TRANSLATION AS AN IDEOLOGICAL INTERFACE: ENGLISH TRANSLATIONS OF HITLER'S *MEIN KAMPF*

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Title: Translation as an Ideological Interface: English Translations of Hitler's *Mein Kampf*

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Summary of thesis:

The present thesis is located within the framework of descriptive translation studies and critical discourse analysis. Modern translation studies has increasingly taken into account the complexities of power relations and ideological management involved in the production of translations. Paradoxically, persuasive political discourse has not been much touched upon, except for studies following functional (e.g. Schäffner 2002) or systemic-linguistic approaches (e.g. Calzada Pérez 2001). By taking 11 English translations of Hitler's *Mein Kampf* as prime examples, the thesis aims to contribute to a better understanding of the translation of politically sensitive texts.

Actors involved in political discourse are usually more concerned with the emotional appeal of their message than they are with its factual content. When such political discourse becomes the locus of translation, it may equally be crafted rhetorically, being used as a tool to persuade. It is thus the purpose of the thesis to describe subtle 'persuasion strategies' in institutionally translated political discourse. The subject of the analysis is an illustrative corpus of four full-text translations, two abridgments, and five extract translations of *Mein Kampf*.

Methodologically, the thesis pursues a top-down approach. It begins by delineating sociocultural and situative-agentive conditions as causal factors imping on the individual translations. Such interactive and interpersonal factors determined textual choices. The overall textual analysis consists of an interrelated corpus-driven and corpus-based approach. It demonstrates how corpus software can be fruitfully harnessed to discern 'ideological significations' in the translated texts. Altogether, the thesis investigates how translational decision-makers attempted to position the source text author and his narrative in line with overall rhetorical purposes.

Keywords: Translation studies, ideology and translation, translated political discourse, causal model, electronic corpus-analysis

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DEDICATION & ACKNOWLEDGEMENTS

I would like to dedicate this thesis to my wife Hong, without whose love and support the work on this thesis might not have proceeded at critical junctures.

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Figure 1.1: American preacher with edition of *Mein Kampf* in his right hand

Aston University

Illustration removed for copyright restrictions

CHAPTER 1: INTRODUCTION

> When I read the first chapters of *Mein Kampf* in the New York Public Library one morning before I went out to lunch, I remember running down the long flight of steps to Fifth Avenue and reaching the curb just in time to vomit. I have considered that the definitive review of the book (quoted in Barnes and Barnes 1980: 98).

This emotional 'review' by Virginia Soskin, wife of one of the revisers of an American pre-war translation, clearly reflects the powerful feelings raised by arguably the most despised book of the last century – Adolf Hitler's *Mein Kampf*. The illustration on the preceding page demonstrates a similar 'physical' book review at a church ceremony in North America in 1942. The photo shows a preacher with a burned copy of *Mein Kampf* in his right hand whilst resting the other hand on the Bible (Library of Congress Prints and Photographs Division, online).

More than 80 years after the first publication of a work seen by many as the most concrete negation of human rights, its violent doctrines have not lost any relevance. Due to a sales ban, the book cannot be sold in its country of origin, yet it is freely available in all English-speaking countries. Ironically, the latest English translation can be found on the best-seller list of the online bookstore *Amazon.com*, and the German original and some of its translations are widely disseminated on the Internet.

Hitler wrote *Mein Kampf* partly in prison during 1924 and 1926. The first authorised [1] but abridged English translation was published in October 1933. It was not until March 1939 that three unauthorised full-text translations appeared almost simultaneously in Britain and North America. However, between 1933 and 1939 several unauthorised extract translations had been produced for public or institutional consumption. The last unauthorised full-text version was published in 1943 and is still widely available in the English-speaking world. All these translations attempted to compensate for the omissions of the first abridged version, but they did so for a variety of reasons. Considering this highly politicised background, it becomes apparent that the publication of Hitler's *Mein Kampf* in English was motivated by contrasting goals and interests.

This thesis analyses different English translations of *Mein Kampf*. It is split into two main analytical components, adding up to a detailed sociohistorical and linguistic case study of 11 English translations of *Mein Kampf*. The thesis is located within the framework of descriptive translation studies and critical discourse analysis. Modern translation studies has increasingly taken into account the complexities of power relations and ideological management involved

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[1] The label 'authorised' is used to indicate that the translation had been personally approved by Hitler. 'Unauthorised' refers to translations produced without the explicit consent of the author and his German publisher Eher Verlag.

in the production of translations. Paradoxically, persuasive political discourse has not been much touched upon, except for studies following functional (e.g. Schäffner 2002) or systemic-linguistic approaches (e.g. Calzada Pérez 2001). The thesis aims to contribute to a better understanding of the translation of politically sensitive texts by taking as its object of analysis an illustrative corpus of four full-text translations, two abridgments, and five extract translations of *Mein Kampf*.

1.1. Historical background

1.1.1 Reception

Until now, publications on all aspects of National Socialism have reached astronomical proportions. *Mein Kampf*, too, has been discussed by intellectuals and academics working within such diverse fields as modern history (e.g. Lange 1968, Maser 1981, Jäckel 1986, Plöckinger 2006), sociology (Staudinger 1981), political science (Zehnpfennig 2000), literary and textual criticism (e.g. Zentner 1974, McGuire 1977, Gregor 2005), and even psycho-history (Foldy 1998). Within the broad field of language studies, it has received attention from linguists (e.g. Winckler 1970, Mieder 1997, Hawkins 2001, Rash 2006), discourse analysts (Chilton 2005), and even from language didacticians (Hollstein 2002). For many post-war observers, Hitler's major work "preaches a message of hatred, violence and destruction" (Gregor 2005: 3). A certain 'destructivism' indeed shows up on virtually every page. The most damning verdict which can be given on the book, however, is that it is infused with an implicit 'genocidal message'. As Gregor (ibid.: 10) argues, "the patient reader can detect in Hitler's writings both the presence of a genocidal mentality and the statement of an implicitly genocidal message".

Mein Kampf was of contemporary political relevance between 1925 and 1945. In his detailed study on the genesis, publication and reception history of *Mein Kampf* during this era, Plöckinger (2006) modifies some perservering conceptions surrounding an apparent general disregard and underestimation both in Germany and abroad (as put forward in Lange 1968 and Jäckel 1986). Although the book was barely known abroad before the National Socialists assumed power in 1933, it was widely discussed at home.

It is, nonetheless, reasonable to argue that the commonly perceived intellectual poverty of National Socialism had consequences for *Mein Kampf's* contemporary reception in Germany and abroad. Scholdt (1993) summarises the critical German reception, stating that often friends and foes alike appeared to have condemned the book's linguistic crudity. The political opposition, to be sure, generally dismissed its contents as wishful phantasies or too bizarre

even to be taken seriously. German anti-Fascists indeed almost universally condemned *Mein Kampf* as incoherent, stylistically poor and repetitive (cf. Bork 1970: 13). It is also widely believed that Hitler's hugely effective speaking skills stood in stark contrast to his ponderous writing style. Writing in English, the socialist expatriate Konrad Heiden asserts that:

> [E]ven Hitler's best friends said: Yes, he is an amazing speaker, probably a great leader, perhaps even a political genius – but it's a pity he had to write this stupid book ... *Mein Kampf* did little to establish Hitler's intellectual authority in his party (1944: 283-84).

From its first publication in 1925 until 1933 *Mein Kampf* enjoyed moderate sales. During the Third Reich it was worshipped as a kind of bible, and enforced distribution to the population ensured an astronomical circulation of around 10 million copies toward the end of World War II. The book was placed on a 'holy pedestal':

> Wir Nationalsozialisten kennen nur eine grundlegende Schrift und die heißt: Adolf Hitler: „Mein Kampf!". Nichts anderes ist offiziell. Keine andere grundlegende Schrift gibt es, wie dieses gewaltige Werk ... (Hermann Göring quoted in Lange 1968: 86)

Göring's statement is illustrative of the fundamental importance the regime ascribed to Hitler's work. The official propaganda organ *Völkischer Beobachter*, for instance, continually appealed to the German people to read *Mein Kampf* in order to grasp the deeper meaning of National Socialism (Lange 1968: 87). Every civil servant was obliged to own a copy, and the book was given to newly married couples. Although many observers maintain that the book was almost never wholly read by its owners, some suggest that it had a 'constitutive influence' on the collective sub-consciousness of large sections of the German population (Lange 1968: 35, also Straßner 1987: 175).

Mein Kampf was and still is one of the best-known and most notorious political tracts ever written. Despite its apparent intellectual and linguistic heavy-handedness, the book assumed a pivotal position in the political and ideological struggles of its time. Churchill asserts that no book would have "deserved more careful study from the rulers, political and military, of the Allied Powers" (Churchill 1948: 3). During the 1930s, sympathisers of the National Socialist doctrine tended to interpret Hitler's radical propositions as mere youthful misdeeds. They argued that once established as a responsible statesman he would moderate his radicalism and revert to a peaceful style of leadership (Plöckinger 2006: 479). His ideological and political enemies, however, were inclined to argue that *Mein Kampf* indeed contained a recipe for future action (e.g. Harand 1935, Humbert 1935, Ensor 1939). Recent and more nuanced interpretations assess the book as a "framework for action" (Geary: 2000: 10) and, as argued by Reynolds (2003: 38), it "is a commonplace that *Mein Kampf* is in no way a 'blueprint' for

the war that eventually followed", though it "was the seedbed of some of Hitler's most virulent ideas".

Any real interest by foreign publishers to produce foreign-language editions emerged when Hitler had become leader of Germany in January 1933 and became subsequently influential in world politics. The regime itself only authorised 14 translations. Such publications were often only produced in abridged form, as in the case of an authorised English version – which actually was the first published translation – and one French version (Plöckinger 2006: 197-202). The dust jackets below originate from the advertising brochure *Das Buch der Deutschen*, circulated by the book's German publisher Eher Verlag in 1938 (taken from Plöckinger 2006: 171).

Figure 1.2: Dust jackets of an American and British abridged translation

From 1933, *Mein Kampf* became a central document to diplomatic decision-making in Britain, though neither the British government nor the general public ever reached a coherent intepretation of its ideological and political impact (Clemens 1996: 443). The deep ideological divide between Nazi Germany and Anglo-American countries is one reason for the existence of different English translations even before the end of World War II. While all text selectors and producers of the translations were driven by political, ideological and even educational agendas, some of them certainly also strove for economic profits – an attitude easily comprehensible given the then notoriety of Hitler and his major work.

The perception of *Mein Kampf* was largely determined by its presumed significance in relation to unfolding political events. In October 1938, five years after the publication of the abridged English translation, a letter to the editor of the *Manchester Guardian* complains about the quality of this translation. It is worth quoting this letter at some length:

> This ignorance of the ultimate aims of the Reich is due not to indifference or to wilful blindness but mainly to the fact that the full text of "Mein Kampf" is not available to English readers. Many people who have read the English version, "My Struggle", imagine they have read "Mein Kampf" – whereas nothing could be farther from the truth. The English edition is a bowdlerised and

emasculated version. "Mein Kampf" contains 700 closely printed pages; "My Struggle" contains 280 pages almost entirely devoted to an account of the rise of the Nazi party and its hatred of Jewry. Every indication of Germany's aggressive intentions is removed. The amount of mischief that such an edition can cause is incalculable; it is far more dangerous to have a book set before us in this form than not to have it at all – as is the case in France, where Herr Hitler refuses to authorise [sic] its translation. Why may we not have the full text in English?

If Herr Hitler refuses to grant the rights of a full translation surely we may have the main subjects of his foreign policy set out in pamphlet form? (letter from Arnold Hyde in Manchester Guardian from 19 October 1938, quoted in Stone forthcoming)

Although it is slightly exaggerated to ascribe an apparent ignorance to Hitler's 'ultimate aims' solely to the non-existence of a full-text translation, a certain disregard of the book as a whole only gradually evaporated in view of political developments. Towards the late 1930s, Hitler's political actions increasingly instigated reflection on underlying motives and speculation about possible future moves. It might have escaped this contemporary observer, however, and as will be discussed in detail in Chapter 5.5, that a couple of years earlier all the 'main subjects' of *Mein Kampf* had been published in the form of unauthorised extract translations.

Considering this overall highly conflictive atmosphere, *Mein Kampf* in translation thus delivers a fertile research ground for the study of the subtle interrelations of power struggles and ideologies and how these might have found their way into textual practices.

1.1.2 The discourse of *Mein Kampf*

Mein Kampf, a two-volume work of roughly 800 pages, was written between 1924 and 1926 by the leader of the NSDAP (National Socialist German Workers' Party) which at that time was an oppositional ultra-right wing political movement. After a futile attempt to overthrow the Bavarian government in November 1923, Hitler and some of his followers were imprisoned in the small Bavarian town Landsberg am Lech. He wrote the first volume during his imprisonment, and it was eventually published in July 1925, six months after his early release. The second volume was published in December 1926. Historiography has not yet established the extent of editorial assistance, whether Hitler mainly dictated his work, or whether he indeed typed it himself (Plöckinger 2006: 121). Even though *Mein Kampf* was presented to the German readership as a biographical account of personal and political experiences, it is difficult to pin down as belonging to a specific genre. It may best be described as "a hybrid text whose autobiographical narrative is inextricably fused with its radical nationalist message" (Gregor 2005: 26). *Mein Kampf* was to remain Hitler's only monograph to be published during his lifetime.[2]

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[2] The script for a second monograph produced in 1928 was discovered by the American historian Gerhard Weinberg in 1958 which then in 1961 was published under the title *Hitlers Zweites Buch. Ein Dokument aus dem Jahr 1928*.

It is suggested from his foreword that Hitler did not appeal to a very broad audience, as he did "not address this work to strangers, but to those adherents of the movement who belong to it with their hearts, and whose intelligence is eager for a more penetrating enlightenment" (Manheim 1943: lxv).[3] However, Hitler may have also intended to give like-minded sections of the general public an account of his political philosophy and the events which had led to the failed putsch. He regarded his ideological premises as absolutely infallible, stressing that his ideas were based on an unshakable foundation, for "[p]olitical parties are inclined to compromises; philosophies never. Political parties even reckon with opponents; philosophies proclaim their infallibility" (ibid.: 413). Zehnpfennig (2000: 283) accordingly identifies Hitler's world view as a monistic ideology, a closed system of 'totalitarian thought'. This 'closedness' and ensuing highly selective interpretation of reality provides the basis for Hitler's attempt at promoting a quasi-religious value system.

