936) / *Ego'nun Aşkınılığı* (2003), *Baudelaire* (1947) / and most recently *Baudelaire* (2003), the stronger his profile as such became. This image was further reinforced by the publication — beginning in the 1980s — of indigenous and translated works on Sartrean philosophy. However, the publication of *Hepimiz Katiliz: Sömürgecilik Bir Sistemdir* in 1995 stands as an exception; in the preface the editor Ragıp Zarakolu foregrounds the stance of Sartre as a politically committed writer during Algeria's war of independence and underlines that Sartre's stance should be a guiding light for the Turkish intelligentsia in dealing with the Kurdish issue in Turkey.

In conclusion, time-lag, selectivity and dependence on excerpts emerge as factors critical to Sartre's reception in Turkey. As a result of the emphasis placed in the 1960s on the translation of his fiction and essays on responsibility and "committed" literature rather than philosophical texts, Sartre came to be known foremost as a committed writer in Turkey. His political involvement in the 1960s further reinforced Sartre's image as a politically active intellectual. Partly for this reason, his earlier philosophical texts which did not fit this category were left untranslated almost up to the 1980s.

### 3.3 Translators

In this section, I focus on the translators of Sartre and some of the publishers who played a role in introducing Sartre to Turkey.

Sartre's nonfiction has been translated into Turkish by 28 different translators over the last fifty years. Here the translators are classified in four groups. Group 1 includes those of whom little is known. Group 2 represents known translators who produced relatively little indigenous work; Group 3, well known literary figures; and Group 4, those particularly interested in existentialism. I present them in two periods: the first before 1970, i.e. the period when Sartre enjoyed his greatest popularity, and the second after 1970.<sup>13</sup>

#### 3.3.1 Before 1970

**Group 1:** **Polat Tacar** translated an excerpt from Sartre's introduction to *Les temps modernes* under the title "Eksistentializme'in Müdafaası (1953)." He was also the translator of a sociohistorical work by Trandafir Tacara entitled *1281'den 1913'e Türkiye'nin Paylaşılması Hakkında Yüz Proje*. **İlker Kesebir** translated "A propos de *Le bruit et la fureur*: La temporalité chez Faulkner" from *Situations I* in 1959, and **S. Lokman** an interview with Sartre, entitled "Çeşitli Konular Karşısında Jean-Paul Sartre (1967)." **Necati Engez**, the translator of *Dialektik Üzerine Tartışma: Marksizm Eksiztansializm* (1964), also translated a work by Gaston

Bachelard, and **Bedia Turgay-Ahmed**, who translated an interview with Sartre under the title “Sartre’la Görüşme (1970),” was co-author of a book on Turkish political life, *Türkiye’de Çok Partili Politikanın Açıklamalı Kronolojisi (1945-1971)*.

**Group 2:** Translators in this group have translated a wide range of topics, but produced relatively little indigenous work. Except Bertan Onaran, Emin Türk Eliçin and Oğuz Peltek, each has translated only one text by Sartre. Most were young intellectuals of the 1960s. **Oğuz Peltek** and **Erol Güney** were among the first to translate Sartre into Turkish, responsible for an excerpt from *L’existentialisme est un humanisme* in 1946. Both were well-known translators. Peltek translated two other excerpts from *L’existentialisme est un humanisme* in 1959. **Yiğit Okur** translated an excerpt from an article by Sartre (the source text of which cannot be found), entitled “J-Paul Sartre St. German-des-prés Existentialisme’ini Anlatıyor (1955).” Into the 1990s Okur wrote articles on drama for various literary magazines; he has translated works by André Maurois, Jean Cocteau and Herman Wook. He has published his own poetry, and in the 1990s began to write novels and short stories. **Emin Türk Eliçin** is the translator of *Materyalizm ve Devrim* (1962) — a collection of essays by Sartre. He was an intellectual of the 1960s and a translator who also wrote on Turkish political life. **Atilla Yücel** translated the debate between

Sartre and Pierre Naville entitled “Varoluşçuluk Üstüne Tartışma (1962).” He is a professor at the Architecture Faculty of İstanbul Technical University and a critic at the same time. **Bertan Onaran**, a prolific translator, was the most productive translator of Sartre in the 1960s, responsible for a play and five nonfiction works by Sartre, as well as three articles and three interviews. In 1964 **Orhan Suda** translated an excerpt from “Pour qui écrit-on?” from *Qu’est-ce que la littérature?* As well as a translator, he was the first Turkish national cyclist, and a sports journalist. In the same year **Sevil Avcioğlu** translated “Déclaration sur le prix Nobel” for the periodical *Yön*. The wife of Doğan Avcioğlu, a prominent intellectual of the 1960s, she has also translated several books on social sciences and a number of dramas. The prolific translator **Ender Gürol** translated an interview with Sartre, “Varoluşçuluğun Varlığı: Sartre’la Bir Konuşma (1966).” **Şahin Alpay**, the translator of *Sartre on Cuba* (1960) / *Jean-Paul Sartre Küba’yı Anlatıyor* (1968), is a journalist; he was a left-wing political activist in the 1960s. **Şiar Yalçın** translated *Les communistes ont peur de la révolution: Le “j’accuse” de Jean-Paul Sartre* (1968) / *Komünistler Devrimden Korkuyor: Jean-Paul Sartre’in Fransız Komünistleri İthamı* (1969). A graduate of the Law School at İstanbul University, Yalçın is a journalist and a professional translator.

**Group 3:** The translators in this group have a variety of interests and are usually well-known figures in their respective fields. While most are prominent critics with numerous publications as well as translations, very few of them have published indigenous pieces on Sartre or existentialism. They have translated Sartre only once or twice.

**Sabahattin Eyüboğlu** was among the first to translate Sartre into Turkish; in 1946 he translated an excerpt from the introductory article to *Les temps modernes*. He also collaborated with **Vedat Günyol** on the translation of Sartre's second nonfiction book published in Turkey, *Çağımızın Gerçekleri*. Eyüboğlu and Günyol were both prominent writers and intellectuals of the 1960s. Eyüboğlu worked as a professor at the French Language and Literature Department of İstanbul University, and has written books and articles on art history as well as translating various works from world literature. Günyol graduated from the Law School at İstanbul University; he has written essays on social and literary topics, and has translated several books on the social sciences. Günyol founded Çan Publications in the 1960s with the aim to publish critical and philosophical works which he felt should be more accessible to the intellectual milieu of Turkey at the time.<sup>14</sup> (Doğan 1997 : 63) Consequently, works by contemporary thinkers such as Sartre, Camus, Russell, and Einstein were translated and published by Çan Publications. (63) According to Memet Fuat, Eyüboğlu and Günyol's endeavors in the

publishing business were purely idealistic; they decided which books would be beneficial to the intellectual climate of the time (Fuat 2001 : 252), becoming “culture planners” in Itamar Even-Zohar’s terms.<sup>15</sup>

**Murat Belge**, a leading Turkish writer, publisher, critic and translator, translated one interview with Sartre. A graduate of the English Language and Literature Department at İstanbul University, he presently works as a professor of comparative literature at Bilgi University.

**Adnan Benk** first translated an excerpt from an interview with Sartre in 1960 and then translated “Qu’est-ce qu’écrire?” in 1964. Among his other translations are novels from Guareschi, Marguerite Duras and J.D. Salinger. He wrote essays on literature and criticism. He graduated from the French Language and Literature Department at İstanbul University where he later worked as a professor.

**Özdemir Nutku** translated an interview with Sartre under the title “Jean-Paul Sartre ile Konuşma (1962).” A graduate of the English Language and Literature Department at Ankara University, he later studied drama in Germany and taught at the Theatre Institute of Ankara University. He has written several books on drama and is also a poet, and playwright as well as a translator.

**Group 4:** This group includes those who were interested in existentialist philosophy or existentialist literature at the time they translated Sartre.

**Asım Bezirci** is the translator of the first work by Sartre published in book form in Turkey, *Varoluşçuluk* (1960): the complete translation of *L'existentialisme est un humanisme*. One year before *Varoluşçuluk* appeared, Bezirci had brought out excerpts from this text which appeared in two periodicals under the pseudonym Halis Acarı. He was one of the prominent figures of the literary circles of the 1960s, both as a writer and translator. In 1950 he had begun to write on political issues in the periodical *Gerçek*. After 1960 he published numerous works of criticism, research and essays on Turkish literature using his real name. (Necatigil 1980 : 84) He prepared a bibliography of Sartre's works and translations along with translated and indigenous texts on Sartre and existentialism available in Turkish. Ataç Publications, which had published *Varoluşçuluk*, was owned by the poet Şükran Kurdakul, who was one of the leading intellectuals of his time. In the 1960s, Ataç Publications published translations of works by Sartre, Camus, Kafka, Ionesco, and Faulkner. (Doğan 1997 : 75)

**Selâhattin Hilâv** translated “La démilitarisation de la culture” in 1962. This was a speech given that same year by Sartre at a congress of writers in Moscow. Hilâv also translated excerpts from “Qu'est-ce qu'écrire?” in 1961 and “Pour qui écrit-on?” in 1963. Another of his translations is an excerpt from *L'être et le néant* which, to my knowledge, is the only piece of translation from this work to be published in Turkish.

Hilâv, who graduated from the Philosophy Department at İstanbul University, has written articles on philosophy and literature, and has translated in these fields as well, including a play by Sartre, *Les mouches*, in 1965. In an introductory book on philosophy, *100 Soruda Felsefe El Kitabı* (1970), he provided room for brief definitions and explications on basic themes in existentialism (146-151), such as the relationship between the “essence” and “existence (146),” the concepts “in-itself,” “for-itself,” “nothingness,” “freedom,” “responsibility,” and the relationship between existentialism and Marxism. Then in his essay entitled “Sartre’in Düşünce Dönemleri ve Sartre Felsefesinin Ana Çizgileri (1975),” he summarized the intellectual phases of Sartre’s philosophy.

The poet, writer and critic **Hilmi Yavuz** translated a speech given by Sartre in 1963. A graduate of the Philosophy Department at London University, he taught at Boğaziçi and Mimar Sinan Universities in İstanbul. His article “Sartre ve Freud (1982)” discusses Sartre’s criticism of Freudian psychoanalysis.

**Ferit Edgü** translated an interview with Sartre in 1965, and edited a book consisting of ten interviews with Sartre — *Sanat, Felsefe ve Politika Üstüne Konuşmalar* (1968). He himself translated four of the interviews. Edgü, who had first studied ceramics, then worked as a copywriter and opened a publishing house. He has written poems, novels and short stories — and during the 1960s — existentialist novels.

### **Summary of the findings on Sartre’s translators before 1970**

Twenty different translators had worked on the Turkish translations of Sartre published before 1970, some collaborating on the translation of a single text. Sixteen of the translators translated him only once (excerpts from the same text excluded); the other four were Onaran (6 texts), Eyüboğlu (2 texts), Günyol, and Edgü.

The majority of Sartre’s translators felt only a short-lived interest in his work. There were four translators from group 1 (no information), seven from group 2 (little other output), four from group 3 (well-known figures with a variety of interests), and three from group 4 (those with an interest in existentialism). Book-length works were translated by Eyüboğlu and Günyol, Bezirci, Eliçin, Onaran, Engez, Alpay, Edgü, and Yalçın, each of whom translated only one work — with the exception of Onaran. One of these translators is from group 1, four from group 2, one from group 3, and two from group 4.

#### **3.3.2 After 1970**

**Group 1:** İnci Gürel translated in 1980 an interview with Sartre. She was also the translator of a novel by Alan Paton. **İsmet Birkan**, the translator of “*Les temps modernes*’in sunuş yazısı (1994),” also translated works by Jules Verne, Mircea Eliade, Louis Althusser, and Antonin Artaud.

**Group 2:** The translators in this group also stemming from various backgrounds differ from those before 1970 in that they were mainly professional translators, i.e. that they earned their living basically from translation. With the exceptions of Onaran and Kırkoğlu, each translated one work by Sartre. The prolific translator **Melâhat Togar** translated an interview with Sartre, “70. yaşında J.P. Sartre kendini anlatıyor (1975).” **Serdar Rifat Kırkoğlu** is the translator of *Questions de méthode* (1981), *Plaidoyer pour les intellectuels* (1985), and *La transcendance de l'égo* (2003). Having graduated from the Faculty of Economics at İstanbul University, he continued his studies in the Philosophy Department. He has translated many novels, short stories, and works on philosophy. He has written a novel in 2003. *Yazınsal Denemeler* (1984), which is a revised edition of *Yabancı'nın Açıklaması* (1965), was translated by **Bertan Onaran**. In 1993 **Halil Gökhan** translated an article by Sartre, entitled “Albert Camus.” He is a prolific translator and has translated works by St. Exupéry, Jean Cocteau, Alain Robbe-Grillet, André Breton, and Bernard-Henri Levy. He has written novels as well. He has also worked as an editor. In 1994 **Turhan Ilgaz** who has translated several books on the social sciences, translated “Autoportrait à soixante-dix ans” from *Situations X*. He graduated from the Philosophy Department at İstanbul University and worked as a journalist until 1988; since then he has been working as an editor and translator. **Süheyla N. Kaya** is the

translator of *Hepimiz Katiliz: Sömürgecilik Bir Sistemdir* (1995), which is a selection of essays from *Situations V* and *Les écrits de Sartre*. She has translated books on politics and history and runs a translation office. After completing her high school education in Germany, she was imprisoned in Turkey after the military coup d'état between 1980 and 1985 — like many leftist intellectuals. **Aysel Bora**, who completed her B.A. in French Language and Literature at the University of İstanbul, retranslated *Plaidoyer pour les intellectuels* (1997). She is a prolific translator; she has to her name novels — particularly from contemporary French literature — as well as works in the social sciences. *Estetik Üstüne Denemeler* is a selection of essays from *Situations IV* translated by **Mehmet Yılmaz**, a professor in the Department of Fine Arts at Mersin University and the author of books on the fine arts. *Baudelaire* was then retranslated in 2003 by **Alp Tümertekin** who did his degree in French Language and Literature at İstanbul University and has translated many works on psychology and philosophy.