Hitler's rhetoric is largely determined by this claim to absolute infallibility. Hitler did not regard himself as a writer. Just as most Nazi propagandists, he clearly favoured the spoken to the written word. Nazi propaganda appealed to feeling and intuition, placing its main emphasis on "highly emotive" language (Wells 1985: 410; also Bork 1970: 13). This attitude is also reflected in Hitler's foreword, for "men are won over less by the written than by the spoken word, [as] every great movement on this earth owes its growth to great orators and not to great writers" (Manheim 1943: lxv). Paired with an outspoken anti-intellectualism, National Socialist speakers or writers mainly attempted to 'overpower' their respective audiences (Grieswelle 1972). Assessments of the rhetoric and language used by National Socialists universally condemn its underlying values (e.g. Sternberger 1985, Ehlich 1989). Hitler's writing style is moreover widely perceived as prototypical for the ideological language used in Nazi Germany (e.g. Bork 1970, Winckler 1970). Less than these earlier studies which largely discussed conventional grammatical and lexical peculiarities of Hitler's 'magnum opus', more recent research which is largely based on conceptual metaphor theory rather stresses the book's potential to evoke powerful iconic and highly evocative imagery (Hawkins 2001, Chilton 2005, Rash 2006). In a similar vein, it is reasonable to argue that *Mein Kampf* is permeated with "militaristic and violent imagery" (Gregor 2005: 29).

The book's underlying ideology and political expediency is firmly related to broader cultural and political trends around the early 20th century, such as a vibrant anti-Semitism and a general acceptance of nationalist and militaristic values. Moreover, the traumatic

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[3] Quotes used for the book's interpretation are provided from Ralph Manheim's translation, which is still in print today. The year indicates the date of its first publication. The quotes have been taken from a recent 2003 reprint. For the sake of clarity, all examples provided from different English translations are indicated with the translator's name. The German foreword has remained the same in all subsequent editions. Different German and English-language editions, publication details and the way these aspects impinge on the translation comparison will be discussed in Chapter 2.3 below.

experiences of World War I, which Hitler himself lived through as a soldier, left an indelible mark. Hitler's ideology is based on the metaphysical givens that life is struggle and all races are unequal. The spiritual and political destination of the overall narrative is the rebirth of the German nation (Gregor 2005: 101). Hitler saw himself as the real future leader of a potentially expansionist and racially unified state cleansed from internal enemies. His attitudes concerning domestic and foreign relations were partly symptomatic of the views of the far right in German politics at the time. His extremely violent and threatening language towards his domestic enemies, and the outspoken clarity on ultimate foreign political goals probably marked him out as the most extremist political leader of the time (ibid.: 92). The ravages of World War II, however, and the systematic genocide cannot be seen as a logical conclusion of *Mein Kampf*. It can certainly be argued that future aggression and "genocide was a logical possibility within his system of thought" (ibid.: 63). However, the historian or contemporary observer could not expect, with any certainty, to construe a logical relation between Hitler's rhetoric and his later crimes.

Apart from Hitler's belligerence, his undisguised racism and views on potential territorial expansion are widely publicised aspects of *Mein Kampf's* 'intellectual' legacy. The overall narrative is not only littered with threats, but at times Hitler is frighteningly candid about what he intends to do with his enemies once he is in power. The following example, in which Hitler indicts those he perceives responsible for the lost war, is telling in this regard:

> If at the beginning of the War and during the War twelve or fifteen thousand of these Hebrew corrupters of the people had been held under poison gas, as happened to hundreds of thousands of our very best German workers in the field, the sacrifice of millions at the front would not have been in vain. On the contrary: twelve thousand scoundrels eliminated in time might have saved the lives of a million real Germans, valuable for the future (Manheim 1943: 620).

Such passages indeed appear to corroborate Gregor's (2005: 67) assertion that Hitler's early writing contributed to the "manufacturing of a genocidal climate". The example is also symptomatic of Hitler's rhetorical strategy to hold the Jews responsible for basically all ills of German political life. Rash (2006: 48) argues in this context that probably *the* major objective of *Mein Kampf* "was to present a picture of the German *Volk* as the victim of a Jewish conspiracy to dominate the world". One pertinent rhetorical feature of racist ideologies is to construe an illusory divide between the perceived in-group and the vilified 'others' (van Dijk 1993). In *Mein Kampf*, such exclusionary and in a way elitist rhetoric resonates in an elaborate construction of "images of the enemy" (Pörksen 2000).

Hitler outlines in a similarly outspoken fashion his conception of a future German foreign policy. The ultimate goal of this foreign policy was the fight for more living space in order to secure the 'racial stock' of a superior Germanic race (Jäckel 1986: 105). As Hitler himself

argues on the very last page of his work: "A state which in this age of racial poisoning dedicates itself to the care of its best racial elements must some day become lord of the earth" (Manheim 1943: 629). The demand for more 'living space' on higher moral grounds is inextricably linked – though never explicitly expressed – to the necessity of war. Hitler repeatedly clouded the proposition that territorial expansion can only be achieved through violent struggle by the metaphor of the 'sword'. One indicative example vividly illustrates the difference between the Nazi-sponsored abridgment from 1933, and Ralph Manheim's translation from 1943:

Ralph Manheim:	For oppressed territories are led back to the bosom of a common Reich, not by flaming protests, **but by a mighty sword.** (1943: 558)
E.T.S. Dugdale:	It is not by flaming protests that oppressed lands are brought back into the embrace of a common Reich, **but by a power – or combination of powers.** (1933: 242)

Without recourse to the German original, the choice *a power – or combination of powers* suggests a slightly tamed 'fanaticism'. One aim of the present research is to explain such differences at the textual level with reference to the socio-ideological conditions of text production.

Hitler's well-known and highly effective oratory contrasts strikingly with the verbosity and stylistic crudity of *Mein Kampf.* Just as in his speeches, however, he advocates his anti-humanitarian ideology with a high-powered self-assertiveness and fanaticism. The way in which this authorial tenor has been represented in different English translations forms one integral element of the descriptive analysis. Moreover, the present thesis seeks to describe how the general situational and sociohistorical background – in other words power relations and conflicting ideologies – shaped translational choices.

1.2 Objectives and analytical progression

This sub-section provides some theoretical, terminological and methodological clarifications underpinning the overall approach. It also presents the analytical progression by providing brief abstracts of the individual chapters. Further questions of theoretical and methodological significance will be fleshed out in Chapter 2.

The present thesis starts from the general assumption that although it is commonly acknowledged that power relations and ideological interests play a vital role in relation to translation, the extent to which these forces impinge on translation is not generally clear (Cronin 2000: 374). In this context, and considering the brief historical outline presented in the previous sub-section, it seems reasonable to suggest that the text corpus under

investigation is a prime example of ideologically conditioned textual material. In addition, the specific sociohistorical conditions of source and target texts may yield valuable information for more detailed historical investigation in follow-up studies. Such studies might arise in other fields of the human sciences, such as, for instance, in history or political science.

The thesis presents a model which will be used to investigate the translational mediation of political discourse within the three interactional domains of *context, agency* and *text*. This analytical model attempts to account for the multiple and diverse ways in which ideology and differential power relations impinge on various English translations of *Mein Kampf*. In view of the highly politicised environment shaping these translations, and on a theoretical level, the thesis regards *power* as the accomplishment of ideological interests. In addition, following Mason (1994: 25), *ideology* is regarded as "the set of beliefs and values which inform an individual's or institution's view of the world and assist their interpretation of events, facts, etc.". According to Schäffner (2002: 98), especially the translation of political texts is subject to ideological interests:

> Ideological aspects are particularly prominent in political texts. In a sense, it can be said that any translation is ideological since the choice of a source text and the use to which the subsequent target text is put is determined by interests, aims, and objectives of social agents. But ideological aspects can also be determined within a text itself, both at the lexical level ... and the grammatical level.

Translation always occurs within specific sociocultural and institutional surroundings. This implies that political translations in particular are carried out within interactional *contexts* by social *agents* whose ideological interests may find their way into individual *textual* choices. Schäffner (ibid.: 97) takes a broad view of the labels *political text* and *political discourse*:

> 'Political text' is an umbrella term covering a variety of genres. The characterisation of a text as political can best be based on functional and thematic criteria. Political texts are a part/or the result of politics, they are historically and culturally determined, and their topics are primarily related to politics, i.e., political activities, political ideas, political relations, etc. They fulfil different functions due to different political activities. Political discourse includes both intra-state and inter-state discourse, and it may take various forms.

Taking Schäffner's functional interpretation on a more general level, the present thesis regards the text *Mein Kampf* and its translations as goal-directed forms of political discourse which were produced within the general realm of politics. Translation, however, generally differs from 'normal' text production in that it is a form of communication crossing linguistic and cultural barriers. Furthermore, there is a general consensus within translation studies that any text which has been 'uprooted' from its natural sociocultural context is bound to target cultural norms and values (e.g. Toury 1995). Brisset (1996: 5; emphasis original) asserts in this regard that:

[l]ike any piece of writing, a translation employs selected strategies. But translation differs from writing in that the selection is doubly constrained. Translation involves a number of choices. These are activated (and limited) as much by the reading or decoding of the original text as they are by what is available in the discourse of the target milieu – in other words, by what the target society *permits* the translator to write.

The present thesis, however, and over and above purely textual constraints, will show that in the case of translating for a totalitarian regime not only the target culture, but also the source culture had a profound influence on the way translations were carried out. Brisset's use of the term *discourse* above is indicative of the fact that, over the last 30 years or so and mainly inspired by Foucault's writings, discourse is generally conceived of as the communicative mediator between power relations, social structures and the individual. Many modern translation scholars use the term discourse to account for translation shifts. In this respect, translation is often regarded as a powerful tool to 'shift' discourses (Tymoczko 2000: 31).

Following research in critical discourse analysis (e.g. Kress 1989, Jäger 2001), discourse will be regarded as a 'flow of knowledge through time' and an institutionally sanctioned form of language use. A historical configuration and a tool of institutional legitimisation, discourse also reflects personal attitudes, beliefs and value systems. In this respect, Hatim and Mason's (1990: 240) notion of discourse applied to the analysis of translations as "modes of speaking and writing which involve participants in adopting a particular attitude towards areas of socio-cultural activity (e.g. racist discourse, officialese, etc.)" offers an additional angle from which to lead the overall discussion. Moreover, discursive influence can be conceptualised alongside different degrees of consciousness which may be broadly described as attitudinal patterns. Attitudes are thus brought consciously or unconsciously to any (translated) text via processes of *mediation*.

Discussing the problematics of ideology and translation, Hatim and Mason (1997: 143-163) have suggested a model of translational mediation to measure as to what degree a translated text might be ideologically slanted. They assert that ideological trends in translated texts may be discerned in minimal, partial or maximal degrees of mediation, and define mediation as "the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text" (1997: 147). Since translators interact and collaborate with other social agents, the present thesis not only operates with an individualised notion of 'the translator' as the sole responsible agent in the overall mediation process. Rather, the social agents involved in translational mediation are regarded as *decision-makers* who may include *patrons* (powerful individuals, groups or institutions) and *translation agents* (translators and revisers; more detailed discussion to follow in Chapter 2.3.1). In the practice of translation, all these agents "take up positions and build alliances so as to be able to achieve their own aims and ambitions" (Hermans 1995: 10).

Just as all goal-directed activities, translation rests on a complex social and cognitive process of decision-making. Social agents involved in translation may be influenced by institutional censorship, by their conscious attitudes, but they may also be unconsciously influenced by the 'pull' of dominant ideologies (Lefevere 1992, Fawcett 1998). These social pressures may find their way into the activation of interdependent global and local translation strategies (Séguinot 1989). Hence, translatorial decisions rest on more global decisions concerning text selection and overall textual composition and on lower-level local decisions concerning the textual make-up of a given translation (the benefits of a broad distinction according to global and local decision-making will be demonstrated within the five analytical chapters to follow).

According to Chilton and Schäffner (1997, 2003; further developed in Chilton 2004), social agents engaged in political discourse pursue *strategic functions* which may broadly be grouped under the label of discourse positioning. A critical text analysis, they argue, may attempt to "link political situations and processes to discourse types and levels of discourse organization by way of an intermediate level" (1997: 212). This intermediate level is determined by processes of strategic functionality and thus constitutes the interface between the communicative constraints of discourse and more immediate political situations. Furthermore, just as it is commonplace that the agents involved in political discourse pursue ideological interests, they often appear more concerned with the emotional appeal of their message than they are with its factual content (cf. Chilton 2004: 204). When political discourse becomes the locus of translation, it may equally be crafted rhetorically, being used as a tool to persuade. Therefore, just as in political discourse in general, social agents translating political texts may activate strategic functions by employing rhetorical moves which ultimately serve to place readers into specific ideological positions.

Broadly related to the concept of strategic functionality, other research in critical discourse analysis talks of the *recontextualisation* of discourse positions within monolingual sociocultural settings (e.g. Reisigl and Wodak 2001), while translation scholars using discourse-analytical concepts speak of the rewriting (e.g. Lefevere 1992) or recontextualisation (e.g Schäffner 2003) of translations across linguistic and sociocultural boundaries. The role of strategic functionality in cross-cultural recontextualisation can also be fruitfully linked with the *framing* concept which has been widely applied in recent discourse-analytical research (e.g. Ensink and Sauer 2003). In its original application in interactional sociolinguistics (e.g. Goffman 1974), framing broadly refers to the discursive positioning of social agents by means of the employment of specific 'communicative frames'. In its tendentially more narrow appliance in cognitive linguistics (e.g. Fillmore 1985), the concept

broadly refers to the stimulation of cognitive imagery by means of specific 'linguistic frames'. This facet of framing theory has been adapted by Mary Snell-Hornby for the desription of translations (e.g. Snell-Hornby 2005).

This overall theoretical background has several implications for the methodical approach adopted. The analytical objective – the investigation of *contextual, situative-agentive* and *textual* determinations of 11 English translations of Hitler's *Mein Kampf* – will be pursued by adapting models developed in translation studies (Chesterman 2000a) and critical discourse analysis (Fairclough 1992). In line with the view of translation as a culturally and socially determined phenomenon (Brownlie 2003: 111), the present approach regards translation as a sociocultural event. Hence, the analytical level of *context* will delineate individual *translation events* as surrounded by wider political and ideological environments. The intermediate level of *agency* constitutes the interface between situational determinants and the actual translation products. On this situative-agentive level translational decision-making finds its way into the *textual* features of individual *translation profiles*. Furthermore, the significance attached to contextual and functional parameters implies that these are investigated as potential *causal* interconnections (these concepts are further discussed and defined in Chapters 2.2 and 2.3).

Pursuing a top-down approach, the present project thus scrutinises each interactional level by adopting a 'peeling an onion' technique. This broadly discourse-analytical approach moves from the widest level of context towards immediate situations and textual choices. At the same time, the causal interconnections of context, agency and text will become increasingly palpable. In this sense, the discussion shuffles progressively more between contextual, situative-agentive and textual variables. The last stage of the translation profile analysis prepares for the 'triangulation' (van Dijk 2006) of the individual levels of social interaction investigated. This triangulation will then form the main part of the final conclusion.

As a methodological innovation, the present approach adopts corpus-analytical methods for the description of ideological 'significations' in translation profiles. It is important to note that such significations are never derived from purely source-text target-text comparisons, nor from target-text target-text comparisons. Such a text-based, indeed atomistic, approach would not do justice to the contextual and agentive-functional parameters determining any translation profile, nor would it do justice to modern theories of translation which steer away from decontextualised notions of linguistic correspondence between source and target texts (cf. Pym 1995, Halverson 1997). Rather than supposing a one-to-one determination between textual features and presumed translatorial motivations, only recurrent textual strategies may be seen to form patterns which might reveal an ideological predisposition. As Hatim and Mason (1997: 147) rightly assert:

It is only when evidence of this kind is part of a discernible trend, reflected in the way a whole range of linguistic features are treated in a particular translation, that the analyst may claim to detect an underlying motivation or orientation on the part of the translator.

Bearing this in mind, a corpus approach can be seen as particularly useful for an in-depth investigation of recurrent textual *patterns* and *variations*. Thus, patterns *within* individual translation profiles and variations *across* the entire corpus may show evidence of strategic decisions and their underlying rhetorical purposes (cf. Chesterman and Wagner 2002). In order to achieve a meaningful description of ideological significations, these textual parameters are triangulated against the contextual and functional determinants arising from the individual translation events.

Against the background of these terminological and methodological clarifications, the analytical approach starts from the following general research questions:

- Given the highly politicised atmosphere of the 1930s and 1940s, to what extent did competing ideologies and power struggles determine the English translations of Hitler's *Mein Kampf* at the time?

- How are these ideologies and struggles reflected on the textual level of the translations?

Two preliminary studies have already provided some insights on the influence of power struggles on the textual levels of individual translation profiles (Baumgarten 2000, Baumgarten and Gagnon 2005). They have shown that there appear to exist two broadly opposed ideological directions of translational mediation. These studies were partly backed up by a historical study by Barnes and Barnes (1980), who analysed the publishing history of *Mein Kampf* into English. By building on these investigations, it is thus the purpose of the present research project to provide a more systematic overview of potential causal interconnections between sociocultural and situational backgrounds and textual profiles.

By taking the translational mediation of *Mein Kampf* as a prime example, the present research aims to reach a more sophisticated theoretical understanding of the translation of political texts. The present study thus attempts to enrich the discipline of translation studies by bringing the somewhat neglected research topic of political discourse in translation to heightened scholarly attention. Furthermore, the corpus-linguistic discourse-analytical approach constitutes a novel method of investigating ideological significations in several translation profiles of a given source text. This broadly sociohistorical and corpus-linguistic methodology may also serve as a springboard for follow-up studies employing corpus-analytical tools for the investigation of political texts in translation.

The thesis is structured as follows:

Chapter 2 relates the major research questions to the thesis' meta-theoretical, theoretical and methodological foundations. The chapter discusses the present intellectual climate in which the research is embedded, outlines different approaches to text analysis in translation studies and critical discourse analysis, presents the data to be investigated and explains the corpus-based discourse-analytical model adopted. By briefly placing the English translations of *Mein Kampf* in their historical and political context, this chapter also hypothesises two patterns of textual recontextualisation which will serve as an introduction to the organisation of the analytical chapters.

Chapter 3 delineates the sociocultural conditions which underlie the recontextualisation of *Mein Kampf* into English. In other words, it constitutes an ideological-contrastive analysis of the German and Anglo-American sociocultural conditions determining the individual translation events. The analytical progression moves from the German towards the Anglo-American sociocultural sphere. This first level of social interaction is seen as representing the cultural and political-ideological preconditions for strategic decision-making.

Chapter 4 slightly narrows the analytical perspective by outlining the interactive contexts in which the translation events evolved. The chapter links the broader political background to immediate situational circumstances, providing a systematic account of the identities, attitudes and motivations of the major decision-makers and translation agents involved. This approach helps to shed light on ideological positions which, as will be argued, are contested by means of situative-agentive practices within individual translation events. This second level of social interaction broadly delineates the situational preconditions for strategic decision-making.

Chapters 5 to 7 investigate how ideological struggles and relations of power are reflected within the individual translation profiles. In this sense, they describe how the source text *Mein Kampf* and its author were ideologically (re)positioned by means of various global and local translation strategies.

Chapter 5 scrutinises the textual organisation within the individual translation profiles. This chapter concentrates on the way ideological positions are mirrored in individual layouts, paratexts, structural divisions, topic selections as well as chapter headings and section titles. It places special emphasis on the ideological positions arising from translational forewords and editorial commentaries towards the individual translation profiles.

Chapter 6 moves on to discuss the micro-level realisations of translational options. This chapter presents an interconnected corpus-driven and corpus-based approach to discern ideological significations within the individual translation profiles. The analysis proceeds from the computation of word frequencies towards an investigation of concordance patterns and lexical fields. This approach gradually widens the analytical searchlight from the individual word and phrase level towards the sentence level.

Chapter 7 wraps up the overall analytical approach. The chapter begins by postulating a set of translation procedures prevalent within the corpus under investigation. This corpus-based investigation proceeds deductively by examining the translational representation of typical rhetorical features of Hitler's discourse. The chapter constitutes a sentence-based and partly a concordance pattern examination. The last section broadens the analytical scope by triangulating an illustrative selection of target text passages.

Chapter 8 presents an overview of the findings observed within the interactional domains of context, agency and text. This final chapter links the contextual-functional and textual parameters investigated in the corpus. It will also briefly reflect on the methodology applied and on possibilities for future research.

Chapter 2: Translation, Power, Ideology

> The translator acts in a social context and is part of that context. It is in this sense that translating is, in itself, an ideological activity. (Hatim and Mason 1997: 146)

In a chapter entitled 'ideology', Hatim and Mason (1997) devote two small sections to 'the ideology of translating' and to 'the translation of ideology'. They argue that even some of the most influential thinkers in translation studies have merely extended their own theories to the age-old dichotomy of seeing a translated text as either a free or a literal interpretation of an original. They maintain that dichotomies merely reformulate ancient debates and obscure the complexity of translation. They do not, however, further explore the question of *why* translation should be seen as an ideological activity shaped by relations of power. This chapter attempts to provide a tentative answer to this question. In doing so, it places the descriptive analysis within its (inter)disciplinary and theoretical context (Section 2.1). The chapter also assesses some approaches to text analysis which underpin the methodology of the present research (Section 2.2). This overall discussion of the treatment of ideology, power and human agency within translation studies will then be related to the corpus-linguistic discourse-analytical method adopted (Section 2.3).

2.1 Paradigms in Translation Studies

2.1.1 The Ideology of translation

The beginning of translation studies as an independent field is often located around the 1970s. According to Holmes (1972/87), the discipline can be subdivided into a 'pure' and a more practically inclined 'applied' branch. Applied translation studies broadly concerns itself with translator training, translation aids and translation criticism. Pure translation studies deals with broader theoretical reflections on the nature of translation and with the description of "existing translations, observed translation functions, or experimentally determined translating processes" (ibid.: 15). For Holmes (ibid.: 14; quoted), the two main objectives of translation studies as a whole are as follows:

- to describe the phenomena of translating and translation(s) as they manifest themselves in the world of our experience; and
- to establish general principles by means of which these phenomena can be explained and predicted.

The current research broadly aims to inform point one, but it also seeks some tentative answers to the way the phenomena observed may be generalised. Special emphasis, nonetheless, is placed on the description of several translations as embedded in their specific sociocultural contexts. This relatedness to 'descriptive translation studies' implies a focus on translation products and their functions considered against the background of situative-agentive circumstances and sociocultural conditions.

The theoretical and descriptive strands within translation studies have been guided by four major research perspectives in recent years:

- linguistic and semiotic aspects
- functionalist and action theories
- target-oriented, systemic and descriptivist theories
- postmodern and cultural theories

There are, as in most areas of the humanities, considerable overlaps between these lines of thought. Detailed overviews on the different strands can be found in the *Translation Theories Explained* series by St. Jerome (e.g. Fawcett 1997, Nord 1997, Hermans 1999, Robinson 1997; listed as indicated above). Cursory treatments and summaries of all or most of these different schools of thought are to be found in Gentzler (2001), Stolze (2005) and Munday (2001). The *Routledge Encyclopedia of Translation Studies* (Baker 1998), the *Handbuch Translation* (Snell-Hornby *et al.* 1998) and the multi-volumed *International Encyclopedia of Translation Studies* (Frank *et al.* 2004) provide valuable and concise information on the many different aspects of translation and translating. The compendium *The Translation Studies Reader* (Venuti 2000) contains a chronological outline of the most influential thinkers from the late 19th century until today, even though this reader is highly selective.

Linguistics-based approaches have moved away from a more narrow concern with equivalence, and increasingly included new insights from sociolinguistics, textlinguistics, pragmatics, discourse analysis, systemic-functional linguistics and social semiotics. The gradual emergence and refinement of more context-sensitive and functional paradigms contributed to the establishment of theories which explicitly recognised that translation can never be divorced from its sociocultural context. In particular, Halliday's influential systemic-linguistic research was picked up by theorists such as Bell (1991), Baker (1992), Hatim and Mason (1990, 1997) and House (1997). Most recent research progressively implements insights from cognitive linguistics (Boase-Beier 2006) and critical discourse analysis (Sidiropolou 2004). Due to vast technological advances in corpus-linguistics, more and more linguistic research is based on computerised text corpora (e.g. Kenny 2001; see Laviosa 2002a

and Olohan 2004 for research summaries). All these studies have in common that they explicitly link linguistic-stylistic features to context, using authentic examples and complete texts for their analyses.

Functionalist theories emphasise translation as communication and explicitly focus on the purpose and communicative function of a translation in a target culture. In particular, continental European scholars elaborated communicative-functional theories which place translation in a professional socio-economic context (e.g. Holz-Mänttäri 1984, Reiss and Vermeer 1991). Functionalist scholars proceed from the assumption that texts are produced for more or less dominant communicative purposes. For them, the most basic principle for translating is that an individual translation *skopos* determines the intended function of the target text which in turn determines the translation strategies adopted. Skopos theory was mainly developed in the wake of the increasing amount of technical translation required in the information age. This is probably the reason why source texts are regarded as 'information offers' for translators, who largely adjust their strategies to the target situation and recipients (Reiss and Vermeer 1991: 76). As Vermeer states, "to translate means to produce a text in a target setting for a target purpose and target addressees in target circumstances" (1987: 29). This overriding emphasis on functional parameters entails that translations are not merely regarded as reproductions of a given source text.

A similar paradigm shift towards researching translation within an exclusively target-oriented conceptual framework evolved almost simultaneously in the Low Countries and Israel (e.g. Toury 1980, 1995, Hermans 1985). Such 'systemic' and 'descriptivist' research concentrates largely on literary translations as products of norm-governed behaviour and their role in different cultures and historical periods. Due to their dedication to large-scale culture-systemic research, descriptive theorists treat translation products and the target culture as the starting point of observation. Toury (1995: 29) indeed argues that translations should first and foremost be seen as "facts of target cultures". For descriptive theorists, translations are the products of more or less conscious decision-making processes which are largely governed by social norms. Toury (ibid.: 56-61), who initially introduced the norm concept into translation studies, differentiates between three types of norms. The highest-ranked *initial* norms determine global decisions whether a translation is either normatively bound to the source or the target culture. The first scenario would result in an *adequate* target text and the second one in an *acceptable* translation. *Preliminary* norms determine general attitudes to translation and institutional policies within a given culture. Finally, *operational* norms relate to local decisions on the completeness, structural organisation and textual make-up of a given target text.

Social norms underlie correctness notions which have a certain regulatory function. Norms therefore provide insights into "the preconceptions, conventions and preferences of individual translators or whole cultures" (Cowie and Shuttleworth 1997: 114). By extension, norms reflect values, attitudes, ideological interests, and ultimately power structures (Hermans 1991: 163). This focus on issues of power and ideology is also mirrored in Even-Zohar's (1987) polysystem theory which tries to identify the position of translations within a network of cultural systems. As Hermans (1985: 11) argues, polysystems are "embedded in the ideological and socio-economic structures of society". Especially literary polysystems vary in their degree of 'openness' to allow foreign literary-aesthetic or cultural influences into their network. The more marginal the prestige of translation in a culture, for instance, the more it is likely that 'acceptable' translations are produced. Polysystem theory constitutes in a way the conceptual link between descriptive-systemic research and the work of the so-called 'manipulation school'. The 'manipulationists' approach the analysis of translation from the basic premise that "all translation implies a degree of manipulation of the source text for a certain purpose" (ibid.). The term manipulation, nonetheless, does not necessarily entail any value judgments about the quality of translation products.

Closely related to the manipulation school and working from a comparative literature perspective, André Lefevere thoroughly investigated the workings of power and ideology behind the production of translations. In his book *Translation, Rewriting, and the Manipulation of Literary Fame* (1992: 9-39), he studies the way literary systems are controlled by ideological interests of professional experts and patrons. Patrons may be either powerful individuals (e.g. affluent sponsors, absolutist or totalitarian rulers), ideological groups (e.g. religious bodies or political parties) or institutions (e.g. education systems or publishing firms). These groups and individuals may exercise various forms of *patronage*, manifested as *ideological, economic* and *prestige-related* elements, on the people engaged in the production of translations. He maintains, therefore, that translation is mainly carried out as a kind of 'rewriting', geared to manipulate target audience reception. The power of patronage, however, just as its potential for manipulation, does not necessarily entail repressive force, for Lefevere employs the concept of power in the Foucauldian sense as an invisible tension that operates through all levels of reality (cf. Foucault 1980).