**Group 3:** This is a group of prominent writers or critics with a wide range of interests. **Sema Rifat**, who graduated from the Department of French and Romance Languages and Literatures at İstanbul University and completed her M.A. in linguistics, translated an interview with Sartre. She has also translated books on functional linguistics, text theory and

semiotics. **Tahsin Saraç** who was also the first translator of Sartre's play *Les mouches* (1943) / *Sinekler* (1963), translated an excerpt from *Questions de méthode*. A graduate of the French Literature and Language Department of Gazi Eğitim Institute, he continued his studies at the University of Sorbonne, after which he taught at Gazi Eğitim, and became a member of the renowned Translation Office (*Tercüme Bürosu*). He also worked as an editor for several literary periodicals such as *Tercüme*, *Türk Dili*, *Çeviri*, *Papirüs*, and *Varlık*, and was a poet in his own right.

#### **Group 4:**

In 1978 **Afşar Timuçin** collaborated with Serdar Rifat Kırkoğlu on the translation of an article by Sartre, entitled "La liberté cartésienne." A graduate of the French Literature and Language Department of İstanbul University, he continued his studies on philosophy in Canada, after which he taught at Erzurum Atatürk University. He has written books and essays on philosophy, and is also a poet. In a book on existentialism, *Niçin Varoluşçuluk Değil?* (1985), he provided room for a section on the reception of existentialism in Turkey.

**Selâhattin Hilâv** of Group 4 retranslated *Les mots* in 1997.

### **Summary of the findings on Sartre's translators after 1970**

The number of Sartre's translators after 1970 totals only fourteen. Five of them translated one article each. Six of them translated one book each. The other three are Kirkoğlu, Onaran and Hilâv; the two latter of whom had already translated from Sartre before 1970. Kirkoğlu translated three book-length works by Sartre after 1970. The majority of the translators come from group 2, i.e. the group of professional translators most of whom specialized in translating works on the social sciences. Translators from groups 3 and 4 seem have shown less interest in Sartre's work after 1970. A major shift from the groups 3-4 to group 2 can be observed.

### **3.3.3 Consequences**

Sartre's work initially attracted Turkish intellectuals who were trying to catch up with the contemporary critical and philosophical literature of the West; this was the 1960s, after a despotic ten-year government of a single party (1950-1960). Hence, Sartre had many translators during the 1960s and 1970s. Translation of Sartre's texts into Turkish was generally undertaken by intellectuals, but among the translators are less known figures such as professional translators, journalists, and leftist activists. This caused diffusion in focus and a lack of specialization in the texts themselves. It seems almost as if translating a text by Sartre had become a "fashionable" intellectual activity. Some of these translators who had an

interest in the work of Sartre “the committed writer” acted as cultural intermediaries wishing to associate themselves in some way with the intellectual agenda of their author.

During the second period, however, the majority of Sartre’s translators were figures less-known for their indigenous production; they were mainly professional translators. This shift in the profile of translators reflects a change in Sartre’s image; the translators’ approach to Sartre was no longer idealistic but academic and professional. Hence, the translation initiative probably came more from the publishers than the translators (the only example still bearing the stamp of the earlier translation and translator pattern of the 1960s is the publication of *Hepimiz Katiliz: Sömürgecilik Bir Sistemdir*). The result is the co-existence of two different images of Sartre in Turkey.

### **3.4 Summary and conclusion**

This chapter demonstrates how translation and translator patterns played both formative and indicative roles in the reception of Sartre in Turkey. These patterns influenced the image of Sartre in Turkey, which in turn affected “the distribution of source texts among the translators and across time.” (Susam-Sarajeva 2002 : 160)

Sartre is first and foremost perceived as the principal representative of existentialism. This image, however, was not reinforced by the

translation of his philosophical works. Instead, as a result of Sartre's more recent texts selected according to the local interests and agendas of the 1960s in Turkey, the image of Sartre as a committed writer gained priority over that of Sartre the philosopher. Translations of Sartre arrived in a misleading sequence; Sartre's earlier works, such as *L'imagination* (1939), *Esquisse d'une théorie des émotions* (1939), *L'imaginaire* (1940), and *L'être et le néant* (1943) all of which presented him as a philosopher in France, were long totally neglected in Turkey.

However, this first image of Sartre as a committed writer was later replaced by "Sartre the philosopher," particularly in the 1980s. After 1980, more of Sartre's philosophical works were translated. As a sign of this changing image, indigenous studies on Sartrean philosophy and several books exclusively on Sartre appeared in Turkish in the 1980s and the 1990s.

## NOTES

<sup>1</sup> *Plaidoyer pour les intellectuels* constitutes the fourth chapter of *Situations VIII*, consisting of three of his conferences and an interview with him.

<sup>2</sup> "Existentialisme Bir Humanizmadır," (trans.) Oğuz Peltek and Erol Güney, *Tercüme* 37; "Varoluş, Tasarı, Seçme, Sorumluluk, Boğuntu," (trans.) Halis Acarı, *A Dergisi* 16; "Ahlak ve Estetik," (trans.) Oğuz Peltek, *A Dergisi* 16; "Dostoyesvki ve Varoluşçuluk," (trans.) Oğuz Peltek, *A Dergisi* 16; "Varoluşçuluk Nedir?," (trans.) Halis Acarı, *Yeditepe* 4.

<sup>3</sup> "Zaman İçinde Faulkner: Gürültü ve Öfke," (trans.) İlker Kesebir, *Yelken* 32; "Faulkner'da Zaman: Ses ve Öfke Dolayısıyla," (trans.) Bertan Onaran, *Yabancı'nın Açıklaması*.

<sup>4</sup> "Varoluşçuluk Üstüne Tartışma," (trans.) Atilla Yücel, *Yelken* 59; "Tartışma," (trans.) Asım Bezirci, *Varoluşçuluk*.

<sup>5</sup> With the same title, "Yazmak Nedir?," (abridged trans.) Selâhattin Hilâv, *Türk Dili* 118; (trans.) Adnan Benk, *Yapraklar* 1-6; (trans.) Bertan Onaran, *Edebiyat Nedir?*.

<sup>6</sup> With the same title, "Niçin Yazıyoruz?," (abridged trans.) Selâhattin Hilâv, *Türk Dili* 143; (trans.) Bertan Onaran, *Edebiyat Nedir?*.

<sup>7</sup> "Kimin İçin Yazılıyor," (abridged trans.) Orhan Suda, *Dost* 39; "Kimin İçin Yazıyoruz?," (trans.) Bertan Onaran, *Edebiyat Nedir?*.

<sup>8</sup> With the same title, *Baudelaire*, (trans.) Bertan Onaran; (trans.) Alp Tümertekin.

<sup>9</sup> "Nobel Armağanı Konusunda," (trans. not mentioned), *Yeni Dergi* 3; "Sartre Nobel'e Neden Hayır Dediğini Açıklıyor," (trans.) Sevil Avcıoğlu, *Yön* 83; "Niçin Reddettim," (trans.) Gülseren Devrim, *Hürriyetin Yolları*.

<sup>10</sup> With the same title, *Sözcükler*, (trans.) Bertan Onaran; (trans.) Selâhattin Hilâv.

<sup>11</sup> An excerpt under the title "Varoluşçuluk ve Yazınsal Eleştiri," (trans.) Tahsin Saraç, *Türk Dili* 234; *Yöntem Araştırmaları*, (trans.) Serdar Rifat Kırkoğlu.

<sup>12</sup> *Aydınların Savunusu*, (trans.) Serdar Rifat Kırkoğlu; *Aydınlar Üzerine*, (trans.) Aysel Bora.

<sup>13</sup> In grouping the translators, I have followed the same method used by Şebnem Susam-Sarajeva. (2002 : 127-144)

<sup>14</sup> This reminds one of Gideon Toury's argument that translations are products of the target culture and products of "the observation that something is 'missing' in the target culture." (Toury 1995 : 27)

<sup>15</sup> Even-Zohar defines culture planning as "a deliberate act of intervention, either by power holders or by 'free agents' into an extant or crystallizing repertoire." (1997 : 2)

## CHAPTER IV

### AN ANALYSIS OF THE TERMINOLOGY IN SARTRE'S NONFICTION RETRANSLATED INTO TURKISH

The focus of this chapter is on retranslation and the issue of terminology because the close relationship between them sheds light on certain aspects of the reception of Sartrean existentialism in Turkey.

#### 4.1 On “retranslation”

The term “retranslation” refers to two separate phenomena in translation studies: one corresponds to “indirect / mediated translation,” (Shuttleworth and Cowie 1997 : 76) and the other to subsequent translations of a text into the same target language. In this thesis the term “retranslation” refers to the latter.

Even though instances of retranslation are common, no detailed study had been carried out on the subject *per se*. (Susam-Sarajeva 2002 : 162) “In the handful of brief articles written about the phenomenon, retranslations are associated with the ‘ageing’ of translated texts, especially canonical literary texts.” (162-163) In Yves Gambier’s eyes, retranslations are produced because as time passes, translations age (1994 : 413); in other words, retranslations result from a certain evolution in the receiving system. Antoine Berman associates retranslation with an “inachievement” (*inaccomplissement*) that characterizes the translation

phenomenon. (cited in Susam-Sarajeva 2002 : 163) Berman presumes that the initial translation always tends to be assimilative, aiming to domesticate the source text, while the retranslation is carried out with an aim to produce a text closer to the original, placing emphasis on its “otherness.” (cited in Gambier 1994 : 414) In brief, “the discussions about retranslations are thus often based on a linear idea of progress.” (Susam-Sarajeva 2002 : 164) Liliane Rodriguez, on the other hand, claims that there also exist some instances of retranslation which may be considered adaptations of the source text, less literal than the initial translations. (cited in Susam-Sarajeva 2002 : 164)

In Anthony Pym’s opinion, “disagreements over translation strategies” are likely to generate retranslations. (1998 : 82) Pym sets out two types of retranslation: passive and active retranslations. (1998 : 82) Pym uses the term “passive retranslation” to refer to retranslation initiated by linguistic and cultural evolution in the target society — cases where “there is likely to be little active rivalry between different versions and knowledge of one version does not conflict with knowledge of the other.” (82) “Active retranslation,” on the other hand, is initiated by opposition to a translation, and challenges the validity of the previous translation. (82)

Susam-Sarajeva’s observations on retranslation will prove crucial to this thesis because they derive from research on retranslations of theoretical texts on literature and culture, whereas former scholars had

based their observations on retranslations on canonical literary texts only. In Susam-Sarajeva's opinion, retranslations are not necessarily the consequence of aging translations; retranslations of source texts sometimes appear soon after the initial translation. "Retranslations may also emerge as a result of a synchronous struggle in the receiving system to create a local discourse into which these translations will be incorporated." (Susam-Sarajeva 2002 : 165-166) Susam-Sarajeva further points out that ideally more emphasis should be placed on the needs and attitudes within the receiving system than upon any inherent characteristics of the source text, and that "the non-existence of retranslations under particular circumstances should be given the importance it merits in translation research." (166)

#### **4.2 Sartre's texts retranslated into Turkish**

In the retranslations of Sartre's nonfiction into Turkish, the aging of previous translations might represent a relevant factor, especially in the case of *Les mots* and *Baudelaire*, the original translations of which were done in the 1960s and retranslations not until 1997 and 2003 respectively. If aging is a possible factor here, then it reflects evolution in Turkish discourse of the late 1990s and the early 2000s. The retranslations of *Les mots* and *Baudelaire* (first translated by Bertan Onaran in the 1960s) might also be considered examples of an "ideal

betterment” (used by Susam-Sarajeva to connote improved translated versions), although, in practice, it is quite difficult to prove or disprove such an assumption. Özdemir İnce’s article entitled “Bir Çeviri Anlayışı ve Çevirmenin Sorumluluğu (1987)” exemplifies mistranslations and omissions in two Sartre translations, *Çağımızın Gerçekleri* (1962) and *Edebiyat Nedir?* (1967). These may give us some clues as to the general approach of translation in the 1960s. Referring particularly to *Edebiyat Nedir?*, also translated by Onaran, İnce claims that this text does not convey the authentic effect upon the reader because of the translational norms and interventions used by the translator. (11) İnce’s criticism would suggest that there has been a change, “an evolution,” in the concept of translation between the 1960s and 1980s.