While descriptivists such as Hermans and Lefevere concentrate on the manipulative causes and effects of translation, recent postmodern and cultural theories have advanced slightly on questions of power and ideology. Postmodernist research combines close attention to questions of agency, identity and hegemony with a rejection of conceptual dualisms. Today most translation scholars, nonetheless, maintain that over the centuries many taken-for-

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granted assumptions have dominated our thinking on concepts such as fidelity, faithfulness, authorship or binary oppositions (such as good/bad, literal/free translations, etc.), and that these conceptions are all tied to the dominant ideologies of their times (e.g. Koskinen 1994; Arrojo 1998; Tack 2000). Translation often happens across widely diverging cultural power differentials. Scholars examining these power differentials tend to be affiliated to postcolonial translation studies which deals with the imposition of ideological values mainly to the detriment of less economically and politically powerful cultures. That translation frequently cannot be regarded as equal cross-cultural 'exchange' implies that there is no straightforward 'meaning transfer' between languages. Because it is always an effect of sociocultural contingencies, meaning cannot be seen as a stable conceptual entity. It is therefore not seen *within* texts but rather as dynamically constructed through the process of interpretation.

There is indeed a large body of research investigating the elusiveness of meaning and the unequal power relations involved in cultural exchange. In order to draw attention to the perceived 'invisibility' of translators, a range of translational strategies to overcome unequal power relations has been proposed. Venuti (1995, 1998), for example, advocates a 'foreignising' translation strategy in order to highlight the recurrent 'domestication' of foreign literature in English translation which is mostly adapted to target-cultural needs in order to cater for a 'fluent' reading experience. Similarly, Feminist approaches draw attention to the important historical role of women translators, attempting to expose male-dominated canons of writing in historical and contemporary literature (Simon 1996). A group of Brazilian scholars argues for a strategy of cultural enrichment in order to liberate Third World cultures – in this case specifically the Brazilian culture – from "mental colonialism" (Vieira 1999). It is important to realise that such strategies do not presuppose conscious ideological misinterpretation of the source text, but rather a positive injection of source-cultural values into the target culture. Finally, translation within nationalist contexts, which largely caters for the maintenance or creation of national-literary identities, can perhaps most explicitly be regarded as an exercise of maintaining or gaining political pre-eminence (e.g. Brisset 1996, Tymoczko 1999).

2.1.2 Towards a sociology of translation

Considering the various research paradigms operating within translation studies, this academic field has been described as an 'interdiscipline' (Snell-Hornby 1995). The interdiscipline of translation studies shares closer ties with disciplines associated with the humanities and social sciences, rather than with the natural sciences. Arrojo and Chesterman (2000: 151) have identified two broadly different, if not incompatible, perspectives on the study of translation:

> [There is an] apparent conceptual or theoretical gap between those who approach translation studies from the perspective of postmodern cultural studies and textual theories and those who see it more as an empirical, descriptive field. The debate between these different approaches is sometimes couched in terms of essentialism vs. non-essentialism.

Essentialism, an intellectual descendant of scientific positivism, represents the ontological position that there is a reality independent of human perception, that rigid and systematic empirical observation can unearth an 'essential truth' in the world of our experience, and that as a consequence research can be objective and neutral. Non-essentialism, an intellectual descendant of social constructivism, argues that reality is shaped by our culturally biased understanding and assumptions, that the world of our experience is perpetually produced and reproduced through social interaction, and that as a consequence research can never be objective and impartial. Therefore, descriptive-empiricists and postmodernists subscribe to differing beliefs on the *nature* of the social reality of translation and on the *ways* of investigating this social phenomenon.

Arrojo and Chesterman (2000) inspired a debate on 'shared ground' between both perspectives which was motivated by their own differing views on the nature of academic research, but possibly also by the recognition that an excessive theoretical and methodical variety might threaten effective scholarly exchange. Their suggestion to 'bridge' this meta-theoretical 'gap' attempts to reconcile both extremes just as it intends to clarify that widely differing ontological and epistemological assumptions might be fruitfully combined to research the social reality of translation. This apparent intellectual rift across different paradigms had already been debated in the early 1990s between scholars using a cultural-theory approach and those using a linguistic approach. Bassnett and Lefevere (1990) attempted to broaden a sociocultural perspective by promoting a 'cultural turn' in translation studies. Other writers in the field since have referred to a further 'ideological turn' (Leung 2006), a 'power turn' (Gentzler and Tymoczko 2002) or even a 'cognitive turn' (Boase-Beier 2006) in translation studies (cf. Snell-Hornby 2006 on an overview of these differing conceptualisations).

Apart from a certain overuse of the 'turn' expression, recent trends indicate that translation is increasingly seen as a sociocultural practice exercised by members of social groups who are affiliated to institutional centres of power. With Andrew Chesterman (2006), it may be argued that social and political effects on the decision-making processes in translation perhaps more appropriately point to a *sociological* paradigm shift within translation studies (cf. also Heilbron 2000, Pym 2004). Only since the late 1990s have scholars increasingly injected sociological theories and methods into their research. Gouanvic (1997) and Wolf (2002), for instance, employ Pierre Bourdieu's theory of cultural capital for their case studies on a corpus of translations. Wolf (2002) argues that sociological aspects of translation are still underresearched, so translation studies could gain from more theoretical import from the social sciences. According to her (ibid.: 34), despite "the consideration of cultural factors in translation, social contexts conditioning the production and reception of translation so far have been widely neglected". To justify her argument, Wolf presents a brief case study of the 'translational field' surrounding the publication of J.K. Rowling's *Harry Potter* series in German, arguing that close consideration of such interactional domains is vital for sociological studies of translations. After all, any translation event is first and foremost shaped by social agents who are entangled in relations of power. Therefore, translation must be seen as a social practice carried out by a diversity of social agents who are simultaneously "constructing and constructed subject[s] in society" (ibid.). Translation 'sociologists' also tend to draw from Bourdieu's notion of 'habitus' which presupposes that social agents internalise 'embodied practices' which in a way operate as a function of institutional and cultural predispositions. In the last instance, such predispositions are governed by relations of power (Bourdieu 1991: 71).

Gouanvic (2001: 203) is more specific about the necessity of considering ethics as a central aspect of any translation sociology. Pym (1998: 29) also acknowledges the importance of ethical commitment, but he strongly emphasises a critical element of sociologically orientated translation research. To underscore his point, Pym quotes Bourdieu:

> Sociologists are best armed to discover what is hidden when they have the best scientific weapons ... And they are most 'critical' when their conscious or unconscious intention is most *subversive*, when they are most interested in revealing that which is censored or suppressed in the social world (quoted from 1980: 22-23; emphasis in the original).

The perceived rift between essentialist and non-essentialist research, as may be argued, relies to a large degree on scholars' willingness to interpret social relations as largely unequal in combination with a firm commitment to ethical professional practice. Researchers working within the academic field of critical discourse analysis do promote such ethics of social awareness amongst academic peers and the wider public alike. They propagate cultural

diversity, intercultural exchange and understanding, while the qualifier *critical* needs to be understood as a potential for *positive* change. Underlying humanist ethics is the conviction that social relations are *problematic*, which is why this text-analytical paradigm focuses on hierarchical power relations inscribed in written or spoken communication. In the light of its largely 'emancipatory' agenda, critical discourse analysis thus constitutes a politically committed paradigm. Broadly speaking, this paradigm explores the interconnection of language, ideology and unequal relations of power within society (e.g. van Dijk 1993, Wodak 1996, Fairclough 2003). Acknowledging that any communicative device "can carry ideological significance" (Fowler 1991: 90), critical discourse analysts attempt to shed light on hidden ideologies inscribed in language. In doing so, and unlike 'mainstream' sociological research, they extensively draw on concepts from linguistic paradigms such as systemic-functional grammar or pragmatics. Critical discourse analysis can also be regarded as an interdiscipline, as it tries "to marry a method of linguistic text analysis with a social theory of the functioning of language in political and ideological processes" (Fairclough 1992: 25). As argued by Schäffner (2004), however, this interdiscipline does not sufficiently account for the subtleties of cross-cultural exchange, as individual studies are largely based on the analysis of discourse in one culture and society.

The underlying rationale for the present research project is closely connected to the *ideologically committed* paradigm of critical discourse analysis. Furthermore, the thesis broadly subscribes to a humanist attitude which promotes a form of radical humanism and thus simultaneously challenges unethical research agendas (cf. Schäffner and Wenden 1995). This ontological position is shared by some translation scholars who call for a 'critical translation studies' (e.g. Hatim 1999, Koskinen 2004). Such an intellectual network could also pertinently be labelled as a 'critical translation sociology', which openly acknowledges that the production and cultural 'recontextualisation' of translations is to a large degree shaped by unequal relations of power. This view explicates further that translational decision-makers, just as scholarly researchers, are generally ideologically positioned and themselves ideologically position their textual products. Even though the present writer openly admits his ideological opposition to the anti-humanitarian views espoused in the discourse of *Mein Kampf*, this does not imply a biased stance or lack of analytical rigour towards the overall theme. In fact, a humanist ontology advocates its opposition to ideological despotism, scientific positivism and radical-relativist non-essentialism by arguing that since this world is linked by an *essential* shared humanity, it is the ethical duty of the humanist scholar to work towards a preservation of this eternally frail, but unmeasurably precious bond of human relations.

2.1.3 The translation of Ideology

Translation by its very nature implies cross-cultural 'recontextualisation' (Schäffner 2003: 24). Texts which negotiate political values are often regarded as sensitive texts. When such sensitive texts are the locus of translation, in particular during times of crisis or conflict, they are prone to become subject to ideological control. Depending on individual political viewpoints and general sociocultural or ideological attitudes, they might be rejected, perhaps tolerated, or promoted for propagandistic purposes. Therefore, the translation *of* ideology relates distinctly to the translation of texts dealing with political values, ideas, activities or relations (cf. Chapter 1.2).

Simms (1997) and Schäffner (1997a), however, maintain that arguably every text may be seen as sensitive. Simms (1997: 3-5) distinguishes two orders of sensitivity. While the highest degree of sensitivity concerns values judged as *taboo* in a particular culture, the second order concerns highly cherished values attached to *sanctified norms of behaviour*. To use Levefere's terminology, such values are controlled by patronage and frequently invoke explicit censorship. Hence, when texts violate values relating to the *state, religion, decency* or *citizenry,* the responsible individuals may be accordingly charged for sedition, blasphemy, obscenity or libel. With reference to translation, Schäffner (1997a: 131) mentions three major aspects which may compromise cherished sociocultural values in a given target culture:

- introduction of values
- introduction of knowledge
- introduction of genres or linguistic structures

These aspects generally impinge on the sensitivities of cross-cultural exchange and may also apply to the translation of texts within the realm of political discourse. After all, the sensitivity of translation comes particularly to the fore when contested values and ideological interests between different groups are at stake. This contestation of values across cultural boundaries has been tackled by a variety of scholars.

Newmark (1991) devoted an entire chapter to 'the translation of political language', but does so from a word-orientated and prescriptive perspective. He acknowledges the culture-boundedness and historical-ideological conditioning of political discourse, but largely ignores that the production of texts always depends on intersubjective attitudes and functional requirements. His discussion is generally too decontextualised and atomistic, as he proceeds from essentialist assumptions that meanings can somehow be found within individual words and by extension within texts. According to him, there is a "core of political language" which consists of "value laden" terms whose "core value" needs to be preserved in translation (ibid.:

147, 149-150). He argues, for instance, that since the German term *völkisch* had been appropriated by the Nazis it "can be only appropriately translated as 'racialist' or 'antisemitic'" (ibid.: 151). Newmark's prescriptivism in this particular case illustrates the sensitivity attached to the translation of value-orientations, as the analyst himself, perhaps unwittingly, strongly resists the introduction of less desirable values.

Tilford (1991: 217) found that an English translation of a speech by former German chancellor Helmut Kohl to an audience of British historians had been adapted to "take account of the perceived sensibilities of the target audience". He comments that "conscious modification" and "systematic adaptation" has taken place in order to emotively amplify Kohl's wording (ibid.: 218). Some source expressions such as *Heimsuchung der Nazi-Zeit*, for example, have become more emotionally charged when the translators opted for *the Nazi horror*. Here the text producers presupposed the target audience's strong resistance to ultra-nationalist and racist values and modified their translation strategies accordingly.

Schäffner (e.g. 1997b, 2002, 2003, 2004) has provided several case studies relating to the analysis of political discourse in translation. She broadly bases her research on concepts from critical discourse analysis, cognitive linguistics and text-linguistics. Her approach to analysing translation comes close to a politically engaged stance, as she regards translation critique as a potentially emancipatory social practice, as she puts it, "'translation criticism' can thus contribute to revealing and 'criticising' socio-political practices and relationships" (2004: 146). She maintains that political discourse tends to draw on sociocultural knowledge, so the receivers' interpretation of political texts depends much on the activation of relevant "socio-culturally determined frames" (1997b: 137). Producers of political texts often attempt to activate such interpretive frames by integrating positively or negatively associated values or symbols into their texts which is reflected in their lexical and syntactic choices. In this respect, the recontextualisation of political discourse across cultural boundaries is much geared towards communicative-functional requirements in view of the perceived sensitivities of target audiences. Schäffner also analysed an English translation of a speech by Helmut Kohl, but found that translational strategies were employed for the opposite effect of moderating the speeches' primary persuasive function towards a more informative target text (ibid.: 132).

Studies investigating translation practices in totalitarian states have confirmed that such practices are largely dependent on state censorship. Markstein (1988) and Steele (1991), though in differing degrees of textual-analytical detail, report that translation out of and into the former Soviet Union was institutionally controlled. Rundle (2000) comes to the same conclusion in his discussion of the censorship of American fiction during the Fascist regime in Italy. Sturge (1999, 2002) describes how the xenophobia of the Nazi regime led to a

particularly strong form of censorship and ideological control concerning the production of translations into German. In order to support the Nazis' racially determined world-view, ideologically congruent literature, especially from Scandinavian countries, tended to be selected for translation, whereas literature from racially less esteemed cultures, and later partly also from the Allied Powers, was, though with varying degrees of success, generally refused entry into the German literary system. Similarly, Kohlmayer (1988) investigates how drama translations of Oscar Wilde's comedies were ideologically adapted for the stage in Nazi Germany. He reports that key figures in Wilde's plays were manipulated and important scenes had been rewritten and embedded into the political and ideological realities of the Third Reich.