The translations and retranslations of *L’existentialisme est un humanisme* fall between 1946 and 1962, those of excerpts from *Qu’est-ce que la littérature?* between 1961 and 1968, and those of *Plaidoyer pour les intellectuels* between 1985 and 1997 — time spans relatively short to generate retranslations. These retranslations are “active retranslations” in Anthony Pym’s terminology; they share “virtually the same cultural location or generation.” (1998 : 82)

In the previous chapter it was noted that particularly Sartre’s texts on existentialist themes — such as *L’existentialisme est un humanisme*, *Qu’est-ce que la littérature?*, *Baudelaire*, and *Plaidoyer pour les*

*intellectuels* — were retranslated because they contain numerous terms and concepts in existentialist discourse new to the Turkish language. To illustrate this point, in the preface to the initial translation of *Plaidoyer pour les intellectuels*, the translator Serdar Rifat Kırkoğlu states that this text is rich in philosophical terminology even though it is simply the text of a conference given by Sartre. (6) As far as the above translations are concerned, retranslations were the medium through which new standard counterparts for the terms and concepts of existentialist philosophy were proposed, and the old either rejected or adopted; thus retranslation would continue until the terminology settled into a more or less accepted usage. (Susam-Sarajeva 2002 : 118)

In another text by Sartre translated four times, “Présentation [des *temps modernes*],” the aging and partial text-selection of the previous translations — in addition to the existentialist terminology in the text — may be the reasons for the latest retranslation. All the initial translations from this text, which appeared in 1946, were piecemeal and abridged. The attention paid to terminology is implied in the introductory paragraph to the most recent retranslation entitled “*Les temps modernes*’i sunuş yazısı (1994)” (in fact the first full translation of this text) where it is claimed that the terms “engagé” and “engagement” have been for the first time properly explained in an endnote by the translator. (47)

Moreover, some of these retranslations of Sartre's nonfiction seem to function as criticisms of previous translations. In this regard, the second complete translation of *L'existentialisme est un humanisme* by Emin Türk Eliçin in 1962 may be considered an example not only of "active," but of "polemical translation (...)" in which the translator's operations are directed against another translator's operations that are representative of a different or antagonistic conception." (Popovič 1976 : 21; also cited in Susam-Sarajeva 2002 : 167) In a detailed footnote, Eliçin explains the limitations of an equivalent proposed by the previous translator Asım Bezirci for "angoisse" — a key term in existentialist philosophy — and suggests another equivalent. (1962 : 11) Eliçin further claims that his suggestion for the term covers most of the source term connotations because his source of reference is the German version of the text translated by Walter Schmiele, who knew French and the essence of existentialist philosophy better than Asım Bezirci. (11)

However, in most retranslations of Sartre's works, there is no explicit reference to previously existing versions. In fact, in regard to retranslations of the short pieces from the 1960s, it is possible that the "retranslators" were not even aware that a previous translation existed. As for the book-length works, however, the retranslators must surely have known that previous translations existed.

Let us return to the argument that retranslations of Sartre's texts into Turkish represent efforts to establish the Turkish terminology of existentialist philosophy. In order to support this argument and to put it into a proper context, let us digress to a different topic — to the Turkish Language Reform — as Susam-Sarajeva did for Barthes' retranslations. (2002 : 168) The following subsection is an overview of the reform and the issue of translating theoretical texts within this reform.

### **4.3 Turkish Language Reform**

#### **4.3.1 Earlier developments in the Turkish Language**

Ottoman Turkish, the predecessor of the Turkish spoken in Turkey today, was a composite language with Turkish, Arabic, and Persian elements. It emerged as a result of religious exchanges that began in the 10<sup>th</sup> century and literary and scientific exchanges beginning in the 16<sup>th</sup> century among the Turkish, Arabic and Persian cultures. (İmer 1976 : 61 & 64) Ottoman Turkish, which was “unintelligible to the Turkish peasant and illiterate townsman,” (Heyd 1954 : 9) was the language of the Imperial Court and the intelligentsia, who often found Turkish despicable as a language of culture. (Korkmaz 1985 : 4)

This situation continued until 1839, when *Gülhane Hatt-ı Hümayunu* (the proclamation of the Ottoman Sultan Abdülmecid that launched the *Tanzimat*, or reorganization period) was declared by the Ottoman Empire.

It was the beginning of a new era for the Empire, which was embarking upon a Westernization process. (İmer 1976 : 70) In order to penetrate the social structure and reach the people, new ideas and concepts were borrowed from the West (especially from France); a more intelligible and straightforward language had to be used in books and newspaper articles. (Korkmaz 1985 : 8) It soon became clear that “unlimited and unnecessary borrowing from Arabic and Persian ought to cease.” (Heyd 1954 : 11) There was a growing interest “in the Turkish part of the Ottoman vocabulary,” and it was claimed that Turkish should constitute the core of the language. (12-13) However, despite the efforts of simplification and turkicization of the Ottoman language, during the *Tanzimat* period the language reform could only be partially implemented (Heyd 1954 : 14; İmer 1976 : 71); the discrepancy between the written Ottoman Turkish and the vernacular of the common people continued to exist until the beginning of the 20<sup>th</sup> century. (İmer 1976 : 75)

A second phase of Turkish language reform was undertaken by the Young Turks. The movement that marked the Second Constitutional Period (1908-1923) was *Yeni Lisan* (New Language), led by a group advocating a national literature (Korkmaz 1985 : 12) to consolidate the new language (Heyd 1954 : 18), a national language to replace the old language. (Korkmaz 1985 : 12) “The decade of Young Turk rule gave a great impetus to the development of simpler Turkish.” (Lewis 2002 : 431)

Gradually, the “new language” asserted itself, and Ottoman Turkish was greatly simplified by the end of World War I. (Heyd 1954 : 18) Nevertheless, this new Turkish was still far from the vernacular of the common people. (İmer 1976 : 75; Lewis 2002 : 432)

#### **4.3.2 The Turkish Language Reform**

The Language Reform of the 1920s was only one part of a series of reforms initiated by Mustafa Kemal Atatürk after the establishment of the Turkish Republic in 1923. Atatürk was fully aware of the close relationship between language and nation; language was an element important for the unification of the Turkish nation. (16-17) For this reason, “the language reformers demanded that an end be put to the existence of two different languages, the simple Turkish spoken by the people and the written language which had been overlaid with foreign words and expressions.” (Heyd 1954 : 20) With this aim in mind, Atatürk initiated the alphabet reform in 1928, and the Roman alphabet replaced the Arabic script. However, just as “Turkish words had been basically foreign to the principles of Arabic script, Arabic and Persian words now became partially unintelligible when written with Latin letters.” (Brendemoen 1990 : 455) The following year, the teaching of Arabic and Persian as school subjects was abolished. (455) The year 1932 then witnessed the Language Reform and Atatürk’s foundation of the Turkish Language

Association (*Türk Dil Kurumu*) with the objective “to strive, in a reformist fashion and in accordance with scientific methods, for the purification of our language and for its development so that it would be capable of conveying all concepts in science, technology and art.” (Aksoy cited in Susam-Sarajeva 2002 : 171) Although the idea was not new, the reform (implemented with government support) differed from the earlier ones in its radical nature. (Lewis 2002 : 433)

In brief, the Language Reform was born out of the need to make Turkish a “Kultursprache” (İmer 1976 : 113, Korkmaz 1995 : 655), a rich language capable of expressing all the nuances of philosophy, literature, science, art and technology (Korkmaz 1995 : 653) in line with the social and cultural developments in Turkey.

#### **4.3.3 Issues of terminology in the Language Reform**

The Language Reform distinguished between everyday vocabulary and technical or specialized terms. As to the former, substitutes “were, as far as possible, taken from the living, obsolescent or obsolete speech-material,” with neologisms kept to a minimum. (Heyd 1954 : 80) The Turkish Language Association never intended to wipe out all the Arabic and Persian words from modern Turkish. (59) Although there were no strictly dictated criteria, some of the Arabic and Persian words in popular usage were not replaced by Turkish equivalents. (61-62) Likewise, the

reformers never tried to discard loan words “adopted from the languages spoken by the non-Turkish citizens of the Ottoman Empire and neighbouring peoples.” (76) The issue of terminology, however, was treated in a different manner. (80)

In the 19<sup>th</sup> and beginning of the 20<sup>th</sup> century, nearly all the Turkish academic, scientific and technical terms were loan words from Arabic. With the impact of Westernization, a number of terms had also been borrowed from the French. (İmer 1976 : 79) With the Language Reform “the existing scientific terminology became obsolete because Arabic technical terms were hardly intelligible in Latin characters,” and had no meaning for “the new generation who no longer acquired a basic knowledge of Arabic and Persian. (Heyd 1954 : 81) While non-technical vocabulary of Arabic or Persian origin could well exist side by side with Turkish words or neologisms, such flexibility was not welcome for scientific terminology, which had to be more homogeneous; thus it became necessary that “most Turkish technical and scientific terms be newly coined.” (81-82) Özcan Başkan argues that nearly all efforts at purification undertaken during the Language Reform were directed at producing terms of pure Turkish origin, enlarging the possibilities of the Turkish language. (1973-1974 : 173)

In order to find substitutes for foreign words, the Turkish Language Association used various methods, such as introducing Turkish words

used in the written language today as synonyms for foreign terms, collecting words from the Turkish vernacular and dialects, reviving obsolete Ottoman words of Turkish origin, gleaning words from non-Ottoman Turkish texts and borrowing from Turkic languages spoken outside the Republic, and creating neologisms. (Heyd 1954 : 88-90) As regards neologisms, methods such as coining new words by means of productive derivative suffixes, translating foreign terms literally into Turkish, reviving obsolete words of Turkish origin and limiting these and other Turkish vocabulary to restricted meanings were most common. (İmer 1976 : 106-109)

Consequently, due to numerous neologisms entering the Turkish system, “a serious problem of unintelligibility emerged in conceptually dense texts, such as philosophy, literary theory and social sciences.” (Susam-Sarajeva 2002 : 175)

For the creation of meaningful discourse in the translation of scientific or theoretical texts, i.e. for a transcreation of discourse that preserves most of the textual relationships of the source text, it seems that translating terms can only be regarded as a preliminary task. What is expected to follow is the setting of the context for the translation of a concept, i.e. developing a lexical, syntactic context for the concept, with special regard for the associative aspects of the term/s used to signify the concept, i.e. a context that would not be expected to be entirely alien to the reader. (Paker 1995)

This unintelligibility was so grave that, in 1932, in the First Turkish Language Congress (*Birinci Türk Dil Kurultayı*), Hüseyin Cahit Yalçın, a prolific translator of French conceptual writing, spoke as follows.

There have been times when I have not understood what I had written, in revising the Turkish of my translations of philosophical and scholarly works. I have had to go back to the French source texts to figure out what I had meant. There were no translational errors. I realized that I had failed in communicating the meaning because my unfamiliarity with those subjects in Turkish had resulted in tortuous forms of statement. Every writer has drawn up his own terminology, and a variety of writers express the same concept using a variety of terms. It almost seems that we speak different languages, and that is anarchy. We cannot let time decide on terminologies. Anarchy will end the day terminologies are fixed. And the way to do this is to take up a dictionary of any European language and decide on a corresponding term in Turkish for every word in that dictionary. (cited in Paker 1997 : 48-49)

As Saliha Paker and Şebnem Susam-Sarajeva state, the creation of a new vocabulary within the context of the Turkish Language Reform was actually a translational process, since neologisms were “created out of the language’s own agglutinative resources.” (Susam-Sarajeva 2002 : 172-173) But besides being a medium in the creation of the new vocabulary, translation was also an aim in itself. As mentioned in the prefaces of the terminology dictionaries published by the Language Association from the 1960s through the 1980s, the main goal was to help future translators in their work. (173)

#### **4.3.4 Later stages of the Language Reform**

In the 1940s, the Turkish Language Association was criticized for having created “a new artificial language” instead of developing the existing language. (Heyd 1954 : 47) Consequently, in the Sixth Language Congress of 1949, there was a tendency towards moderation in language reform. The Committee on Terminology decided that internationally

accepted scientific terms might be used (as stipulated by academia) under certain conditions. (48) Another decision along this line was that the foreign terms which had been turkicized might remain in the language. (48)

After the 1950s, the Language Reform adopted a different political stance. (İmer 1976 : 92) The new (rightwing) government was clearly against the puristic policy of the Language Association. (Heyd 1954 : 51) Many Arabic terms came back into use, replacing Turkish neologisms in the language of administration. Moreover, the new Minister of Education promised to eliminate “inadequate” neologisms from school textbooks and commissioned a committee to reconsider the philosophical and grammatical terms introduced by the Language Association. (52)

After the military takeover in 1960, however, the puristic approach was again adopted as a language policy. (İmer 1976 : 54; Korkmaz 1985 : 24) The terminology dictionaries published by the Language Association in the 1960s best show the revival and culmination of the terminological work carried out within the framework of the Language Reform. (Susam-Sarajeva 2002 : 176)

The translation of terms and concepts has continued to be a significant issue. As exemplified by Kemal İskender in his article “Sanatsal Kavram Kargaşası ya da Kavram Kargaşası Sanatı (1990),” the phrase *kavram kargaşası* (chaos of concepts) has appeared to describe

the situation in the Turkish intellectual environment. Emin Özdemir states that there is a parallelism between the development of intellectual life and conceptualization; he further claims that the unfruitful intellectual and literary life before the early Turkish Republican period was a result of the lack of conceptualization in Turkish thinking. (1982 : 44)

#### **4.4 Terms and concepts in the retranslations of Sartre's nonfiction into Turkish**

Although the Turkish Language Reform was initiated by the state, the individual efforts of writers and translators from the early Republican period onwards should not be underestimated in this process. (Anday 1975 : 83) Terminological work carried out within the framework of the Language Reform was renewed in the 1960s in line with an increase of translation in the social sciences. Thus the intellectual climate of the 1960s was active in creating a Turkish discourse for the social sciences. It was during this period that the basic existentialist terminology was established. Even today, however, there are certain existentialist terms and concepts for which Turkish equivalents are still not in use; examples of such terms and concepts are particularly noticeable in the translation of *La transcendance de l'égo* (1936) / *Ego'nun Aşkınılığı* (2003).

In order to shed light on the creation and adoption of Turkish discourse on existentialist philosophy, the focus in this section is on

terminological issues in the retranslations of Sartre's *L'existentialisme est un humanisme*, "Présentation [des *temps modernes*]," "Discussion entre Sartre et Pierre Naville," "Qu'est-ce que la littérature?," *Baudelaire*, and *Plaidoyer pour les intellectuels*. His other retranslated works, "A propos de *Le bruit et la fureur*: La temporalité chez Faulkner," *Les mots*, and (several pages from) *Questions de méthode* have not been examined here because they are not particularly rich in existentialist terms and concepts.

Texts containing frequent terms and concepts new to the Turkish existentialist discourse are the best means to distinguish the new or revised Turkish terminology. In other words, it is through retranslations of these texts that equivalents for the terms and concepts of the existentialist philosophy are newly proposed, adopted, or rejected. The examples presented in Appendix 1 include the terms and concepts encountered in these selected texts. Although the first translations on existentialist philosophy appeared in the late 1940s, the basic Turkish existentialist terminology did not become definitive until the early 1960s. The glossary of existentialist terms and concepts in the special issue of *A Dergisi* devoted to existentialism in 1959 (Appendix 2) is concrete evidence of the earlier efforts on the part of intellectuals and translators of the 1960s to create a Turkish discourse of existentialist philosophy.