Attitudes to translation in totalitarian regimes are a particularly important example of patronage geared to promote or resist ideological values. Furthermore, and as will become apparent during the analytical stages of the present thesis, liberal-democratic resistance towards National Socialist ideology triggered a contrastive pattern of translational recontextualisation. In other words, the positive representation of objectionable values within the target culture was to be avoided.

2.2 Approaches to Text Analysis

2.2.1 Comparative models

The present approach is based on a corpus-linguistic discourse-analytical model applied to translations. The following sub-sections explain the theoretical-methodical assumptions which underpin the descriptive approach. Chesterman and Williams (2002: 48-57; also Chesterman 2000a) assert that translation studies have traditionally relied on three basic analytical models, which they describe as process, comparative and causal models. Process models refer to the study of different stages of the translation task and to psycholinguistic models of the cognitive processes within translators' minds. Comparative models are often based on research in contrastive (text)linguistics which focuses on structural differences between languages and/or differences in genre conventions. Comparative models are also applied in terminology work. Most importantly, however, comparative models delineate the various combinatory possibilities for the researcher of translations as textual products.

Evidently, a translation comparison helps to discern similarities and differences between translations and their source texts, between different translations of one source text, or between translations and other (non-)translated texts (as originally envisaged by Holmes 1972/87: 14 as product-oriented descriptive translation studies). The interpretation of similarities or differences between textual products not only depends on the underlying model of reality under which the research is conducted, but also on how the research objectives were delineated in the first place. In this sense, a continuous interpretative shift between *context* and *text variables* is vital for the present descriptive analysis. As Chesterman and Williams (2002: 85) explain:

> So, what we do is to look at the relation between a text variable and a context variable (or variables). Sometimes we might want to examine the effect of context on text: how are translations influenced by the various factors listed above? Or we might want to look at the effect of text on context: how do translations affect their readers, the target language, the target culture?

While context refers to the external world enveloping any text variable, an important component of the present study is to investigate the interplay of text and context variables. Comparisons of the various translation profiles may reveal translational shifts which are manifest in *patterns* and *variations*: while patterns may point to strategic translational decisions and their rhetorical purposes, variations most evidently occur between different translations within the corpus (cf. Chapter 1.2).

Since the present approach first of all describes similarities and differences both within and across text and context variables, it also includes elements of a causal investigation. It is important to realise in this respect that text and context variables can simultaneously be causes or effects. That is to say, sociocultural attitudes may have an effect on situational circumstances which may both be causes for translational decisions. These in turn may have psychological effects on their readers, and so on. In the present approach, which describes several translations of a politically sensitive source text, an effort is made to render causal links between context and text variables as explicit as possible. How these variables can be differentiated along different levels of social interaction and how they relate to a causal model for translation research is fleshed out in the following sub-section.

2.2.2 Causal models

Several scholars in translation studies, most prominently Chesterman (1998, 2000a) and Pym (1998), elaborated on schemes to define parameters of causality within translation. From the perspective of translation historiography, Pym (1998: ix) argues that researchers should acknowledge the importance of "socially conditioned subjectivity". In other words, since causality is grounded in human activity and hence in social interaction, there should be a primary focus on the people involved. Chesterman (2000b) presented a visual representation of four interconnected context levels which he perceived as most distinctively impinging on the translation process.

Figure 2.1: Chesterman's sociocultural square
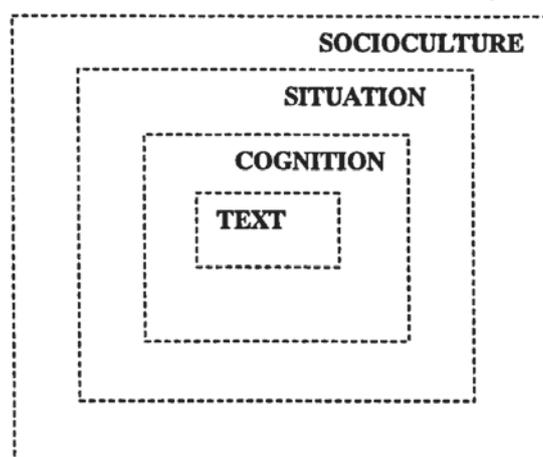
As a kind of guideline for the researcher, Chesterman's 'sociocultural square' visualises interconnected levels of social interaction impinging on any translation. The model may be seen to apply to both original texts and translations as they evolve through a process of thought embedded within particular situations and their wider sociocultural environments. Within such an interactive framework all levels are in a dialectical relationship to each other, which in turn highlights the fact that all texts are dependent on human cognition. Every discourse analyst at least needs to take account of this, though invisible, cognitive link between text, situation and socioculture. Chesterman's sociocultural square is connected with his work on causality in translation. The above four levels may indeed be seen as the major 'suspects' to be named when researching the potential reasons for certain translational decisions.

Chesterman's (2000a) model of causality allows the 'translation sociologist' to produce working hypotheses for answering questions of *why* something has happened in a specific situation. As indicated by double-headed arrows in Figure 2.2 below, causality is not understood as a uni-directional chain, but rather as a dialectical process of mutually

interdependent factors. Since Chesterman sees causality to be at the heart of any analysis into translation, he developed a theoretical scheme in order to capture the multiple causal conditions and effects of translations.

Figure 2.2: Chesterman's causal model

SOCIOCULTURE	*Sociocultural conditions*	(norms, history, ideologies, languages ...)
	↕	
SITUATION	*Translation event*	(skopos, source text, computers, deadline, pay ...)
	↕	
COGNITION	*Translation act*	(state of knowledge, mood, self-image ...)
	↕	
TEXT	*Translation profile*	(linguistic features)
	↕	
COGNITION	*Cognitive effects*	(change of cognitive or emotional state ...)
	↕	
SITUATION	*Behavioural effects*	(individual actions, criticism ...)
	↕	
SOCIOCULTURE	*Sociocultural effects*	(on target language, consumer behaviour, discourse of translation, status of translators ...)

Such a holistic overview gives equal weight to the four interrelated levels of social interaction which are here linked to the individual 'translation causalities'. The scheme furthermore avoids a rigid distinction between source culture and target culture. From the perspective of a translated 'text', a kind of 'domino effect' ripples through the causalities and effects of socioculture, situation and cognition: while any translation is an effect of social interaction, it is simultaneously – as a causal factor – capable of producing effects on the cognitive, situational and sociocultural levels. All these 'translation causalities' may operate within a specific source culture or target culture, or in both simultaneously. As the following sub-section will show, discourse-analytical approaches to textual description provide the most sophisticated 'toolkit' to research the effects of power and ideology on text and context variables.

2.2.3 Discourse-analytical models

Discourse-analytical approaches regard language as a kind of discursive activity shaped by power relations. There is a broad consensus among researchers that it is primarily discourse which regulates the interplay between text, human agency and context (e.g. Fairclough 1989, 1992, van Dijk 1998). Fairclough, for instance, regards discourse as "language as social practice determined by social structures" (1989: 17). In this view, texts are the resources for and products of discursive interactions which are conditioned by ideological interests and power relations. Fairclough's schematic representation of the major elements of discursive activity is reproduced below (ibid.: 25).

Figure 2.3: Fairclough's model of discourse as text, interaction and context

```
┌─────────────────────────────────────────────────────────┐
│      Social conditions of production and interpretation   │
│   ┌───────────────────────────────────────────────────┐  │
│   │      Process of production and interpretation       │  │
│   │            ┌ ─ ─ ─ ─ ─ ─ ─ ─ ┐                      │  │
│   │              TEXT                                    │  │
│   │            └ ─ ─ ─ ─ ─ ─ ─ ─ ┘                      │  │
│   │   INTERACTION                                       │  │
│   └───────────────────────────────────────────────────┘  │
│   CONTEXT                                                 │
└─────────────────────────────────────────────────────────┘
```
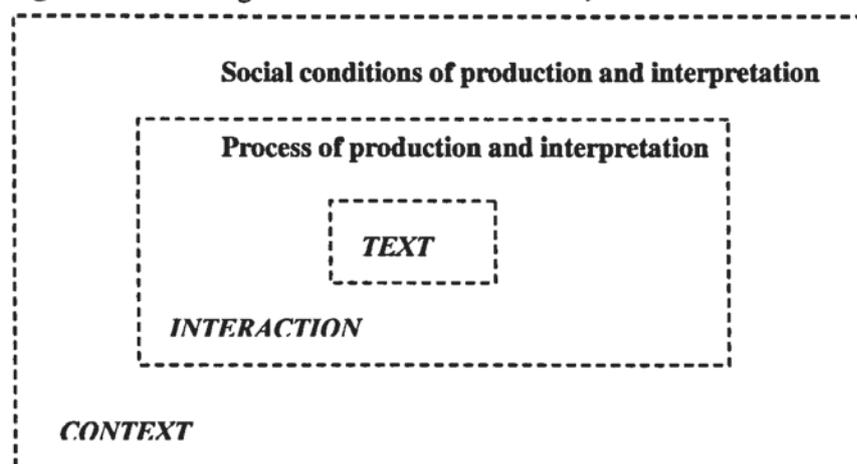
Both the levels of context and interaction constitute locations of power and ideological control. Importantly, Fairclough's conceptualisation of discourse differentiates between interrelations of social processes and conditions, and between interrelations of material production and cognitive interpretation. Similar to Lefevere, his thinking is based on Foucault's conception of power and discourse (cf. Section 2.1.1), whereby the former regulates, and the latter permeates the communicative sphere of culture.

> But I shall use the term *discourse* to refer to the whole process of social interaction of which a text is just a part. This process includes in addition to the text the *process of production*, of which the text is a product, and the *process of interpretation*, for which the text is a resource. Text analysis is correspondingly only a part of discourse analysis, which also includes analysis of productive and interpretative processes. ... Discourse, then, involves social conditions, which can be specified as *social conditions of production*, and *social conditions of interpretation*. These social conditions, moreover, relate to three different 'levels' of social organization: the level of the situation, or the immediate social environment in which the discourse occurs; the level of the social institution which constitutes a wider matrix for the discourse; and the level of the society as a whole (1989: 24, 25; emphasis original).

It is thus at the intermediate level of social interaction where, according to Fairclough, processes of textual production and interpretation as well as textual dissemination most perceptibly occur. At the highest level, these processes are mediated by conditions which

themselves are determined by situational, institutional and wider sociocultural factors. In the final analysis, this discourse-theoretical framework emphasises the pervasion of ideological interests and power struggles in society and in language.

In van Dijk's (1998) research, discourse is postulated as the key mediator between the human mind and society and thus plays a crucial role in producing and reproducing ideologies and power constellations. His research in fact primarily focuses on the discursive proliferation of ideologies as cognitive representations shared by different social groups. In this respect, the interpenetration of ideology and language is thought to be most fruitfully examined on the three analytical levels of discursive activity, human cognition and social value orientations. Van Dijk's (2002) conception of 'political cognition' is theoretically linked to the level of cognition. This notion is further subdivided into three cognitive dimensions which are thought to facilitate empirical work on the beliefs and social representations of political actors:

> The *base level* consists of individual political actors, as well as their beliefs, discourses and (other) interactions in political situations. The *intermediate level*, constituted by the base level, consists of political groups and institutions, as well as their shared representations, collective discourse, relations and interactions. The *top level*, which in turn is based on the intermediate level, is constituted by political systems, and their abstract representations, orders of discourse, and socio-political, cultural and historical processes (van Dijk 2002, online).

The three levels are in many ways interrelated. Social actors, for instance, may draw their cognitive representations from the personal, collective or higher-ranked 'orders of discourse' which, in the end, are all tied to institutional and historical contiguities.

While the three interactional levels in Fairclough's and van Dijk's models roughly correspond to each other, van Dijk's intermediate level is more cognitively orientated. In his recent work, moreover, and drawing on Bakhtin and Kristeva, Fairclough (e.g. 2003) stressed the 'intertextual' and 'interdiscursive' nature of texts. Broadly speaking, intertextuality accounts for the traces of elements of other texts within texts. Since no text can be tied to a single identity, any text may contain traces of multiple other voices. Interdiscursivity refers to the mixing of individual styles and generic conventions which can also be derived from individual texts. Wodak (2001), however, employs interdiscursivity explicitly to refer to the discursive enforcement of ideological interests by mixing seemingly incompatible topics (intertextuality has also been highlighted by linguistics-based research in translation studies, most notably by Neubert and Shreve 1992 and Hatim and Mason 1990, 1997). These two concepts, though important elements for discourse-analytical research as they help to unearth the historical contiguities of underlying motivations, are only of marginal interest for the present purposes. The objective of the present corpus-linguistic discourse-analytical approach is to highlight the interrelated causalities impinging on the translation of a politically sensitive text.

2.3 Data and Methodology

This sub-section presents the methodological underpinnings of the present approach. Section 2.3.1 presents the analytical model and research stages adopted. Section 2.3.2 presents the objects of investigation and the underlying corpus design criteria. It will be argued that due to the conflictive political context in which the individual translations evolved a two-way pattern of textual recontextualisation may justifiably be postulated as the starting point for analysis. Section 2.3.3 then presents each pattern of recontextualisation within its political context. This last preliminary discussion prepares the ground for the five analytical chapters, as it already constitutes elements of the descriptive analysis.

2.3.1 A corpus-linguistic discourse-analytical approach

This sub-section integrates Chesterman's causal and contextual model, Fairclough's discourse-analytical model and van Dijk's cognitive model into a translational context. The model to be presented also draws on Chilton and Schäffner's (2003) and Chilton's (2004) research on *strategic functionality* in political discourse. As has been anticipated in Chapter 1.2, the present research is concerned with a causal investigation of translational mediation of political discourse on the levels of *context*, *agency* and *text*.

Figure 2.4 below visualises a template for research on translation production and reception. The present study primarily concentrates on production aspects, so the model focuses on translation practice as a form of strategic decision-making. The dotted lines illustrate the dialectic interdependence of context, agency and text as well as their dependence on the demands of strategic functionality. With agency as central analytical component, the double-headed arrows illustrate that agency, and by extension strategic decision-making, shapes and is shaped by context and text variables. With respect to causality, the arrows thus also illustrate that each level simultaneously constitutes a cause and an effect.