In the Turkish translations of Sartre, no term was preserved in French for long. In general, among the 280 examples in Appendix 1, French terms appear only in 10 instances, most of these in the earlier translations; a case in point is the term *existentialisme*.

<sup>1</sup> In later translations these terms were replaced by Turkish neologisms. However, there are a number of instances where the translator uses either the phonetically Turkicized French term<sup>2</sup> or supplies the original French term itself (in two instances the German term)<sup>3</sup> in parenthesis or dashes after a neologism; e.g. öznellik (subjectivité) (1960, I.2), bunaltı (angoisse) (1960, I.17), savgütme (engagement) (1994, II.28), bağlanış edimi – acte d'engagement (1962, III.13), bağdaştırmacılık (synchrétisme) (1985, VI.15), bilinemezci (agnostique) (1985, VI.36). These French terms generally follow the neologisms with no further explanation. In only a few instances is the meaning of a term explained — one is in a footnote by Emin Türk Eliçin to explain the term “angoisse” (Sartre 1962 : 11); the other is in an endnote by İsmet Birkan to explain “engagement.” (Sartre 1994 : 54) Thus, the translations seem to have been intended for a readership who had at least a basic knowledge of French. These terms remained almost unintelligible to the monolingual reader.

If no neologism could be devised, the French term was phonetically Turkicized and used. In the retranslations Turkish neologisms for these

loan words were proposed, adopted, or rejected; e.g. realizm (1946) – gerçekçilik (1994) (II.2); surrealistler (1946) – gerçeküstücüler (1994) (II.4); diyalektik (1963) – eytişimsel (1967) (IV.30); partikülârizm (1985) – yörecilik (1997) (VI.25); angaje olmak (1985) – bağlanmak (1997) (VI.70); angajman (1985) – sorumluluk (1997) (VI.91). However, in some instances the reverse is observed: loan words replace the neologisms previously proposed; e.g. varoluşçuluk (1959/1960) – ekzistansiyalizm (1962) (I.1); varoluşçu (1959/1960) – ekzistansiyalist (1962) (I.3); insancıl öznellik (1959/1960) – hümen benlik (1962) (I.14); imge (1985) – imaj (1997) (VI.13); toplumsal atomculuk (VI.19) – sosyal atomizm (1997) (VI.19); burjuva insancılığı (1985) – burjuva hümanizmi (1997) (VI.24); siyaset-dışı (1985) – apolitik (1997) (VI.35); bilinemezci (1985) – agnostik (1997) (VI.36); teknik sermaye (1985) – teknik kapital (1997) (VI.56). In certain cases we observe a shift from loan word to neologism, then followed by a shift back to a loan word, as in *conscience collective* and *existentialiste*:

- kollektif şuur “conscience collective,” loan word, Eyüboğlu 1946, II.24
- ortaklaşa şuur sahası “conscience collective,” derived from the word “ortak” [partner], here meaning “jointly,” (translator unknown) 1946, II.24
- kolektif bilinç “conscience collective,” loan word, Birkan 1994, II.24

or vice versa:

- varoluşçu “existentialiste,” derived from the word “varolmak” [to exist], Yücel 1962, II.3
- ekzistansiyalist “existentialiste,” loan word, Eliçin 1962, II.3
- varoluşçu “existentialiste,” Onaran 1980, II.3

In line with the purification efforts during the Language Reform, translators strove to find one-to-one correspondences for new terms, usually preferring to replace them with neologisms instead of paraphrasing them. Paraphrases in initial translations were often replaced in retranslations, by single-unit neologisms, as in the shift from mutlak var olma to salt-varlık (I.33, see also II.8, III.15, IV.10). Likewise, many rather “common” terms proposed in previous translations were replaced by neologistic terms in retranslations, such as var olma / varlık / varoluş (I.4, see also I.8, I.17, I.37, III.6). Furthermore, a number of Ottoman words used in previous translations were replaced by purist Turkish words,<sup>4</sup> such as insan tabiatı by insan doğası for “nature humaine,” ümitsizlik by umutsuzluk for “désespoir,” hürriyet by özgürlük for “liberté,” etc. In some cases, Ottoman words were supplied in parenthesis following the Turkish neologisms.<sup>5</sup>

As a result of these shifts, changing paraphrasing, common vocabulary, and Ottoman words to single-unit pure Turkish neologisms, Sartre's texts in Turkish became rich in new terminology. Certain neologisms that appear in these texts may even prove unintelligible to today's Turkish readers; e.g. buyrultu for "volonté" (I.10), boğuntu / bungunluk / boğunç / tedirgi for "angoisse" (I.17), sorum for "responsabilité" (III.6), bağıtlamak for "engager" (IV.3), and anlataç for "signe" (IV.5).

The shift towards pure Turkish neologisms was not, however, definitive in the retranslations. There are several instances that turn the tables, replacing neologism by paraphrase, e.g. insan tasarımı by insan için bir figür, bir hayal (I.16); by common vocabulary, e.g. olumsuzlama by yok sayma (VI.10); or even by Ottoman words, e.g. özgür by hür (I.22); bırakılmışlık by terk edilmişlik (V.6); im by işaret (VI.21); nesnel tin by nesnel ruh (VI.23); minimum bilisizlik by minimum cehalet (VI.69).

The impetus for these retranslations does not stem from the struggle between French loan words versus neologisms only; nor from those among paraphrase, common vocabulary, and Ottoman words versus neologisms, but from the struggle between the "rival neologisms" themselves. (Susam-Sarajeva 2002 : 181) In 62 instances, the Turkish neologistic derivations proposed as equivalents for the same French term differ from one another. In 42 of these instances, neologisms were

derived from the same roots but with different suffixes;<sup>6</sup> e.g. “existence,” var olma / var oluş (1946), varlık (1959 / 1960), varlaşma (1960), varoluş (1960 / 1962) [I.4]; “projet,” tasarı (1946 / 1959), taslak (1962) [I.9]; “choix,” seçme (1946 / 1959 / 1962), seçim (1953), seçiş (1959 / 1960) [I.15]; “engagement,” bağlanma (1946 / 1959 / 1960), bağlanış (1959 / 1960 / 1962) [I.24]; “transcendence,” aşma (1946), aşkınlık (1960 / 1962) [I.37]; “s’engager,” bağıtlanmak (1961), bağlanmak (1961 / 1967) [IV.1]. The remaining 20 examples involve neologisms derived from different roots with varying suffixes;<sup>7</sup> e.g. “subjectivité,” öznellik (1960), bencilik (1962), benlik (1962) [I.2]; “volonté,” buyrultu (1959), istem (1962) [I.10]; “angoisse,” boğuntu / bunaltı (1959 / 1960), tedirgi (1962) [I.17]; “inter-subjectivité,” özne-arası (1960), ara-benlik (1962) [I.30]; “signe,” im (1961 / 1963), gösterge / anlataç (1964) [IV.5]. Among the 280 examples listed, there are only 132 instances where two or more translators use the same Turkish neologism for the same French term<sup>8</sup>; in other words, in more than fifty percent of the instances the translators chose to reject the existing terms and proposed others. Among them are cases where two translators agree on the same neologism, while at least one other party uses different neologisms for the term. All these variations in terminology doubtless served to confuse the readership.

Some consensus seems to have been reached on certain basic terms of existentialist philosophy, including *existentialisme*, *existentialiste*,

*existence, essence, subjectivité, responsabilité, délaissement, désespoir, être, situation, transcendant, aliénation.* From 1959 onward the terms “varoluşçuluk” for *existentialisme* and “varoluşçu” for *existentialiste* have been used by all of Sartre’s translators with the exception of Emin Türk Eliçin. In his translations dated 1962, Eliçin insisted on using the phonetically Turkicized French terms “ekzistansiyalizm” and “ekzistansiyalist” to emphasize the “Frenchness,” the “otherness” of this imported theory. (Susam-Sarajeva 2002 : 195)

As mentioned in 4.1, these retranslations when examined for terms and concepts do not seem to exemplify any of the reasons for retranslations suggested by certain scholars. They were not undertaken because the initial translations were assimilative, i.e. with an aim to domesticate the source text (as suggested by Antoine Berman). The reason was that there is no clear linear development from the uses of common vocabulary, existing Ottoman terms, or paraphrase towards borrowed words or neologisms, which emphasize the “otherness” of the text. The opposite view (as suggested by Liliane Rodriguez) does not apply to this case, either; these retranslations are not adaptations of the source text, less literal than the initial translations which were rich in loan words or neologisms. Nor are aging translations an issue here — these retranslations do not bring the source text any closer to today’s reader.

Rather, they emerged with the aim to create a local discourse of existentialism in the receiving system. (Susam-Sarajeva 2002 : 183)

A case in point is the translation of *angoisse*. The equivalents used for this term are given below in chronological order:

- sıkıntı, a word derived from the verb sıkılmak “to be bored,” Peltek & Güney 1946, I.17
- sıkıntı, Tacar 1953, I.17
- boğuntu, a neologism derived from the verb boğulmak “to be suffocated” and bunaltı, a neologism derived from the verb bunalmak “to be overwhelmed,” used interchangeably by Bezirci 1959, I.17
- bunaltı and sıkıntı, used interchangeably by Bezirci 1960, I.17
- boğuntu, Hilâv 1961, IV.8
- tedirginlik and tedirgi, neologisms, Eliçin 1962, I.17 (bunaltı is also used by Eliçin 1962, I.17)
- tedirginlik, tedirgi and endişe (Ottoman word of Persian origin) used interchangeably by Eliçin 1962, III.4
- bunaltı and bunalım, used interchangeably by Yücel 1962, III.4
- boğuntu, Benk 1964, IV.8
- bunaltı, Suda 1964, IV.8
- bunalım, Onaran 1964, V.32

- bunaltı, bunalım and sıkıntı, used interchangeably by Onaran 1967, IV.8
- bunaltı, Bezirci 1980, III.4
- içdaralması, a compound word meaning “anguish,” Kırkoğlu 1985, VI.90
- endişe, Bora 1997, VI.90
- kaygı, a Turkish word meaning “anxiety,” Tümertekin 2003, V.32

Another example rich in variations is the translation of *engagement* (again in chronological order):

- bağlanma, derived from the verb bağlanmak “to commit oneself to,” Peltek & Güney 1946, I.24
- bağlanma, Peltek 1959, I.24
- bağlanış, derived from the verb bağlanmak, Bezirci 1959, I.24
- bağlanış and bağlanma, used interchangeably by Bezirci 1960, I.24
- bağlanış, Yücel 1960, III.7
- kendini bağımlama, Hilâv 1961, IV.16
- bağlılık and bağımlılık, derivations from bağlanmak, used interchangeably by Eyüboğlu & Günyol 1961, IV.16
- bağlanış, Eliçin 1962, I.24
- kendini bağlama, Eliçin 1962, III.7

- bağımlama, bağımlılık and bağımlanma, used interchangeably by Benk 1964, IV.16
- bağımlılık, Suda 1964, IV.16
- bağlanış, Onaran 1964, V.3
- bağlanma, Onaran 1967, IV.16
- bağlanma, Bezirci 1980, III.7
- angajman, loan word, Kırkoğlu 1985, VI.91
- savgütme, a new compound word meaning “commitment,” Birkan 1994, II.28
- sorumluluk “responsibility,” Bora 1997, VI.91
- bağlanış, Tümertekin 2003, V.3

A third example is *projet* (in chronological order):

- tasarı, initially a neologism derived from the verb tasarlamak “to conceive, to plan,” Peltek & Güney 1946, I.9
- tasavvur, Ottoman word of Arabic origin meaning “thought, plan, project,” Tacar 1953, I.9
- tasarı, Bezirci 1959 and 1960, I.9
- taslak, initially a neologism derived from the verb tasarlamak, Eliçin 1962, I.9
- taslak, Hilâv 1963, IV.18

- tasarım, initially a neologism derived from the verb tasarlamak, Benk 1964, IV.18
- tasarı, Onaran 1964, V.17
- tasarlayış, initially a neologism derived from the verb tasarlamak, Onaran 1967, IV.18
- tasarım, Birkan 1994, II.12
- tasarı, Bezirci 1980, III.16
- tasarı, Kırkoğlu 1985, VI.12
- tasarı, Bora 1997, VI.12
- tasarı, Tümertekin 2003, V.17

As can be seen in the examples above and in Appendix 1, even though the general tendency of the Language Reform was to create a discourse of Turkish neologisms for scientific terminology, the individual translations comprise examples pointing in all directions. (Susam-Sarajeva 2002 : 186)

#### **4.5 Consequences**

For a proper contextualization of translations within the target culture, Gideon Toury notes that it would be misleading to assume a “one-to-one relationship between culture and language” because the target language is not a monolithic entity. (1995 : 29) Accordingly, for “an adequate and

meaningful description” of philosophical texts in Turkish, Saliha Paker argues that there exist at least two discourses serving the target language. (1997 : 47) The first is the purist discourse, in line with the traditions of the Language Reform. The second is “a mixed or eclectic discourse that has emerged as a result of the tensions between the older, conservative, Ottomanizing discourse and the purist one.” (Paker 1997 : 47) The clashes between purist and eclectic discourse are clearly observed in the Turkish translations of Sartre’s terminology. Sartre’s translators have used an eclectic language embracing Ottoman terms as well as neologisms derived from Turkish roots and suffixes, not to mention phonetically Turkicized Western words.

This diversity of discourses displays a “remainder” — an “irreducible difference introduced by the translation” (Venuti 1998 : 116) — to translations of Sartre. Lawrence Venuti argues that

Translating is always ideological because it releases a domestic remainder, an inscription of values, beliefs, and representations linked to historical moments and social positions in the domestic culture. In serving the domestic interests, a translation provides an ideological resolution for the linguistic and cultural differences of the foreign text. (...) In language, the dialects and discourses, registers and styles that coexist in a particular period can be glimpsed in the remainder released by every communicative act. (2000 : 485)

In Venuti’s opinion, the remainder in the translated philosophical text is especially important because

The remainder at once enriches and redirects the interpretation of philosophical translations. The sort of interpretation it demands continues to be philosophical, engaged in conceptual analysis, but now made more literary, concerned with the formal properties of language,

and more historical, concerned with various domestic traditions, linguistic, literary, philosophical. The addition of effects that work only in the target language thickens the semantic burden of the foreign text by posing the problem of their relation to its concepts and arguments, their potential articulation as a metacommentary.(...) The remainder in a translation demonstrates, with varying degrees of violence to the foreign text and the target language, that the philosophical project of concept formation is fundamentally determined by its linguistic and cultural conditions. (1998 : 114-115)

One remainder in the (re)translations of Sartre's texts is the terminological vocabulary which poses a possible immediate consequence. Similar problems in the existing nonfiction translations may be one of the reasons why Sartre's philosophical treatises have not all been translated into Turkish. Even though these works by Sartre — particularly *L'être et le néant* — have been read and cited by Turkish intellectuals in a number of indigenous pieces on Sartre (cf. Ülken 1946; Kaynardağ 1948; Küçümen 1953; Peltek 1954; Safa 1957; Mutluay 1961; Özlü 1964; Hilâv 1975; Özlü 1982), the problematics involved in the translation of these works have not been raised. The difficulty of translating the terminology in Sartre's nonfiction was referred to only in the preface to *Sartre Sartre'i Anlatıyor: Filozofun 70 Yaşındaki Otoportresi* (1993) by translator Turhan Ilgaz, who bewails that even the Turkish translation of the title — *L'être et le néant* — causes problems (6); and in an interview conducted by Asım Bezirci with the translator of Sartre's *Questions de méthode*, Serdar Rifat Kırkoğlu mentioned that the most challenging obstacle in translating that work was Sartre's terminology. (1981 : 118)

#### **4.6 Summary and conclusion**

This chapter should shed some light on the difficulties Sartre's translators have encountered while creating a vocabulary of existentialism in Turkish. It was certainly "the enthusiasm and dedication inherited from the Language Reform that gave them the motivation to push the limits of the language, especially at the lexical level." (Susam-Sarajeva 2002 : 200) They wished to believe that there was no word for which a Turkish equivalent could not be created. (200)

Despite the presence of the rival equivalents in the instances taken from translations and retranslations, and the need felt for retranslation itself, no specific complaint has been voiced about terminological difficulties encountered in Sartre's texts; there is no mention of gains or losses, nor any bemoaning the effort necessary to translate them. One could argue that translation has been "deproblematized" in translating Sartre into Turkish because, for a culture so determined to catch up and keep pace with Western thought, translation was taken for granted as a way to achieve "mimesis." (Susam-Sarajeva 2002 : 201)

On the other hand, the terminological problems in Sartre's translations, i.e. the clashes between the purist and eclectic discourses

have contributed “remainder,” as Venuti would put it, to Sartre’s translations — an “irreducible difference introduced by the translation.” (1998 : 116) This remainder may well constitute one of the reasons that have discouraged potential translators from translating Sartre’s philosophical treatises.

## NOTES

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<sup>1</sup> I.1, I.3, I.4, I.5, II.4, VI.8, VI.72.

<sup>2</sup> I.12, I.14, III.11.

<sup>3</sup> I.2, I.4, I.5, I.9, I.12, I.13, I.17, I.30, I.35, II.27, II.28, III.5, III.10, III.13, III.22, IV.30, V.19, V.20, VI.11, VI.15, VI.36, VI.52, VI.54, VI.65, VI.78, VI.83, VI.86, VI.87.

<sup>4</sup> I.6, I.9, I.19, I.23, II.1, II.6, II.7, II.10, II.18, II.20, II.21, II.26, III.5, III.14, IV.23, IV.33, IV.38, VI.84.

<sup>5</sup> I.10, I.16, III.17, III.26, IV.5, IV.26.

<sup>6</sup> I.4, I.9, I.11, I.12, I.15, I.24, I.28, I.36, I.37, II.9, III.6, III.7, III.8, III.10, III.12, III.13, III.15, III.16, IV.1, IV.3, IV.4, IV.8, IV.16, IV.18, IV.19, IV.40, IV.41, V.18, V.19, V.20, V.38, VI.43, VI.47, VI.48, VI.57, VI.65, VI.66, VI.78, VI.79, VI.80, VI.83, VI.85.

<sup>7</sup> I.2, I.10, I.17, I.30, II.27, II.28, III.4, III.28, III.29, IV.5, IV.6, IV.7, IV.10, IV.14, IV.15, V.5, V.25, V.31, V.32, VI.82.

<sup>8</sup> I.1, I.2, I.3, I.4, I.5, I.6, I.8, I.9, I.10, I.11, I.12, I.13, I.15, I.18, I.19, I.22, I.23, I.24, I.25, I.26, I.27, I.29, I.32, I.35, I.37, II.1, II.3, II.5, II.6, II.7, II.9, II.14, II.16, II.22, II.26, III.1, III.2, III.3, III.4, III.6, III.9, III.10, III.11, III.12, III.14, III.18, III.20, III.21, III.23, III.24, III.25, III.27, III.30, IV.1, IV.4, IV.5, IV.6, IV.7, IV.8, IV.9, IV.11, IV.12, IV.14, IV.15, IV.16, IV.17, IV.20, IV.22, IV.23, IV.24, IV.25, IV.29, IV.36, V.1, V.2, V.3, V.4, V.7, V.8, V.9, V.10, V.11, V.13, V.16, V.17, V.18, V.22, V.23, V.24, V.26, V.27, V.28, V.30, V.33, V.34, V.35, V.36, V.37, V.39, V.40, V.42, VI.4, VI.5, VI.9, VI.12, VI.15, VI.17, VI.18, VI.20, VI.22, VI.26, VI.29, VI.30, VI.34, VI.41, VI.44, VI.45, VI.46, VI.49, VI.50, VI.51, VI.52, VI.54, VI.61, VI.63, VI.71, VI.74, VI.76, VI.77, VI.81, VI.88, VI.92.



## CONCLUSION

This thesis considers how a philosophical theory travels from one cultural and linguistic system to another. The role “rewriters” play is crucial on this journey because theory does not move across linguistic and cultural boundaries on its own but through cultural mediators, including the translators, editors, and critics who contribute to the rewriting of this theory for its new destination. In this travel the theory is often personified, coming to be represented by a single person, here Sartre in the import of existentialism to Turkey. Consequently, translation and translator profiles, extratextual material, and indigenous writings on Sartre and existentialism helped to create an image of Sartre in Turkey and a domestic understanding of existentialist philosophy.

Among other rewritings, translation played an important role in the reception of Sartre’s work in Turkey. In the first place, due to achronological and partial text-selection, the overall development in his writings remained unclear. “When compared to the translation of literary texts, the achronological text-selection and partial representation in the translation of theories may carry greater significance.” (Susam-Sarajeva 2002 : 243) While literary texts usually carry unity in themselves, theoretical texts tend to reflect the ideological phases of their writers.

(243) In the Turkish case, Sartre's texts carrying a political significance and related to his political stance as a committed writer attracted most of the attention first in the 1960s; Turkish intellectuals — who were usually his translators — concentrated at that time on only a small part of Sartre's texts, mainly his manifesto-like essays and lectures. His works of purer philosophical character were translated into Turkish rather late; they began to appear in the 1980s — this time the work of professional translators specialized in the social sciences. Translation and translator patterns helped to create a certain image of Sartre. However the relationship between these and the image of Sartre is not uni-directional; translation and translator patterns and the image of the writer reinforce one another. During the earlier import of existentialism in Turkey, Sartre's image was that of a committed writer. Only in the 1980s, and more particularly the 1990s did his image begin to reflect that of a philosopher.

The role translation plays in the migration of theories may be both “indicative” and “formative.” (Susam-Sarajeva 2002 : 10) In its indicative role, translation — together with other related rewritings — allows us to inspect the mechanisms of the receiving system. (Susam-Sarajeva 2002 : 246) It demonstrates why existentialism was imported and how it has been imported. In its formative role it contributes greatly to the image formation of writers who are perceived as representatives of the traveling theories as well as to the formation of a local discourse. (246-247)

In spite of the crucial role played by translation in the migration of theories, once these imported theories have become part of domestic debate in their new destinations, their “translated” status is often forgotten — as was true of existentialism in Turkey in the 1960s. Lawrence Venuti observes that,

Philosophy does not escape the embarrassment that faces contemporary academic disciplines when confronted with the problem of translation. In philosophical research widespread dependence on translated texts coincides with neglect of their translated status, a general failure to take into account the differences introduced by the fact of translation. (...) Philosophy has long engaged in the creation of concepts by interpreting domestic versions of foreign texts, but for the most part these versions have been taken as transparent, and the concepts unmediated by the domestic language and culture that is their medium. (1998 : 106)

This tendency expressed by Venuti may apply to the meta-discourse on existentialism as imported into Turkey, but minimally, for a number of pieces written (especially after the late 1970s) on the reception of existentialism in Turkey emphasized the “imported” status of this philosophical theory. (cf. Hilâv; Timuçin 1976; Edgü 1976; Direk 2002) In almost all of these contributions, it was pointed out that existentialism had not been properly digested by Turkish intellectuals, and that it had been received merely as a “fashion.” In some articles, concerns of unfamiliarity with the intellectual heritage underlying Sartre’s work were also expressed. (cf. Timuçin 1976 and 1985) On the other hand, the fact that Sartre’s main philosophical treatises (such as *L’être et le néant* and *Critique de la raison dialectique*) had never been translated did not

receive mention as one of the reasons that existentialism had not been properly digested in Turkey. In one sense, the close relationship between the migration of existentialism and translation of related works was overlooked.

Another issue involving the “translated” status of existentialism in Turkey is that the problematic of translating Sartre’s texts has hardly ever been discussed. Especially during the 1960s, when so many of Sartre’s works appeared in Turkish, translation was so taken for granted that specific translation questions did not even enter the picture. However, the appearance of retranslations and the diversity of terminology encountered in the discourse indicate the problematics of translation. Emphasis on terms and concepts continued because of the lingering influence of the Turkish Language Reform; this, however, resulted only in a diversity of discourse in the terminology in the translations. These terminological issues have left a “remainder,” an “irreducible difference introduced by the translation” (Venuti 1998 : 116) in Sartre’s texts in Turkish. Nevertheless, in the extratextual material, there have been no explicit acknowledgements of translation difficulties specific to Sartre’s texts.

The aim of the present study has been to explore the role translation played in the import of existentialism to Turkey. The thesis begins with a survey of the main themes in existentialism, referring to the major existentialist philosophers Søren Kierkegaard, Karl Jaspers, Martin

Heidegger, and Jean-Paul Sartre. Chapter II presents an exhaustive survey of Sartre's fiction and nonfiction that have appeared in Turkish. Chapter III focuses on the translation of his nonfiction into Turkish, characterized by time-lag, selectivity, and dependence upon excerpts. Based on the methodology Şebnem Susam-Sarajeva used in her doctoral dissertation, I have carried out an analysis of translation and translator profiles in Sartre's nonfiction, which offers valuable clues to the changing images of Sartre in Turkey. The first section of Chapter IV provides background information on the Turkish Language Reform so influential in the establishment of a Turkish existentialist terminology. The second section of this final chapter emphasizes the role that Sartre's nonfiction retranslations have played in establishing the Turkish existentialist vocabulary. The findings of the terminology used in these translations and retranslations reveal the variations in the discourse which have added a "remainder" to Sartre's nonfiction translations into Turkish. I further underlined that this remainder may have been one factor discouraging potential translators from translating Sartre's philosophical treatises.

My research has been based to a great extent on Susam-Sarajeva's doctoral dissertation, which is a multiple-case study on the import of Roland Barthes's works into Turkish and of Hélène Cixous's works into English. The outcome of my study shows the reception of Sartre's existentialism in Turkey overlapping to a great extent with that of

Barthes's structuralism and semiotics. The images of both Sartre and Barthes underwent a change in accordance to their translation and translator profiles. Retranslation and terminology were issues significantly shaping their reception in Turkey. Furthermore, clashes between the purist and eclectic discourses have contributed a "remainder" to the Turkish translations of the works of both authors.

Within my case study it would have been useful to have at hand a further analysis on the translation and translator patterns of Sartre's fiction in Turkish; the latter is rich in retranslations. Furthermore, in order to better understand the extent to which the existentialist themes have been absorbed / transformed in the receiving system, a study on *bunalım edebiyatı* (literature of despair) is highly recommended.

The research for this thesis would seem to justify Susam-Sarajeva's observations on traveling theories. However, to better justify them, more studies should be undertaken on other traveling theories which have also shaped Turkish intellectual life to a great extent.

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## APPENDIX 1

### Examples of Terms and Concepts in the Retranslations of Sartre's Nonfiction in Turkish

#### I. L'existentialisme est un humanisme<sup>1</sup>

- “Existentialisme bir humanizmadır,” (abridged trans.) Oğuz Peltek and Erol Güney, *Tercüme* 37, 1946, 37-44.
- “Eksistentializme'in Müdafaası,” (abridged trans.) Polat Tacar, *Mülkiye* 12, 1953, 18.
- “Varoluş, Tasarı, Seçme, Sorumluluk, Boğuntu,” (abridged trans.) Halis Acarı, *A Dergisi* 16, 1959, 4.
- “Ahlak ve Estetik,” (abridged trans.) Oğuz Peltek, *A Dergisi* 16, 1959, 6.
- “Dostoyesvki ve Varoluşçuluk,” (abridged trans.) Oğuz Peltek, *A Dergisi* 16, 1959, 7.
- “Varoluşçuluk Nedir?,” (trans.) Halis Acarı, *Yeditepe* 4, 1959, 8.
- *Varoluşçuluk: Existentialisme*, (trans.) Asım Bezirci. İstanbul: Ataç, 1960.
- “Ekzistansiyalizm Nedir?,” (trans.) Emin Türk Eliçin, *Materyalizm ve Devrim*. İstanbul: Düşün, 1962, 4-33.