Figure 2.4: Strategic functions in translation
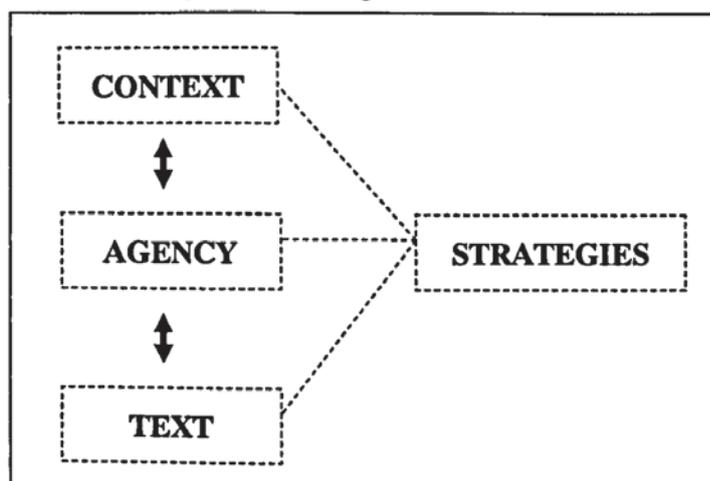
Context influences human agency and with it specific communicative strategies which are identifiable in textual properties. From a discourse-analytical perspective, van Dijk (1998: 211; emphasis original) defines context as *"the structured set of all properties of a social situation that are possibly relevant for the production, structures, interpretation and functions of text and talk"*. For the present purposes, yet broadly following this conception, context is regarded as the overall extratextual dimension of translational mediation. Analytically, this dimension is addressed as the cultural, political-ideological and situational determinants affecting the translation events in Chapters 3 and 4. It is essential to realise that these preconditions for textual production significantly overlap with the agentive substructure of all strategic decision-making.

This agentive overlap also applies to the intratextual dimension of translational mediation. Hence, any *text* is the product of human discursive practices within a sociocultural context. In other words, the conditioning effects of context and agency naturally find their physical expression in text producers' structural and lexicogrammatical choices. Just as all texts, translations exhibit specific *structural* and *textural* characteristics. The notions of structure and texture are based on Hatim and Mason (1997: 16) who regard them as "areas of text organization involving both the way texts are put together and the way the emerging patterns link up with some model of reality". These compositional features will be the focus of discussion in Chapters 5 to 7.

The present model places the significant factor of human *agency* at its centre, which is why its practical implications reverberate throughout each of the five analytical chapters. According to Bourdieu (1991; also explained in Wolf 2002), social agents interact within social *fields*, they possess different types of sociocultural *capital*, and they act upon a set of internalised embodied practices understood as an individual's or group's *habitus* (cf. Section 2.1.2). According to Goffman's framing theory (1974), social agents are predisposed by their mental models – or *frames* – of sociocultural reality which they bring to the interpretation and production of texts. In relation to translation, Baker (2006: 106) understands the evocation of sociocultural frames as "an active strategy that implies agency and by means of which we consciously participate in the construction of reality". The concept of framing will be used in its wider sociological and linguistic applications (e.g. Snell-Hornby 2005) during the textual description. Within the field of political discourse, acts of framing may have a specifically strategic dimension.

According to Chilton (2004, also Chilton and Schäffner 2003), social agents engaged in political discourse pursue *strategic functions* which broadly may be grouped under the label of persuasion. Strategic functions consist of three principal rhetorical-persuasive elements

prevalent in political discourse: *coercion, (de)legitimisation* and *(mis)representation.* Coercive strategies closely reflect the use and abuse of status and power "through various kinds and degrees of censorship and access control" (Chilton 2004: 45). The coercive function realises ideological control by means of "controlling others' use of language" and "the strategic stimulation of affect" (ibid.: 45, 46). Legitimising strategies reflect the linguistic negotiation of credibility. This function realises those communicative options political actors choose to legitimise their own views, or to delegitimise other groups or individuals in the political arena. Representation strategies reflect the quantitative and qualitative control of information. This function realises those rhetorical strategies employed to hide or distort the flow of information between discourse participants. By analogy, strategic functions correspond to the employment of translation strategies.

Any research on strategic functionality in translation, nonetheless, is well advised to ideologically position the discourse participants engaged in the communicative interaction. Baker's (2006: 109) conception of discourse positioning is useful in this regard:

> Participants in any interaction play different roles (announcer, author, translator, prosecutor, lecturer, military officer, parent), engage in the interaction in different capacities (speaker, reader, primary addressee, overhearer, eavesdropper), and take different positions in relation to the event and other participants (supportive, critical, disinterested, indifferent, uninformed outsider, committed).

It is evident that the present retrospective analysis cannot consider all the multifarious communicative roles, capacities and positions, though an attempt is made to broadly sketch individual and collective discourse positions. Figure 2.5 illustrates the power differentials and positioning of social agents as conceptualised within the present analytical framework:

Figure 2.5: Field of discursive practice
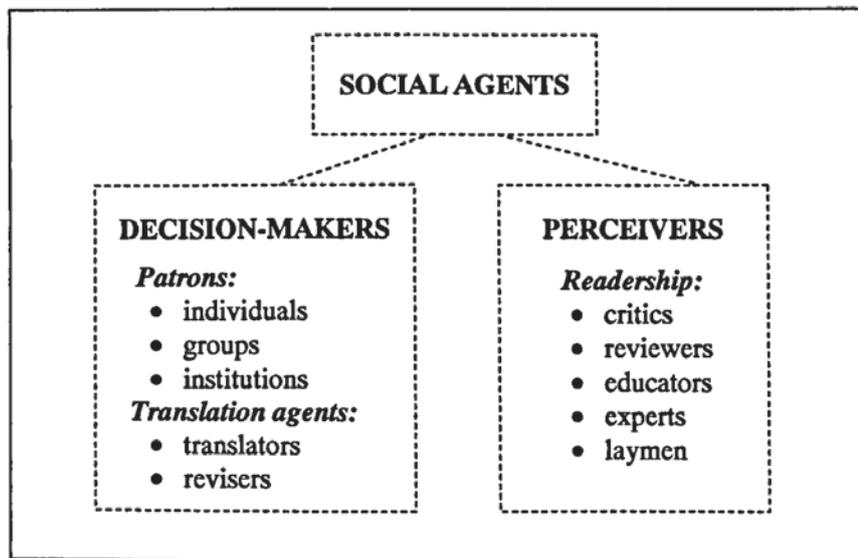
Social agents' discursive practices, which may be to a certain extent unconscious, are generally constrained by three different but interrelated forms of patronage. Thus, ideological,

literary or economic constraints determine the decision-making of all social agents (as developed in Lefevere 1992; cf. Section 2.1.1). Importantly, the power relationships between the agents situated within the social field of translating *Mein Kampf*, which can be seen as a terrain of ideological struggles, are not of necessity hierarchical, nor are they necessarily clear-cut in favour of one individual or group. Because of this agentive complexity within the overall translational field, the power relations between decision-makers and perceivers generally, or between patrons and translation agents, can thus only be approximated. All social actors, indeed, can be both perceivers and decision-makers. Furthermore, and as will be 'mapped out' in detail in Chapter 4, decision-makers had their say within and across divergent cultural contexts.

The application of the analytical model proceeds along four descriptive stages. The overall discourse analysis moves from macro-context towards micro-textual features, leading into a contextualised assessment of individual micro-textual results. Stage one is the discussion of overarching *sociocultural conditions* impinging on the *translation events*. Stage two zooms in on these translation events by situating the discourse positions of the social agents within the translational field. This analytical stage therefore is concerned with aspects of *situative-agentive practice*. Stage three discusses *textual features* of individual *translation profiles*. This stage is based on an electronic corpus analysis. Stage four then *triangulates* context and text variables. The descriptive approach and its analytical elements is as follows:

Figure 2.6: Analytical progression

STAGE 1: SOCIOCULTURAL CONDITIONS
- sociocultural and political-ideological preconditions for translation events

STAGE 2: SITUATIVE-AGENTIVE PRACTICES
- situative-agentive practices employed within individual translation events

STAGE 3: TEXTUAL FEATURES
- paratexts, structure and texture within translation profiles

STAGE 4: TRIANGULATION
- reconciling text, context and human agency

The individual stages are presented in sequential order. The overall analysis, however, accounts for the fluid boundaries between the main analytical components of context, agency and text. Considering the conflictive atmosphere during the 1930s, the thesis investigates how decision-makers attempted to design and *reframe* a highly ideological and politically explosive German source text for another sociocultural context.

The following sub-section discusses how the analytical progression from the widest possible context and situational circumstances towards textual features is reflected in the overall corpus design. It can in fact be beneficial to consider context variables as partial design criteria, for these "could already be helpful at the very beginning of our research, namely in the corpus selection" (van Doorslaer 1995: 253).

2.3.2 Corpus compilation and design

The text corpus consists of the original German text *Mein Kampf* and 11 either fully or partially translated target texts. Barnes and Barnes' (1980) research has established that two English *translation profiles* met with the approval of the German government authorities. These two translation profiles, though at different stages during the individual *translation events*, occurred within a context of censorship and can thus be seen to involve a positive source text attitude. By contrast, the other nine unauthorised translations, which were all mentioned in Barnes and Barnes' research, were initiated by target-cultural concerns and may thus, at least hypothetically, be seen to involve negative source text attitudes. The overall analysis can broadly be regarded as an ideologically contrastive approach, which is why the working concepts ideological *compliance* and *resistance*[4] are used throughout the data description. This approach is reflected in all analytical chapters. After an initial presentation in the following sub-section, and before discussing their textual manifestations in Chapters 5 to 7, both broad 'recontextualisation patterns' will be first 'mapped out' within their sociocultural contexts in Chapter 3, and within their situational contexts in Chapter 4.

Given the antagonistic sociocultural atmosphere in which the translation events evolved, the postulation of two broad ideological perspectives provides a useful analytical grid for the overall corpus description. This ideological dichotomy, to be sure, is somewhat simplistic and cannot fully account for the complexity within the translational field but, as will be seen, it will render potential causal interconnections between text and context variables more transparent. And it remains to be seen, of course, to what extent, indeed if at all, one can truly speak of an ideological correlation between analytical variables within and across translation events and their profiles.

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[4] The concept of ideological resistance is not to be confused with the concept of translational resistance prominently coined by Venuti (1995, 1998). As a reaction against what he regards as a pervasive domestication of foreign literature in English translation, he proposes foreignising – or 'resistant' – translation methods as effective strategies to foreground the cultural otherness of a source text and with it the translator's visibility (cf. Section 2.1.1).

The two tables below present the ideologically contrastive *translation profiles*. The designations for the translation types and the abbreviations used variably throughout the discussion are indicated in the first two columns on the left. When known, the translator's name is indicated, otherwise the major patron or institution in charge. The years indicate first publication dates.[5]

Table 2.1: Translational compliance

TYPE	ABB.	TRANSLATOR	TITLE	YEAR	PUBLISHER
Abridged	DD	E.T.S. Dugdale	*My Struggle*	1933	Hurst & Blackett, London
	DD	E.T.S. Dugdale	*My Battle*	1933	Houghton Mifflin, Boston
Full-text	MU	James Murphy	*Mein Kampf*	1939	Hurst & Blackett, London

Table 2.2: Translational resistance

TYPE	ABB.	TRANSLATOR	TITLE	YEAR	PUBLISHER
Extracts	WM	Leonard Stein	*untitled*	1933	unpublished
Extracts	FO	British Foreign Office	*Mein Kampf*	1936	unpublished
Extracts	FR/R	Friends of Europe	*The racial conception of the world by Adolf Hitler*	1936	Friends of Europe Publications, London
Extracts	FR/F	Rennie Smith	*Germany's foreign policy as stated in Mein Kampf*	1936	Friends of Europe Publications, London
Extracts	SW	B.D. Shaw	*Mein Kampf*	1939	Political Digest Press, NY
Abridged	CR	Alan Cranston	*Mein Kampf*	1939	Noram, Greenwood
Full-text	MS	Barrows Mussey	*Mein Kampf*	1939	Stackpole, New York
Full-text	RP	Helmut Ripperger	*Mein Kampf*	1939	Reynal & Hitchcock, NY
Full-text	MA	Ralph Manheim	*Mein Kampf*	1943	Houghton Mifflin, Boston

The abridgment by the translator E.T.S. Dugdale was published under two different titles with two different publishers in Britain and the United States;[6] each publisher followed this abridgment up with a full-text edition. Dugdale's abridgment, both in Britain and the US, as well as Murphy's, Ripperger's and Manheim's full-text versions, went through more than one edition (see Chapter 4 for further details).

Table 2.3 summarises both ideological patterns against the backdrop of the political landscape at the time. In a very general fashion, it contextualises each *translation event* and provides thus first – albeit very crude – pointers of ideological significance. The three temporal stages very broadly concur with unfolding political events and the evolution of

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[5] Three translation profiles are designated by the names of the principal institution involved. FO stands for a Foreign Office memorandum produced for the British Cabinet, and FR/F and FR/R stand for two Friends of Europe's pamphlets focusing on foreign policy and Hitler's ideas on race.

[6] Strictly speaking, it would be possible to regard the Dugdale abridgment as two separate translation events, but since apart from the paratexts the textual profile is identical, it will be treated as one translation event. The reasons for this analytical decision will become transparent in the following sub-section and Chapters 4.1.1 and 5.3.

individual translation events. As indicated in the two bottom rows, and as will be discussed in detail in the remaining five chapters, the political background is more or less interconnected with both patterns of recontextualisation and their respective translation events.[7]

Table 2.3: Political context of translational compliance and resistance

TIME	1933 – 1937	1938 – 1939	1940 – 1943
POLITICS	The Nazis gain and consolidate power by totalitarian terror	Further implementation of racial and expansionist policies, Nazi Germany attacks Poland	Britain and the United States become involved in World War II
COMPLIANCE	1 abridgment (DD) 1 full-text translation (MU)	–	–
RESISTANCE	4 extract selections (WM, FO, FR/R, FR/F)	2 full-text translations (MS,RP) 1 extract selection (SW) 1 abridgment (CR)	1 full-text translation (MA)

The complexity within the translational field – of which only production aspects are of interest for the present purposes – becomes accentuated when accounting for the fact that some translation events occurred over long periods of time and across different geographical locations. This is particularly evident with regard to the authorised translation profiles, both of which had been initiated around two years before actual publication. For this reason, Murphy's translation is included within the first temporal stage, as it had been originally commissioned by the German Propaganda Ministry around 1936. Intriguingly, and as will be further explored in the next sub-section, it was published three years later in Britain without consent by the German authorities. In this particular example, both the production and publication process underlie different ideological motivations and occur against different political backdrops. The discussion of each translation event in Chapter 4, therefore, will distinguish, where possible, between different locations and production stages such as initiation, production and publication dates.

As indicated in the table above, however, it is ideologically significant that both authorised translation profiles were only initiated shortly before or during the phase when the regime largely consolidated itself, and that within this timeframe four British extract translations appeared. Furthermore, all the remaining unauthorised versions initiated by and after 1938 were produced by American decision-makers.

Moving on to the actual corpus design relevant for the text-analytical Chapters 5 to 7, all twelve texts were downloaded from the Internet or scanned and converted into electronic form. The texts were analysed individually on the basis of an aligned parallel corpus. The different

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[7] A detailed historical timeline is presented in Appendix I.

software packages used are *Microsoft Word, WordPad*, and the text analysis programs *WordSmith* and *PERL* (Practical Extraction and Report Language). Each text is stored in four different ways:

1) **Texts as reference in *Word*:** After scanning or downloading, each text has been stored, including page numbers and paratexts, as a document file in *Word*.

2) **Texts aligned in *Word*:** Running text of the original and each translation were aligned in *Word* as a basis for manual translation comparison, and as a preparation for the electronic parallel corpus to be accessed via *PERL*. Each alignment is in table format and is based on the sentence boundaries of the German original.

3) **Text files for *PERL*:** After alignment, each text was saved as a text file in *Wordpad* which served as the basis for *PERL*. The *PERL* corpus allows searching for the translation of individual words, phrases or entire sentences on the push of a button. Three texts can be analysed simultaneously on one screen. The original and any two translations can be compared, just as any three translations can be compared with each other. The alignments were saved in multiple variations, so it was possible to work on various screens simultaneously.

4) **Text files for *WordSmith*:** Each text was stored a second time as a text file in order to enable statistical analysis with *WordSmith*. Basic text-analytical tools available in *WordSmith* are word and keyword frequencies and concordance features. The frequency lists can be ordered alphabetically or via number of occurrences. The concordance lists, also often referred to as 'keywords in context' (KWIC), display a minimum of eight words of co-text each side and are used to observe collocational profiles.

In recent years, corpus research has gained much momentum in translation studies and discourse analysis (e.g. Coffin and O'Halloran 2005, Laviosa 2002a, Olohan 2004). For the researcher describing translations, an electronic corpus allows a reasonably exhaustive analysis of the linguistic phenomena studied. Corpus software acts as a convenient tool for statistical and lexicogrammatical analysis. According to Laviosa (2002b: 87), *corpus-driven* and *corpus-based* approaches constitute the two major methods used to tackle the analysis of a corpus. The present corpus analysis is primarily corpus-based but also includes elements of corpus-driven research. Corpus-driven studies generally start from the texts themselves without using any preconceived theoretical guidelines, so the corpus-driven approach in Chapter 6 will begin with the establishment of frequencies. Corpus-based studies generally take a theory or specific research question as their starting point, so the corpus-based approach in Chapter 7 proceeds from typical rhetorical features of Hitler's discourse and their translational representation.

The following sub-section prepares the ground for the overall descriptive approach. That is to say, an outline of political and legal elements further justifies the postulation of two recontextualisation patterns, and simultaneously connects the theoretical and methodological reflections with the first two analytical levels of sociocultural conditions and situative-agentive practices.

2.3.3 Two patterns of textual recontextualisation

Hitler himself and the publishing house Eher Verlag were the copyright holders of *Mein Kampf*. Eher Verlag was solely responsible for copyright protection until January 1933, though they increasingly relied on government guidance afterwards. Eher Verlag was quite early interested in an English translation, securing copyright in the United States in 1925 and 1927, and offering translation rights to a British company in 1928. Their intermediary for the English-speaking market was the international literary agency Curtis Brown with offices in London, New York and Berlin. Hitler's copyright and royalty entitlements automatically expired after the British declaration of war on 3 September 1939, and after Germany had declared war on the United States on 11 December 1941. All royalties afterwards had to be transferred to the respective UK and US government departments administering confiscated property rights.

Authorisation and copyright in translational compliance

The first translation event within this pattern of recontextualisation is the only fully authorised translation by E.T.S. Dugdale. This abridgment was published in October 1933 by Hurst & Blackett in Britain, and by Houghton Mifflin in the United States (cf. Table 2.1). Both publishers had to provide periodic sales accounts to the copyright owners, and in some cases transmitted summaries of reviews. The British publishing rights for *My Struggle* were administered by Hurst & Blackett's parent company, the Hutchinson Publishing Group. Hutchinson had acquired publication rights, which extended to distribution in Commonwealth countries, from Curtis Brown in spring 1933. The US-American publishing rights for *My Battle* were acquired by Houghton Mifflin on 29 July 1933 (*Publishers' Weekly* 04/02/1939). The British abridgment, *My Struggle*, went out of print in 1939 in favour of a full-text version translated by James Murphy. This is the second translation event within this pattern of recontextualisation.

In 1933, Eher Verlag contracted to provide the two publishing right holders Hurst & Blackett and Houghton Mifflin with Dugdale's abridgment. But whilst Hurst & Blackett's contract only allowed them to disseminate an abridged version, Houghton Mifflin's contract could be extended to the dissemination of an unabridged version. Within a short period of time in early 1939, each publisher brought out an unabridged translation, with Houghton Mifflin leasing its copyright to Reynal & Hitchcock (cf. Table 2.1 and 2.2). Although both publications did not meet the approval of the German authorities, Barnes and Barnes assert that these two unabridged translations were at least partially approved:

It now seems clear that the translations of February-March 1939 received no prior permission, but did acquire a kind of *de facto* approval. We surmise this first of all because Eher Verlag refused to challenge Houghton Mifflin's claim to copyright in the full American edition. Secondly, the Germans never brought any action against Hurst & Blackett (Barnes and Barnes 1980: 70, emphasis original).

Hence two *quasi*-authorised full-text translations appeared in Britain and the United States almost simultaneously. Hurst & Blackett clearly breached copyright restrictions but, as the Nazis soon realised after publication, it was a translation which they themselves had initiated under the auspices of the Propaganda Ministry back in 1936 (cf. previous sub-section). Therefore, Hurst & Blackett's translation profile is discussed as an initially authorised and thus compliant version. Houghton Mifflin technically did not breach copyright restrictions, but since they produced and disseminated their own translation profile, this text will be regarded as a resistant version.

Authorisation and copyright in translational resistance

The decisive feature of translational resistance is a breach of Hitler's exclusive copyright. Eher Verlag and relevant government agencies at times successfully intervened against unauthorised translations. In 1934, for instance, they successfully sued the French publisher Nouvelles Editions to destroy its copies of an unabridged translation (Lange 1968: 167). If the Nazis proactively counteracted unauthorised publications, so did sometimes ideological opponents in the Anglo-American hemisphere. Such opposition was mainly directed at two American unabridged translations published in 1939, and was indeed generally much more outspoken and organised in the United States than in Britain. Nevertheless, in both countries the legal authorities did only intervene when existing laws of libel or slander were violated.

The first four translations conforming to this pattern of recontextualisation were unauthorised extract selections which appeared in Britain between 1933 and 1936. The remaining five translations were one extract selection, one abridged and three full-text translations (cf. Table 2.2). They were all published in the United States between 1939 and 1943. One unauthorised full-text version by Stackpole was published in February 1939, going out of print some time in mid-1939. On the same day, a competing full-text version was published by Reynal & Hitchcock under license agreement with the copyright holder Houghton Mifflin. This quasi-authorised version (see discussion of translational compliance above) went out of print in 1943 in favour of the last English full-text translation to date, allowing Houghton Mifflin to fully profit from its own translation. Technically, this translation, which is still in print today, could also be labelled as quasi-authorised, but from December 1941 onwards royalties were dealt with by the US government, so it can rather be

seen as an unauthorised translation. This version was also republished by the British copyright holder Hutchinson in 1969.

The publication process surrounding the first two American full-text translations in early 1939 was fraught with difficulties. Houghton Mifflin, the copyright holder for the United States, had the exclusive rights "to publish and sell said work in editions, abridgments and selections" (quoted from 1933 copyright contract in Barnes and Barnes 1980: 115). After having leased the publication rights for a full-text translation to Reynal & Hitchcock, both publishers not only had to quarrel with the German patrons who objected to an unexpurgated translation, but were also challenged by the small rival publisher Stackpole who had embarked on their own full-text translation. The German challenge was eventually shaken off in view of the existing contract, but since Stackpole insisted they were entitled to publish a full-text translation, Houghton Mifflin took them to court. Hence from January 1939 onwards a long-running legal battle ensued which was not even resolved before both editions simultaneously appeared on 28 February. Although the court first ruled in Stackpole's favour – who argued that since Hitler was stateless at the time of writing *Mein Kampf*, and since US-copyright law did not extend to stateless persons, his work was in the public domain and could thus be freely distributed – their translation was ultimately ruled illegal in summer 1939.

Houghton Mifflin had regularly paid royalties from the abridgment *My Battle*, but apart from sending Hitler a small advance payment upon the publication of Reynal & Hitchcock's unabridged *Mein Kampf*, they withheld any further royalties until the legal situation could be resolved. Upon final completion of the court battle in October 1941, Stackpole had to pay damages to Houghton Mifflin, but never paid any royalties. After the German declaration of war in December 1941, all royalties including those from the new 1943 translation had to be transferred to the US government's Alien Property Custodian.

2.4 Conclusion

This chapter has outlined the disciplinary, theoretical and methodological background of the corpus-linguistic discourse-analytical approach. The present thesis integrates models and concepts from critical discourse analysis into translation studies research. The investigation of how ideology and power relations impinge on several translations of a sensitive political text is the major theoretical aim. A separate discussion of conditioning sociocultural and political factors, more immediate situations and textual features forms the overall methodological approach. The aim is to triangulate a potential causal interplay between context and text variables.

The thesis places the interactive factor of agency at its centre, which is why the ideological positions of discourse participants will be prominently highlighted. Discourse participants are regarded as decision-makers within specific *translation events*. For the purposes of the present analysis, decision-makers are regarded as struggling for and striving to maintain their ideological positions, whilst simultaneously attempting to ideologically position their target texts as well as the source text author. By extension, translational decision-makers ideologically position their prospective readership who, after all, are the consumers of the individual *translation profiles*.

A translation event is located within a more general field of discursive practice and a more immediate field of situative-agentive practice. Such communicative events are understood as socioculturally mediated processes of decision-making and interpretation within a narrower situational context. Any translation event brings about a translation profile. A translation profile is generally composed of paratextual commentaries, textual organisation and lexicogrammatical features.

The postulation of two translational patterns of recontextualisation provides the analytical grid for the overall investigation. Their ideological dividing line constitutes the tension between officially sanctioned and unauthorised approaches from outsiders. It can thus be argued that the actual translation events evolved along the lines of a broadly *compliant* versus *resistant* translational attitude. This distinction forms the basis for the discussion of context, agency and text variables in the following five chapters. Although the assertion of one sympathetic and one confrontational stance seems to oversimplify the complex outlook of the individual translation events, identifying two broad attitudinal patterns constitutes a useful starting point for the overall analysis.

CHAPTER 3: SOCIOCULTURAL CONDITIONS

This chapter delineates *sociocultural conditions* as the first interactive factor impinging on the English translations of *Mein Kampf*. It provides a contrasting analysis of the German and Anglo-American sociocultural conditions surrounding the individual translation events. Sociocultural conditions broadly represent the cultural, political and ideological context. The discussion moves from the source-cultural towards the target-cultural context.

In terms of the investigation of context and text variables, this chapter further explores sociocultural conditions which may have exerted causal effects on situative-agentive practices and the resulting textual choices. Situative-agentive practices are negotiated within translation events and thus represent more immediate situational contexts, whereas textual choices are manifested within translation profiles. All causal factors are tightly interwoven, essentially constituting a never-ending chain of causality.

3.1 *Mein Kampf* in its source-cultural context

3.1.1 Political context

Weimar and the road to power

Mein Kampf evolved within a highly belligerent political environment (James 1989). In particular, short-term resentments at the end of World War I had contributed to an explosive atmosphere of political unrest. Germany's military defeat of 1918 brought severe geopolitical, economic and domestic consequences. Geopolitically, the country lost large territories. Economically, the effects of the Treaty of Versailles condemned the country to years of hardship and worsened an already existing inflation which by 1923 climaxed into a complete currency devaluation. Domestically, the Weimar Republic, established in July 1919, could never compensate for an obvious lack of democratic tradition, nor successfully neutralise the prevailing mood of political antagonism. The liberal Republic's constitutional legitimacy was constantly questioned, and frequently its existence was endangered by political extremism.

The National Socialist German Workers' Party (*Nationalsozialistische Deutsche Arbeiterpartei*, NSDAP) was founded on 24 February 1920. One of the NSDAP's overarching political arguments, or of the far-right in general, was the insinuation that the war was not lost by military means, but was a result of a conspiracy between Jews, Communists and democratic politicians. One of the focal points of political unrest was an abortive Nazi putsch in Munich in November 1923, led by Adolf Hitler. It resulted in the deaths of 16 co-conspirators and in the imprisonment of the remaining ones in the Bavarian town Landsberg

am Lech. Here, against this overall background of frustration and resentment, Hitler began to write the first volume of *Mein Kampf*. Upon his release from prison in December 1924, Hitler regained control of the NSDAP and resumed his pursuit of power.

The NSDAP's gradual advancement was generally smoothed by a large base of supporters from all social groups and the attraction of many financial benefactors from the upper middle classes. Its eventual success was partly due to lack of democratic tradition, and to the onslaught of the world-wide economic depression in 1929. After elections in September 1930, the NSDAP became the strongest parliamentary faction, and on 30 January 1933, any democratic aspirations were shattered by Hitler's access to governmental power. The Nazi seizure of power had fundamental consequences for Germany's domestic policies and for its relations with the outside world. Democracy was abandoned at a stroke, civil liberties were systematically removed, the media and publishing industries were streamlined, and the entire society was gradually militarised. Jews, political dissenters, and various other marginal groups were persecuted and interned in concentration camps.