<u>Sartre (1946)</u>	<u>Peltek&amp;Güney (1946)</u>	<u>Tacar (1953)</u>	<u>Peltek (1959)</u>	<u>Bezirci (1959)<sup>2</sup></u>	<u>Bezirci (1960)</u>	<u>Eliçin (1962)</u>
1 existentialisme (9)	existentialisme (37)	eksistentializme (18) existentialisme (18)	varoluşçuluk (7)	varoluşçuluk (4 and 8)	varoluşçuluk (20)	ekzistansiyalizm (4)
2 subjectivité (10, 22)	öznellik (42)			öznellik (22)	öznellik (subjectivité) (20) öznellik (21)	öznellik (bencilik) (5) benlik (5) öznellik (subjectivité) (9)

<sup>1</sup> Page numbers of the source text refer to Sartre 1957.

<sup>2</sup> Under the pseudonym “Acarı.”

<b><u>Sartre (1946)</u></b>	<b><u>Peltek&amp;Güney (1946)</u></b>	<b><u>Tacar (1953)</u></b>	<b><u>Peltek (1959)</u></b>	<b><u>Bezirci (1959)</u></b>	<b><u>Bezirci (1960)</u></b>	<b><u>Eliçin (1962)</u></b>
3 existentialiste (13)	existentialiste (41)	existentialiste (18)	varoluşçu (7)	varoluşçu (4 and 8)	varoluşçu (21)	ekzistansiyalist (5)
4 existence (17, 18, 20, 21, 24)	var olma (37) var oluş (38)	varlık (18)	varlık (7)	varlık (4)	varoluş (22) varlaşma (23) varlık (24)	varoluş (existence) (7) varlık (9) varlık (existence) (8) existence (8) varoluş (9) öz (essence) (7) öz (8) essence (8)
5 essence (17, 20, 21)	öz (37)	öz (18)	öz (7)	öz (4)	öz (22)	insan doğası (8)
6 nature humaine (20)	insan tabiatı (38)		insan tabiatı (7)	insan tabiatı (4)	insan tabiatı (23)	tanrıtanımaz varoluşçuluk (23)
7 existentialisme athée (21)					insan gerçeği (24)	insan gerçekliği (9)
8 réalité humaine (21)	insan gerçeği (38)				tasarı (projet) (24) tasarı (43)	taslak (entwurf) (9) taslak (20)
9 projet (23)	tasarı (38)	tasavvur (18)		tasarı (4)	istem (irade) (23)	istem (irade) (8)
10 volonté (24)				buyrultu (irade) (4)	sorumluluk (24)	sorumluluk (10) sorum duygusu (11) sorum (13)
11 responsabilité sorumluluk (38) (24, 32)		sorumluluk (18)		sorumluluk (4)	öznelcilik (subjectivisme) (25)	öznelcilik (subjektivizm) (26)
12 subjectivisme (24)				öznelcilik (4)		

<b><u>Sartre (1946)</u></b>	<b><u>Peltek&amp;Güney (1946)</u></b>	<b><u>Tacar (1953)</u></b>	<b><u>Peltek (1959)</u></b>	<b><u>Bezirci (1959)</u></b>	<b><u>Bezirci (1960)</u></b>	<b><u>Eliçin (1962)</u></b>
13 sujet individuel (24)				bireysel (individuel) özne (4)	bireysel özne (sujet) (25)	bireysel özne (10)
14 subjectivité humaine (25)				insancıl öznellik (4)	insancıl öznellik (25)	insanca öznellik (subjectiflik) (10) hümen benlik (33)
15 choix (25)	seçme (38)	seçim (18)	seçme (6)	seçiş (4 and 8)	seçiş (25) seçme (43)	seçme (26)
16 image de l’homme (25)				insan tasarımı (4)	insan tasarımı (tasavvuru) (25)	insan için bir figür, bir hayal (11)
17 angoisse (27, 33)	sıkıntı (angoisse) (38)	sıkıntı (18)		boğuntu (4) bunaltı (4) bunaltı, iç sıkıntısı (4)	bunaltı (angoisse) (26) bunaltı (26) sıkıntı (iç daralması, bungunluk, boğunç) (26) bunaltı, iç sıkıntısı (28) sıkıntı (28)	tedirginlik (11) tedirgi, korku (13) tedirginlik, korku (13) tedirgi (13) bunaltı (18)
18 délaissement (27, 39, 82)			bırakılmışlık (6)	bırakılmışlık (4 & 8)	bırakılmışlık (26) kendi başına bırakılmışlık (48)	bırakılmışlık (11) bırakılmışlık, atılmışlık (13) bırakılmışlık hali (18)
19 désespoir (27) umutsuzluk (38)	ümitsizlik (18)			umutsuzluk (4)	umutsuzluk (26)	umutsuzluk (11)

<b><u>Sartre (1946)</u></b>	<b><u>Peltek&amp;Güney (1946)</u></b>	<b><u>Tacar (1953)</u></b>	<b><u>Peltek (1959)</u></b>	<b><u>Bezirci (1959)</u></b>	<b><u>Bezirci (1960)</u></b>	<b><u>Eliçin (1962)</u></b>
20 mauvaise foi (29,81)			kötü niyet (6)		yalancılık (26) düzenbazlık (44)	(omitted) kötü niyet (29)
21 délaissé (36)					kendi başına bırakılmış (29) bırakılmış (30)	
22 libre (37)	hür (39)				özgür (29)	hür (14)
23 liberté (37)	hürriyet (39)	hürriyet (18)	hürriyet (6 & 7)	hürriyet (8)	hürriyet (29) özgürlük (45)	hürlük (14) özgürlük (29) hürriyet (29)
24 engagement (46, 53, 62, 81)	bağlanma (18)		bağlanma (6)	bağlanış (8)	bağlanış (32) bağlanma (34)	bağlanış (22)
25 être (49)	varlık (43)				varlık (33)	varlık (18)
26 s'engager (54)					bağlanmak (35)	bağlanmak (20)
27 lâche (60)	korkak (41)				korkak (36)	korkak (22)
28 néant (64)					hiçlik (38)	hiç olma (23)
29 existence d'autrui (67)					başkasının varlığı (39)	başkasının varlığı (24)
30 inter-subjectivité (67)					özne-arası (39)	ara-benlik (inter-subjektivitat) (24)
31 condition humaine (67)	insanlık hali (42)				insanın hali (39)	insan hali (24)

<b><u>Sartre (1946)</u></b>	<b><u>Peltek&amp;Güney (1946)</u></b>	<b><u>Tacar (1953)</u></b>	<b><u>Peltek (1959)</u></b>	<b><u>Bezirci (1959)</u></b>	<b><u>Bezirci (1960)</u></b>	<b><u>Eliçin (1962)</u></b>
32 situation (68)		durum (43)			durum (39)	durum (24)
33 être absolu (72)					mutlak var olmak (40)	salt-varlık (26)
34 salauds (85)					alçaklar (45)	mundar lar, kirlozlar(30)
35 transcendant (93)					aşkın (transcendant) (47)	aşkın (transcendant) (32)
36 dépassement (93)					ilerleme, aşış (47)	sınırı aşma (33)
37 transcendence (43)	aşma (43)				aşkınlık (48)	aşma (33) aşkınlık (33)

## II. “Présentation [des temps modernes] ”<sup>3</sup>

- “*Les temps modernes* dergisinin tanıtma yazısı,” (abridged trans.) Sabahattin Eyüboğlu, *Tercüme* 37, 1946, 31-37.
- “Existentialisme Nedir?,” (abridged trans. not mentioned), *İstanbul* 53, 1946, 9-10.
- “Existentialisme bir zihin hastalığı hali midir?,” (abridged trans. not mentioned), *İstanbul* 54, 1946, 11.
- “*Les temps modernes*’i sunuş yazısı,” (trans.) İsmet Birkan, *Varlık* 1047, 1994, 47-54.

	<u>Sartre (1945)</u>	<u>Eyüboğlu (1946)</u>	<u>unknown (1946)</u>	<u>Birkan (1994)</u>
1	irresponsabilité (9)	sorumsuzluk (31)	mesuliyetsizlik (9)	sorumsuzluk (47)
2	réalisme (9)		realizme (9) realizm (9)	Gerçekçilik (47)
3	bourgeoisie (10)		burjuvazi (9)	burjuvazi (47)
4	surréalistes (11)	Surréalist’ler (31)	Surréalisteler (9)	gerçeküstücüler (48)
5	engager (11)	bağlamak (32)		bağlamak (48)
6	indifférence (12)	lâkayt kalma (32)	kayıtsızlık (9)	kayıtsızlık (48)
7	responsable (13)	sorumlu (32)	mesul (9)	sorumlu (48)
8	responsabilité d’écrivain (13)	bir yazar olarak sorumlu (32)	muharrirlik mesuliyeti (9)	yazar sorumluluğu (48)
9	existence (13)	varlık (32)	mevcudiyet (9)	varlık, varoluş (48)
10	condition de l’homme (13)			insanın durumu (48)

<sup>3</sup> The page numbers of the source text refer to Sartre 1948.

	<b><u>Sartre (1945)</u></b>	<b><u>Eyüboğlu (1946)</u></b>	<b><u>unknown (1946)</u></b>	<b><u>Birkan (1994)</u></b>
11	choix (15)			seçim (49)
12	projet (15)			tasarım (49)
13	singularité (15)			biriciklik (49)
14	matérialiste (16)	materyalist (33)		materyalist (49)
15	réalité humaine (16)	insan gerçeği (33)		insan gerçekliği (50)
16	condition sociale (16)	toplumsal durum (33)		toplumsal durum (50)
17	conscience professionnelle (16)	meslek vicdanı (33)		mesleki vicdan (50)
18	individu (17)	insan ferdi (33)	fert (11)	birey (50)
19	nature humaine (18)	insan tabiatı (34)		insan doğası (50)
20	conscience de classe (18)	sınıf şuuru (34)		sınıf bilinci (50)
21	situation (19)	hal (36)		durum (50)
22	dialectique (20)		diyalektik (11)	diyalektik (51)
23	situation sociale (22)		sosyal durum (11)	toplumsal konum (51)
24	conscience collective (23)	kollektif şuur (35)	ortaklaşa şuur sahası (11)	kolektif bilinç (52)
25	conscience contemporaine (24)	çağdaş insan şuur (36)	çağdaş insan vicdanı (11)	çağımızda insan vicdanı (52)
26	liberté (26)	hürriyet (36)	hürriyet (11)	özgürlük (53)

	<b><u>Sartre (1945)</u></b>	<b><u>Eyüboğlu (1946)</u></b>	<b><u>unknown (1946)</u></b>	<b><u>Birkan (1994)</u></b>
27	littérature engagée (30)			sav güden edebiyat (littérature engagée) (54)
28	engagement (30)			savgütme (engagement) (54)

### III. “Discussion entre Sartre et Pierre Naville”<sup>4</sup>

- “‘Varoluşçuluk’ Üstüne Tartışma,” (abridged trans.) Atilla Yücel, *Yelken* 59, 1962, 16-17.
- “Tartışma,” (trans.) (trans.) Emin Türk Eliçin, *Materyalizm ve Devrim*. İstanbul: Düşün, 1962, 34-47.
- “Tartışma. Jean-Paul Sartre – P. Naville,” (trans.) Asım Bezirci, *Varoluşçuluk*, İstanbul: Say, 2002 (first published by Yazko in 1980), 69-93.

	<u>Sartre (1946)</u>	<u>Yücel (1962)</u>	<u>Eliçin (1962)</u>	<u>Bezirci (1980)</u>
1	désespoir (99)	umutsuzluk (16)	umutsuzluk (34)	umutsuzluk (69)
2	délaissement (99)	bırakılmışlık (16)	bırakılmışlık (34)	bırakılmışlık (69)
3	existentialiste (99)	varoluşçu (16)	ekzistansiyalist (34)	varoluşçu (69)
4	angoisse (99)	bunaltı (16) bunalım (16)	tedirginlik (bunaltı) (34) tedirgi (34) endişe (34)	bunaltı (69)
5	condition humaine (99, 108)	insan hali – condition humaine (16)	hal (34) insancıl durum (36)	durum (69)
6	responsabilité (100)	sorumluluk (16)	sorum (34)	sorumluluk (69)
7	engagement (101)	bağlanış (16)	kendini bağlama (34)	bağlanma (70)
8	s’engager (101)	bağlanmak (16)	kendini bağlamak (36)	
9	philosophie existentialiste (101)	varoluşçu felsefe (16)	ekzistansiyalist felsefe (34)	varoluşçu felsefe (70)

<sup>4</sup> The page numbers of the source text refer to Sartre 1957.

	<b><u>Sartre (1946)</u></b>	<b><u>Yücel (1962)</u></b>	<b><u>Eliçin (1962)</u></b>	<b><u>Bezirci (1980)</u></b>
10	existence (101), 109	varoluş (16)	varoluş (34) varlık (37) varlık (existence) (37)	varoluş (70)
11	essence (101, 116)	öz (16)	öz (34) öz (esans) (39)	öz (70)
12	choix (103, 109)	seçiş (17)	seçki (35) seçim (37)	seçme (71) seçim (73)
13	acte d’engagement (104)	bağlanış edimi - acte d’engagement (17)	kendini bağlama eylemi (35)	bağlanma edimi (71)
14	liberté (105)	özgürlük (17)	hürriyet (35)	özgürlük (72)
15	pré-engagement (107)		önsel bağlanış (36) ön-bağlanış (38)	önbağlanma (73)
16	projet (107)		taslak (36)	tasarı (73)
17	condition(s) humaine(s) (108, 110, 137)		insancıl varoluşlar (Tarzı vücut) (37) insan (varlık) koşulları (38) insanın varoluş koşulları (45)	insanlık durumu (73) insan koşulu (insan durumu) (74) insan koşulu (75)
18	nature humaine (109)		insan doğası (37)	insan doğası (74)
19	existentialisme (110)		ekzistansiyalizm (37)	varoluşçuluk (74)
20	nature-condition (110)		koşullu doğa (37)	koşullu doğa (74)
21	pré-condition (113)		ön-koşul (38)	önkoşul (75)
22	phénoménologie de situation (118)		durum (Situation) fenomenolojisi (39)	(omitted)

	<b><u>Sartre (1946)</u></b>	<b><u>Yücel (1962)</u></b>	<b><u>Eliçin (1962)</u></b>	<b><u>Bezirci (1980)</u></b>
23	liberté de choix (120)		seçme özgürlüğü (40)	seçme özgürlüğü (78)
24	pré-choix (122)		ön-seçme (41)	önseçme (78)
25	liberté de pré-indifférence (122)		ön-ilgisizlik hürriyeti (41)	önilgisizlik, önbağısızlık özgürlüğü (78)
26	condition (122)		varoluş (tarzı vücut) (41)	koşul (78)
27	êtres (122)		varlıklar (41)	varlıklar (79)
28	subjectivisme (133)		benlik öğretisi (44)	öznecilik (83)
29	subjectivité (134)		benlik (45)	öznellik (84)
30	situation (136)		durum (45)	durum (85)

#### IV. “Qu’est-ce que la littérature?”<sup>5</sup>

- “Yazmak Nedir?,” (abridged trans.) Selâhattin Hilâv, *Türk Dili* 118, 1961, 761-766.
- “Bağlılık Sanatı Öldürür mü?,” (abridged trans.) Sabahattin Eyüboğlu and Vedat Günyol, *Çağımızın Gerçekleri*. İstanbul: Çan, 1961, 108-111.
- “Niçin Yazıyoruz?,” (abridged trans.) Selâhattin Hilâv, *Türk Dili* 143, 1963, 756-758.
- “Yazmak Nedir?,” (trans.) Adnan Benk, *Yapraklar* 1, 1964, 3 and 15; *Yapraklar* 2, 1964, 12-13; *Yapraklar* 3, 1964, 11; *Yapraklar* 4, 1964, 11; *Yapraklar* 5, 1964, 6; *Yapraklar* 6, 1965, 4-5.
- “Kimin İçin Yazılıyor?,” (abridged trans.) Orhan Suda, *Dost* 39, 1964, 3-5.
- *Edebiyat Nedir?*, (trans.) Bertan Onaran. İstanbul: Payel, 1995 (first published by De in 1967).
- “Çağdaş Yazarın Durumu,” (abridged trans.) Bertan Onaran, *Yeni Dergi* 45, 1968, 442-446.

<u>Sartre (1947)</u>	<u>Hilâv (1961)</u>	<u>Eyüb.&amp;Günyol(1961)</u>	<u>Hilâv (1963)</u>	<u>Benk (1964)</u>	<u>Suda (1964)</u>	<u>Onaran (1967)</u>	<u>Onaran (1968)</u>
1 s’engager (57)	bağıtlanmak (761)	bağlanmak (110)				bağlanmak (11)	
2 littérature engagée (57)						bağımlı yazın (11)	
3 engager (59)	bağıtlamak (761)			bağımlamak (3)		bağlamak (13)	
4 choix (59, 89, 313)	seçiş (761)	seçme (111)		seçme (3)		seçme (13) seçim (37)	seçim (444)
5 signe (60, 92)	im (761)		im (işaret) (758)	gösterge (3) anlataç (12)		im (16)	
6 signification (60)	imlem (761)			anlam (3)		imlem (16)	
7 signifier (61)	imlemek (762)			anlatmak (3)		anlatmak (15)	

<sup>5</sup> The page numbers of the source text refer to Sartre 1948.

<u>Sartre (1947)</u>	<u>Hilâv (1961)</u>	<u>Eyüb.&amp;Günyol(1961)</u>	<u>Hilâv (1963)</u>	<u>Benk (1964)</u>	<u>Suda (1964)</u>	<u>Onaran (1967)</u>	<u>Onaran (1968)</u>
8 angosse (61, 69, 118)	boğuntu (762)			boğuntu (3)	bunaltı (3)	bunalım (15) yürekteki sıkıntı (21) sıkıntı (21) bunaltı (60)	
9 vocabulaire existentbrialiste(62)	varoluşçuluğun dili (762)			varoluşçu sözlük (3)		varoluşçu sözlük (15)	
10 langage-instrument (64)	araç-dil (764)			yararcı dil (12)		araç-dil (17)	
11 transcendance humaine (65)	insan aşkınlığı (764)			insan aşkınlığı (12)		insani aşkınlık (18)	
12 situation (65, 71, 119, 313)	konum (764)			durum (12)	durum (3)	durum (24)	durum (444)
13 condition humaine (65, 69)	insansal koşul (764)			insansı koşullar (12) insanlık koşulları (11)		insani durum (18) insanlık durumu (21)	
14 image (65, 121)	imge (764)			görüntü (12)	imaj (4)	imge (18)	
15 mots-choses (67)	kelime-nenler (765)			nesne-sözcükler (11)		nesne-sözcükler (20)	
16 engagement (69, 75, 89, 123)	kendini bağımlama (756)	bağlılık (108) bağımlılık (114)		bağımlama (11) bağımlılık (16) bağımlanma (6)	bağımlılık (5)	bağlanma (21)	
17 transcendant (72)				aşkın (11)		aşkın (25)	
18 projet (73, 92)			taslak (758)	tasarım (11)		tasarlayış (26)	

<b><u>Sartre (1947)</u></b>	<b><u>Hilâv (1961)</u></b>	<b><u>Eyüb.&amp;Günyol(1961)</u></b>	<b><u>Hilâv (1963)</u></b>	<b><u>Benk (1964)</u></b>	<b><u>Suda (1964)</u></b>	<b><u>Onaran (1967)</u></b>	<b><u>Onaran (1968)</u></b>
19 écrivain engagé (73)				bağımlı yazar (11)		bağlanmış yazar (26)	
20 responsabilité (74)				sorumluluk (11)		sorumluluk (27)	
21 humaine nature (79)				insan yaradılışı (4)		insan doğası (31)	
22 subjectivité (82, 93)			öznellik (758)	öznellik (4)		öznellik (33)	
23 volonté (84), 92			irade (758)	istem (5)		istem (35)	
24 réalité humaine (89)			insan gerçekliği (756)			insan gerçekliği (37)	
25 être (89)			varlık (756)		yaşayan bir varlık (4)	varlık (37)	
26 activité créatrice (90)			yaratma edimi (fili) (756)			yaratma işi (38)	
27 activité productrice (91)			üretici edimi (757)			yaratıcı çalışma (38)	
28 dialectique (91)			diyalektik (757)			etki-tepki (39)	
29 quasi-lecture (92)			yarı-okuma (757)			yarı-okuma (39)	
30 corrélatif dialectique (93)			diyalektik eş-bağlanan (correlatif) (758)			eytişimsel bağlaşıklık terim (40)	
31 transcendance (96, 130)						aşkınlık (42) aşma (70)	
32 existence objective (96)						nesnel varlık (43)	

<b><u>Sartre (1947)</u></b>	<b><u>Hilâv (1961)</u></b>	<b><u>Eyüb.&amp;Günyol(1961)</u></b>	<b><u>Hilâv (1963)</u></b>	<b><u>Benk (1964)</u></b>	<b><u>Suda (1964)</u></b>	<b><u>Onaran (1967)</u></b>	<b><u>Onaran (1968)</u></b>
33 liberté (97, 116, 443)					hürriyet (3)	özgürlük (43)	özgürlük (443)
34 liberté humaine (106)						insanî özgürlük (51) insan özgürlüğü (52)	
35 conscience d'autrui (109)						başkasının bilinci (53)	
36 aliénation (119)					yabancılaşma (3)	yabancılaşma (61)	
37 situation de l'homme (123)					insanın durumu (4)	insanın içinde bulunduğu durum (64)	
38 projet d'écrire (123)					yazmak tasavvuru (4)	yazma tasarısı (64)	
39 situation humaine (123)					insanca durum (4)	insanî durum (64)	
40 dépassement (123, 315)					aşmak (5)	aşılma (64)	aşma (445)
41 engagé (124)					bağımlı (gönüllü) (5) bağımlı (5)	bağlanmış (65)	
42 condition d'homme (125)					insan durumu (5)	insanî durum (66)	
43 projet humain (127)						insan tasarısı (67)	
44 regard de l'Autre (142)						başkasının bakışı (79)	
45 nature humaine (150, 159)						insandoğası (85) insan doğası (92)	

<u>Sartre (1947)</u>	<u>Hilâv (1961)</u>	<u>Eyüb.&amp;Günyol(1961)</u>	<u>Hilâv (1963)</u>	<u>Benk (1964)</u>	<u>Suda (1964)</u>	<u>Onaran (1967)</u>	<u>Onaran (1968)</u>
46 nature humaine universelle (151)						evrensel insan doğası (86)	
47 existence (159)						varoluş (92)	
48 néant (172)						hiçlik (103)	
49 transcendance divine (185)						kutsal aşkınlık (115)	
50 liberté créatrice (310)							yaratıcı özgürlük (442)

## V. Baudelaire<sup>6</sup>

- *Baudelaire*, (trans.) Bertan Onaran. İstanbul: Payel, 1997 (first published by De in 1964).
- *Baudelaire*, (trans.) Alp Tümertekin. İstanbul: İthaki, 2003.

	<u>Sartre (1947)</u>	<u>Onaran (1964)</u>	<u>Tümertekin (2003)</u>
1	existence (18, 19, 98)	yaşam (8) varlık (8) varoluş (49)	yaşam (12) varoluş (12)
2	choix (21, 100)	seçme (9) seçim (50)	seçme (13) seçim (66)
3	engagement (21)	bağlanış (9)	bağlanış (13)
4	situation (21)	durum (9)	durum (13)
5	existence individuelle (21)	özel varlık, yaşam (9)	bireysel varoluş (13)
6	délaissement (21, 49)	bırakılma (9) bırakılmışlık (25)	terk edilmişlik (14) bırakılış (33)
7	volonté (22, 61)	istek (10) istenç (30)	irade (14) istenç (41)
8	être (22)	varlık (10)	varlık (14)
9	subjectivité (23)	öznellik (10)	öznellik (15)

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<sup>6</sup> The page numbers of the source text refer to Sartre 1963.

	<b><u>Sartre (1947)</u></b>	<b><u>Onaran (1964)</u></b>	<b><u>Tümertekin (2003)</u></b>
10	désespoir (24)	umutsuzluk (10)	umutsuzluk (105)
11	altérité (24)	başkalık (10)	başkalık (16)
12	nature (28)	yaratılış (12)	doğa (18)
13	existence pour-soi (33)	kendi-için varoluş (16)	kendi-için varoluş (22)
14	un homme de trop (35)	gereksiz bir insan (16)	fazladan biri (23)
15	jusqu'à la nausée (36)	başımız dönecek kadar (17)	kusacak kadar (24)
16	absurdité (36)	saçmalık (17)	saçmalık (24)
17	projet (40)	tasarı (19)	tasarı (26)
18	transcendance (45, 47)	aşma (22) aşkınlık (23)	aşkılık (30)
19	transascendance (46)	yukarı doğru aşma (transascendance) (22)	yukarıya yönelen aşkınlık (31)
20	transdescendance (46)	aşağı doğru aşma (transdescendance) (22)	aşağıya yönelen aşkınlık (31)
21	liberté humaine (47)	insan özgürlüğü (23)	insanın özgürlüğü (31)
22	image (49)	imge (24)	imge (33)
23	condition humaine (49)	insanlık durumu (24)	insanlık durumu (33)
24	responsabilité (50)	sorumluluk (25)	sorumluluk (34)

	<b><u>Sartre (1947)</u></b>	<b><u>Onaran (1964)</u></b>	<b><u>Tümertekin (2003)</u></b>
25	signification (51, 224)	anlam (25) imlem (113)	anlamlandırma (34) anlamlandırılma (148)
26	individualité objective (61)	nesnel bir bireysellik (31)	nesnel bir bireysellik (41)
27	néant (61)	hiçlik (31)	hiçlik (41)
28	essence (63)	öz (31)	öz (42)
29	contingence originelle (68)	ilk olumsuzluk (34)	kökensel olumsuzluk (45)
30	existence nue (72)	yalın varoluş (36)	yalın varoluş (48)
31	singularité (82)	başkalık (41)	tekillik (55)
32	angoisse (84)	bunalım (42)	kaygı (56)
33	liberté-chose (84)	nesne-özgürlük (42)	nesne-özgürlük (56)
34	situation (86)	durum (43)	durum (58)
35	indifférence (102)	umursamazlık (50)	umursamazlık (67)
36	mauvaise foi (102)	kötüniyet (50)	kötü niyet (67)
37	regard d’Autrui (105)	Başkası’nın bakışı (52)	Başkası’nın bakışı (69)
38	transcendance humaine (120)	insansal aşma (60)	insanın aşkınlığı (80)
39	dépassement (120)	aşma (60)	aşma (80)

**Sartre (1947)**

- 40 transcendant (146)  
41 son existence en train d'être (198)  
42 être de trop (241)

**Onaran (1964)**

- aşkın (73)  
varolma halindeki varoluşu (99)  
fazlalık olma (122)

**Tümertekin (2003)**

- aşkın (97)  
varlık olmaksaki varoluşu (130)  
fazlalık olma (160)

## VI. “Les intellectuels”<sup>7</sup>

- *Aydınların Savunusu*, (trans.) Serdar Rifat Kırkoğlu. İstanbul: Alan, 1985.
- *Aydınlar Üzerine*, (trans.) Aysel Bora. İstanbul: Can, 2000 (first published in 1997).

	<b><u>Sartre (1972)</u></b>	<b><u>Kırkoğlu (1985)</u></b>	<b><u>Bora (1997)</u></b>
1	être social (373, 388)	toplumsal varlık (26)	sosyal varlık (5)
2	moment intellectuel (374)		entelektüel uğrak (5)
3	dogmatisme (376)	dogmacılık (12)	dogmatizm (10)
4	marxisme (376)	marksizm (13)	Marksizm (10)
5	moralisme (376)	ahlakçılık (13)	ahlakçılık (10)
6	une conception globale de l’homme at de la société (377)	bütünsel bir insan ve toplum kavrayışı (13)	küresel insan ve toplum kavramı (11)
7	compétence (378)	yetki (14)	had (11) yetki sınırı (12)
8	praxis (379)	praxis (16)	praksis (12)
9	situation (379, 403)	durum (16)	durum (12) yer bulma (36)
10	négation (379)	olumsuzlama (16)	yok sayma (13)

<sup>7</sup> The page numbers of the source text refer to Sartre 1972.

<b><u>Sartre (1972)</u></b>	<b><u>Kırkoğlu (1985)</u></b>	<b><u>Bora (1997)</u></b>
11 dévoilement (379, 381)	örtü açma (dévoilement) (16) örtüsünü-kaldırma (18)	açığa çıkarış (13) örtünün kaldırılması (14)
12 projet (380)	tasarı (17)	tasarı (13)
13 image (382)	imge (19)	imaj (15)
14 praxis bourgeoise (383)	burjuva praxis'i (21)	burjuva sınıfının praksis'i (16)
15 syncrétisme (384)	bağdaştırmacılık (syncrétisme) (21)	bağdaştırmacılık (17)
16 loi naturelle (385)	doğal yasa (22)	doğa yasaları (17)
17 liberté (385)	özgürlük (23)	özgürlük (17)
18 individualisme (385)	bireycilik (23)	bireycilik (18)
19 atomisme social (385)	toplumsal atomculuk (23)	sosyal atomizm (18)
20 néant (386)	hiçlik (24)	hiçlik (18)
21 signe (386)	im (24)	işaret (18)
22 symbole (386)	simge (24)	simge (18)
23 esprit objectif (386)	nesnel tin (24)	nesnel ruh (19)
24 humanisme bourgeois (387)	burjuva insancılığı (24)	burjuva hümanizmi (19)
25 particularisme idéologique (389)	ideolojik partikülârizm (27)	ideolojik yörecilik (21)

	<b><u>Sartre (1972)</u></b>	<b><u>Kırkoğlu (1985)</u></b>	<b><u>Bora (1997)</u></b>
26	condition(s) humaine(s) (391, 445)	insani koşullar (29) insanlık durumu (99)	insanlık durumları (23) insanlık durumu (73)
27	un pouvoir social (391)	toplumsal bir iktidar (29)	sosyal bir güç (23)
28	égalitarisme humaniste (391)	insancı eşitçilik (29)	hümanist eşitlik (23)
29	aliénation (392)	yabancılaşma (30)	yabancılaşma (24)
30	homme-concurrentiel (393)	rekabet-insanı (32)	rekabetçi-insan (25)
31	utilité sociale (395)	toplumsal yararlılık (33)	sosyal yararlılık (26)
32	paupérisation relative (395)	görece yoksullaşma (33)	görelî yoksulluk (26)
33	conscience malheureuse (396)	mutsuz bilinç (34)	rahatsız bilinç (27)
34	mauvaise foi (397)	kötü niyet (36)	kötü niyet (28)
35	apolitique (397)	siyaset-dışı (36)	apolitik (28)
36	agnostique (397)	bilinemezci (agnostique) (36)	agnostik (28)
37	intellectuel en puissance (397)	gücül olarak aydın (36)	edimsel olarak aydın (29)
38	intellectuel en fait (397)	gerçekte aydın (36)	gerçekten aydın (29)
39	conscience professionnelle (399)	mesleki vicdan (38)	meslek bilinci (30)
40	une contradiction constitutionnelle (399)	kuruluştaki bir çelişki (38)	kurumsal bir çelişki (30)

41	<b><u>Sartre (1972)</u></b> existence (400)	<b><u>Kırkoğlu (1985)</u></b> varoluş (43)	<b><u>Bora (1997)</u></b> varoluş (33)
42	extériorité intériorisée (402)	içselleşmiş dışsallık (46)	içselleştirilmiş dışsallık (35)
43	réextériorisation de l'intériorité (402)	içselliliğin yeniden dışsallaşması (35)	içselliliğin yeniden dışlanması (35)
44	dialectique (403)	dialektik (46)	diyalektik (35)
45	universalité abstraite (403)	soyut evrensellik (46)	soyut evrensellik (35)
46	intellectuels organiques (403)	organik aydınlar (47)	organik aydınlar (36)
47	intériorisation (403, 443)	içselleşme (47)	içselleştirme (36) içsellik (71)
48	extériorisation (403)	dışsallaşma (47)	dışsallaştırma (36)
49	universalité singulière (404)	tekil evrensellik (47)	tekil evrensellik (36)
50	singularité (405)	tekillik (49)	tekillik (37)
51	faux intellectuel (408, 417)	sahte aydın (51)	sözde aydın (40) sahte aydın (48)
52	conscience de survol (413)	kuşbakışı bilinç (conscience de survol) (58)	kuşbakışı bilinç (44)
53	immense majorité (413)	büyük çoğunluk (58)	sonsuz çoğunluk (44)
54	intelligence objective (414)	nesnel zekâ (intelligence objective) (59)	nesnel zekâ (45)
55	pensée populaire (414)	halkçı düşünce (60)	halk düşüncesi (45)

<b><u>Sartre (1972)</u></b>	<b><u>Kırkoğlu (1985)</u></b>	<b><u>Bora (1997)</u></b>
56 capital technique (415)	teknik sermaye (61)	teknik kapital (46)
57 universalisation (416)	evrensellik (62)	evrenselleştirme (47)
58 intellectuel corrompu (418)	kokuşmuş aydın (63)	yozlaşmış aydın (48)
59 fins organiques (419)	organik erekler (65)	organik hedefler (49)
60 particularité historique (419)	tarihsel tikellik (65)	tarihsel ayrıcalık (49)
61 conscience de classe (419)	sınıf bilinci (66)	sınıf bilinci (49)
62 être-situé (420)	konumlandırılmış varlığı (66)	yerlenme durumu (50)
63 autocritique (420)	özeleştiri (67)	özeleştiri (50)
64 conjoncture actuelle (423)	güncel konjonktürde (70)	bugünkü koşullara uygun biçimde (53)
65 signification (424, 434)	anlamlama (signification) (71)	anlam (53) imlem ya da anlam taşıma (64)
66 dépassement (425, 450)	aşılış (72) aşma (104)	aşılma (54) ötesine geçme (77)
67 un homme de trop (426)	fazladan bir adam (73)	lüzumsuz bir adam (55)
68 malaises (427)	sıkıntılar (74)	rahatsızlıklar (56)
69 ignorance minima (428)	minimum bilisizlik (75)	minimum cehalet (56)

	<b><u>Sartre (1972)</u></b>	<b><u>Kırkoğlu (1985)</u></b>	<b><u>Bora (1997)</u></b>
70	s'engager (431)	angaje olmak (82)	bağlanmak (62)
71	signifié (434)	gösterilen (86)	gösterilen (64)
72	pratico-inerte (436)	pratico-inerte (87)	pratik-hareketsiz (65)
73	contenu signifiant (437)	anlamlayıcı içerik (90)	anlam-gösteren içerik (67)
74	individualisme (440)	bireycilik (93)	bireycilik (69)
75	existence humaine (440)	insan varoluşu (94)	insanın varoluşu (69)
76	être-dans-le-monde (441)	dünya içindeki-varlık (94)	dünya-içindeki-varlık (69)
77	univers singulier (441)	tekil evren (94)	tekil evren (69)
78	intersubjectivité dévoilée (441)	açığa çıkarılmış özneler-arasılık (intersubjectivité) (94)	açılmış öznelliklerarası (70)
79	monde de derrière, monde de devant (443)	arkadaki dünya, öndeki dünya (97)	art dünya, ön dünya (71)
80	être-bourgeois (443)	burjuva-olma (97)	burjuva-varlık (71)
81	liberté créatrice (445)	yaratıcı özgürlük (99)	yaratıcı özgürlük (73)
82	être-dans-le-langage (448)	dilde-oluş (102)	dilde-varlık (76)
83	sursignifications (448)	üst-anlamlamalar (sursignification) (102)	üstanamlar (76)
84	style de vie (449)	yaşama üslubu (103)	yaşam biçimi (76)

<b><u>Sartre (1972)</u></b>	<b><u>Kırkoğlu (1985)</u></b>	<b><u>Bora (1997)</u></b>
85 int�riorisation de l’ext�riorit� (450)	dıřsalılıđın i�selleřmesi (104)	dıřsalılıđın i�selleřtirilmesi (77)
86 quasi-significations (450, 453)	ř�yle-b�yle (quasi) anlamlamalar (104) ř�yle-b�yle anlamlamalar (107)	yarım imlemler (77) yarım anlam g�stergeleri (79)
87 quasi-savoir (450)	ř�yle-b�yle bilgi (quasi-savoir) (104)	yarım bilgi (77)
88 subjectivit� (452)	�znellik (106)	�znellik (79)
89 �tre-dans-le-One World (453)	One World’da olma (108)	One World’de-varlık (80)
90 angoisse (454)	i�daralması (108)	endiře (80)
91 engagement de l’�crivain (454)	yazarın angajmanı (109)	yazarın sorumluluđu (81)
92 essence (455)	�z (109)	�z (81)

## APPENDIX 2

### Glossary as it appeared in *A Dergisi* in 1959

(Kısaltmalar : F: Fransızca, İ : İngilizce, A : Almanca)

AŞKINLIK, AŞMA: (F) Transcendance, (İ) Transcendence, (A) Transcendenz

BAĞLANMA, YÜKLENME: (F) Engagement

BUNALTI, BOĞUNTU, SIKINTI: (F) Angoisse, (İ) Anguish, (A) Angst

BİREY : (F) Individu, (İ) Individual, (A) Individuum, Eizelding, Einzelwesen

BİREYLİK, BİREYSELLİK: (F) Individualité, (İ) Individuality, (A) Individualitat, Individuelle, Eigentümlichkeit

BİREYSEL, BİREYCİL: (F) Individuel, (İ) Individual, (A) Individuell, Einzein

BUYRULTU, İRADE (İSTEM): (F) Volonté, (İ) Will, (A) Wille, Willenskraft, Willkür (özgür seçim iradesi)

BÜTÜNLÜK: (F) Totalité, (i) Totality, (A) Totalitat, Ganzheit, Allheit, Gesamtheit

DURUM: (F) Situation, (İ) Situation, (A) Lage (varoluşçu felsefede “predicament” da denir)

DUYU, DUYUM : (F) Sens, (İ) Sens (the senses), (A) Sinn, Sinlichkeit

EVİRİM: (F) Evolution, (İ) Evolution, (A) Evolution, Entwicklung

EYLEM: (F) Action, (İ) Action, Activity, (A) Tat, Handlung

HİÇLİK: (F) Néant, (İ) Non-being, (A) Nichts, Nichtselendes

İNAN: (F) Foi, (İ) Faith, (A) Pflicht, Trene

KENDİNE: (F) Pour soi

NESNE : (F) Objet, (İ) Object, (A) Objekt

KENDİNDE: (F) Pour soi

OLUMSAL: (F) Contingent

ÖZ: (F) Essence, (İ) Essence, (A) Wesen

ÖZNEL: (F) Subjectif, (İ) Subjective, (A) Subjektiv

ÖZNELLİK: (F) Subjectivité, (İ) Subjectivity, (A) Subjektivität

ÖZGÜSEL: (F) Authentique, (İ) Authentic

SAÇMA: (F) Absurde, (İ) Absurd, Non-sensical, (A) Absurd, Widersinnig

SAÇMALIK : (F) Absurdité, (İ) Absurdity, (A) Ungereimtheit, Windersinnigkeit

SONSUZ: (F) Infini, (İ) Infinity, (A) Unendlich

SOYUT: (F) Abstrait, (İ) Abstract, (A) Abstrakt

SOYUTLAMA: (F) Abstraction, (İ) Abstraction, (A) Abstraction

ŞEY: (F) Chose, (İ) Thing, (A) Ding

SEÇME, SEÇİŞ: (F) Choix

SORUMLULUK: (F) Responsabilité, (İ) Responsibility, (A) Verantwortlichkeit

VAR-OLAN: (F) Présent, (İ) Present, (A) Gegenwart

VAROLMAK, OLMAK: (F) Etre, (İ) To be, (A) Sein

VARLIK: (F) Etre, (İ) Being, (A) Sein, Dasein, Sciendes (soyut anlamda "Existence")

VAROLUŞ, VARLAŞMA: (F) Existence, (İ) Existence, (A) Existenz, Dasein

VAROLUŞÇULUK, VARLIKÇILIK: (F) Existentialisme, (İ) Existentialisme, (A) Existentialismus

VAROLUŞSAL: (F) Existentielle

VERİ: (F) Donné, (İ) Given, (A) Gegeben

YOKLUK, BULUNMAYIŞ: (F) Absence, (İ) Absence, (A) Abwesenheit

YABANCILAŞMA : (F) Aliénation, (İ) Alienation