In terms of foreign policy, the German authorities blocked easy access to official communication channels virtually overnight, which, in effect, resulted in a diplomatic stalemate with the outside world (Jaroch 1999: 60f.). The resignation from the League of Nations in October 1933 dissociated Germany from any multilateral commitments. From 1936 onwards the Nazi government systematically set out to redraw Europe's geopolitical map: the recapture of the Rhineland in March 1936 in breach of the Versailles treaty; the annexation of Austria in March 1938; the occupation of the Sudetenland in October 1938 as a result of the Munich conference; and the eventual total occupation of Czechoslovakia as far as Prague in March 1939. The invasion of Poland on 1 September 1939 eventually marked the beginning of World War II.

Mein Kampf *and German diplomacy*

Throughout his years in power, Hitler used diplomatic strategies to appease, in particular, Anglo-American countries. Particularly during the first three years of the Third Reich, in a series of carefully crafted and meticulously staged speeches, he repeatedly stressed his peaceful intentions and desire to form an alliance with Great Britain. And he consistently embarked on a 'charm offensive' when receiving Anglo-American visitors. Such strategies functioned to craft a more positive image by diverting attention away from everyday politics and compromising past pronouncements. Kallis (2003) speaks of 'divergent discourses' which Hitler employed to gloss over his past radicalism and cover up domestic atrocities and

territorial aspirations. Such divergent discourses contributed to widespread uncertainty about Germany's ultimate political goals.

But most of Hitler's pronouncements published before 1933 – above all *Mein Kampf* – betrayed an entirely different attitude towards political diplomacy. After 1933, the book had become a focal point of international interest, thereby belying the originally envisaged 'exclusive' readership (cf. Chapter 1.1.2). Now an official head of state and internationally renowned politician, Hitler realised that his major work compromised international relations. As a consequence, he continually de-emphasised any potential ideological or political significance of his book in relations with strategically important countries. In an interview with a French journalist, for example, he played down the momentousness of anti-French passages by claiming that at the time of writing he was heavily influenced by his immediate personal and wider political circumstances:

> When I wrote *Mein Kampf* I was in prison. It was the time when French troops occupied the Ruhr district. It was the moment of greatest tension between our two countries. We were enemies [...] But today there is no more reason anymore for a conflict. You want me to correct my book, like a writer who edits a revised version of his works. But I am not a writer: I am a politician. I do my correcting in my foreign policy itself which is based on Franco-German understanding. If I succeed in bringing about a rapprochement with France, that will be a correction worthy of me (quoted in Caspar 1958: 8).

Apart from such attempts to defuse potential pitfalls of international diplomacy, the author tried to sell his major work as a kind of youthful misdeed, claiming that without his imprisonment it would never have been written (Maser 1981). In this context, the book's description by a former foreign policy advisor as "one of the most revealing documents ever printed" appears more than appropriate (Ludecke 1938: 62).

Hitler's partially ambivalent attitude towards his *Mein Kampf*, to be sure, makes a mockery of the actual huge distribution figures in Nazi Germany (cf. Chapter 1.1.1). There is indeed considerable disparity as to the book's quantitative distribution before and after 1933. Whereas before 1933 around 300,000 copies existed, afterwards a staggering 9.5 million volumes were disseminated throughout the country. Initial publication numbers were governed by popular demand, evidenced by the introduction of a cheaper combined volume in 1930, and also by increasing political success. Distribution during the Third Reich was clearly ideological, as testified in a memorandum by Hitler's secretary Martin Bormann:

> Die weitestmögliche Verbreitung des Buches *Mein Kampf* ist vordringlichste Pflicht aller Stellen der Partei, ihrer Gliederungen und angeschlossenen Verbände. Erstrebenswert ist, daß eines Tages jede deutsche Familie, auch die ärmste, des Führers grundlegendes Werk besitzt (quoted in Zentner 1974: 179-180).

The government handed out free copies to civil servants, military officials, and also to newly-weds. Numerous special editions in different fonts, in braille, thin army editions, or de luxe

anniversary editions were produced. The enforced distribution was accompanied by thorough style improvements. Up to 1939, numerous amendments were carried out. Hammer (1958) counted altogether more than 2,500 stylistic amendments, but only 36 changes to content. Content changes, which were all carried out before 1933, mainly concern domestic issues and the party's constitution.

3.1.2 Nazi Ideology and its discourse

Fascism and National Socialism

Hitler's ideology expressed in *Mein Kampf* can be located within a wider network of Fascist doctrine. In political science, the concepts of Fascism and National Socialism are often treated interchangeably, although there exist subtle differences. As Passmore argues:

> There are sufficient similarities between Fascism and Nazism to make it worthwhile applying the concept of fascism to both. In Italy and Germany a movement came to power that sought to create national unity through the repression of national enemies and the incorporation of all classes and both genders into a permanently mobilized nation (Passmore 2000: 62).

Hence, on the most general level, Fascism rigidly distinguishes between insiders and outsiders within a nation by permanently mobilising the in-group against any outside influence. In this vein, Passmore provides a generic definition of Fascism:

> Fascism is a set of ideologies and practices that seeks to place the nation defined in exclusive biological, cultural, and/or historical terms, above all other sources of loyalty, and to create a mobilized national community (Passmore 2000: 31).

The focus on exclusivity and mass mobilisation explains why generic Fascism is widely regarded as a form of political religion rather than a strictly political ideology (e.g. Burleigh 2000), or, especially when in power, a manifestation of totalitarianism (e.g. Arendt 1973). The focus on an extreme form of nationalism relates to the academic perception of Fascism as a kind of 'populist ultranationalism' revolving around a 'palingenetic core' (Griffin 1993; the term 'palingenesis' stems from ancient Greek, meaning rebirth).

Fascism derives its legitimacy primarily from 'what it opposes', which is why it also tends to be described as a kind of 'anti-ideology' (Heywood 1997: 57). Its origins and political impulse are bound up with European historical experience, though in strict opposition to mainstream intellectual currents and political thought:

> Whereas liberalism, conservatism and socialism are nineteenth-century ideologies, fascism is a child of the twentieth century, some would say specifically of the period between the two world wars. Indeed, fascism emerged very much as a revolt against modernity, against the ideas and values of the Enlightenment and the political creeds that it spawned (Heywood 2003: 214).

Five core themes – anti-rationalism, struggle, leadership and elitism, socialism and ultranationalism – define its intellectual basis and political practice (Heywood 2003: 217). There is, however, one significant theme which sets German National Socialism apart from generic Fascism, as put succinctly in Heywood's definition of Nazism in power:

> A form of fascism practised in Hitler's Germany and characterized by totalitarian terror, genocidal anti-Semitism and expansionist racism (Heywood 2003: 335).

Hence racism can be regarded as an additional core theme of particular relevance to Nazi thought. This 'anti-ideology' preaches and practices a vigorous anti-Semitism with strong eliminationist tendencies (Kallis 2003), and simultaneously propagates the belief in white supremacy, racial segregation, and the divine right for the superior race to spread beyond its own national borders.

The evolution of Nazi discourse

If socio-political developments are a broad indicator of Nazism's advancement, a large variety of ideological precursors constitute its intellectual roots (Davies and Lynch 2002: 89). Most generally, Nazism was influenced by anti-modern, anti-liberal and racist discourses evolving from the early 19th century (Schoeps 1992: 7). At that time, scepticism towards Enlightenment values was often accompanied by extreme nationalist and racist attitudes, whilst, especially in continental Europe, anti-Semitism had "assumed a uniquely racial and extremist quality" (Wistrich 1991: 54). Some of the large variety of writers who subscribed to this broad stream of thinking and who exerted a constitutive influence on Nazi thought were Gobineau (1853), von Treitschke (1879), Le Bon (1895), Ratzel (1897) and Chamberlain (1899).

Mediated by way of these early intellectual roots, a more or less coherent body of 'Nazi discourse' emerged in the early 1920s. This type of writing combined a revolutionary appeal with the rejection of Western rationalism and the re-evaluation of literary history (Schoeps 1992: 35-37). As a long-term goal, Nazi writers not only attempted to completely overthrow the social system of the day, but also aimed at a complete spiritual transformation of the entire nation (e.g. Möller van den Bruck 1923). They called for a struggle against the material injustices of democratic liberalism (e.g. Feder 1919), for the need for pan-German expansionism (e.g. Grimm 1926) and for racial engineering (e.g. Günther 1926). Hitler's *Mein Kampf* (1925/1926) perhaps most vividly combines philosophical groundwork with practical power politics. Key media outlets were the Nazi broadsheets *Völkischer Beobachter* and *Der Stürmer*. After January 1933, Nazi discourse became institutionalised within the totalitarian system.

3.1.3 Nazi discourse and its patronage

The patronage system

Nazi discourse had an important political-ideological value in the Third Reich. Any public utterance was subject to a tight network of institutional control and official media regulation (Hagemann 1970). The Nazi leadership was equally sensitive towards the import of foreign literature and the export of their own ideological discourse. When, from the early 1930s onwards, translations of Nazi discourse became of increasing interest abroad, the leadership was defensive towards such interest, but also realised a potential propaganda value. On the whole, the protection and promotion of this discourse in translation was subjected to patronage supported by loosely organised administrative machinery within Germany and abroad (Aigner 1969: 78).

Within Germany a host of government institutions were responsible for overseeing translations into and out of German. At the top of the institutional network stood the Reich Chancellery (*Reichskanzlei*) headed by Hitler himself. The major institutions directly controlling translated literature were the Propaganda Ministry (*Propagandaministerium*) and the Reich Chamber of Culture (*Reichskulturkammer*) headed by the Reich's propaganda chief Joseph Goebbels. Two further institutions dealing with translations were the Official Party Department to Protect Nazi Writing (*Parteiamtliche Prüfungskommission zum Schutze des deutschen Schrifttums*) and the Office for Writing Cultivation (*Amt Schrifttumspflege*; translation from Doerr and Michael 2002: 364). The latter was headed by one of the chief Nazi ideologues, Alfred Rosenberg (Wulf 1963: 203). Translations were also discussed between the Ministry of Foreign Affairs (*Auswärtiges Amt*) and the Foreign Policy Department (*Außenpolitisches Amt*). There also existed a small translation agency (*Übersetzungszentrale*) staffed by around 51 freelance translators working in 33 languages (BAB, R55/20950: 274). The Propaganda Ministry, too, in collaboration with the Office for Writing Cultivation, housed a small office responsible for translations (Barbian 1995: 169). *Mein Kampf's* publisher, the Bavarian Eher Verlag, had become the NSDAP's central publishing house under the name Zentralverlag. Headed by Max Amann, it was officially approved by Hitler to negotiate the translation rights with foreign publishers, literary agencies or individuals.

Home-based literary control was complemented by a network of embassies, diverse semi- and non-governmental organisations, and individual informants operating from abroad. This institutional network was able to administer translation rights locally. Its focal point was the Overseas Organisation (*Auslandsorganisationen*). Predominantly staffed by native Germans,

they virtually had control over all Germans abroad. According to Craig (1983: 427), they were a "foreign service of its own, sending agents abroad to spread National Socialist propaganda". Translations of key works such as *Mein Kampf* or Rosenberg's *Der Mythus des zwanzigsten Jahrhunderts* were highly desirable in many countries, so a variety of institutions, publishers, literary agents and individuals from all walks of life and ideological directions requested permission for translation. Such a flood of interest was carefully monitored by the Overseas Organisation which spied on anyone interested in publishing Nazi discourse in another language. Political connections, ideological leanings and business credibility were carefully checked, and it seemed that it was more desirable if interested parties had no precise political direction. Once translation rights had been granted, affiliates of the Overseas Organisation such as the German Commission (*Deutsche Gesandschaft*) monitored the reception of translations, frequently commenting on the precise tenor of translation reviews (BAB, R43/II/960: 129f.).

Institutional interaction

The production of officially sanctioned translations and their political-ideological significance is mirrored in official statements which highlight the mechanisms and interrelations of institutional gatekeeping within and across national borders. The status and reputation of key speeches or literature came in for special consideration. Indeed, Nazi discourse in translation was virtually subjected to a 'struggle for publication rights' involving a variety of ideological perspectives. A memorandum by the Propaganda Ministry from 1937 clarifies the representational significance of translations circulating abroad:

> In letzter Zeit sind verschiedentlich fremdsprachliche Aufklärungsveröffentlichungen in sehr schlechten Übersetzungen erschienen. Ich bitte, der Frage der Übersetzungen die größte Wichtigkeit beizumessen, da mangelhafte Arbeit auf diesem Gebiet den ganzen propagandistischen Erfolg einer Veröffentlichung in Frage stellen kann. Übersetzungen in fremde Sprachen sollten grundsätzlich nur von Persönlichkeiten ausgeführt werden, deren Muttersprache die Sprache ist, in die der Text übertragen werden soll. Die Auslandsabteilung meines Ministeriums ist gegebenenfalls bereit, geeignete Übersetzer zu benennen (BAB, R601/1272: 266).

Certainly more than 'enlightening' foreign audiences, approved translations had an important propaganda value. These translations served the double function of safeguarding and promotion. Evidently, maintaining control over locations of production, the identities of translation agents and the quality of their work was of crucial importance.

One of the key agents in the process of gatekeeping Nazi discourse operating from abroad was Wilhelm Thost (Jaroch 1999: 60). He assessed the British publishing market's suitability for the strategic placement of political literature. Working closely with Rosenberg's office, he proposed translations of German-language books into English, or vice versa. Thost was

undoubtedly involved in propaganda and counter-propaganda. On one occasion he suggested translating a Nazi book into English, as it apparently was

> VON SEHR GROSSER BEDEUTUNG [...] Vor allem deshalb, weil ein solches Buch hier absolut fehlt und natürlich in der kommenden Zeit ungeheuer gefragt wird. Meiner Ansicht nach ist die Sache umso wichtiger, als jetzt vielleicht eine ganze Reihe Bücher über die Bewegung erscheinen, die von unseren Gegnern inspiriert sind. Es gilt, diesen auch zeitlich zuvorzukommen (BAB, NS8/117: 20; emphasis original).

His activity as a political observer and clandestine propagandist not only involved spotting gaps in the market of political literature, but also monitoring the precise timing of potential translations into English. However, while attempts to get books subsidised and disseminated in Britain proved highly unsatisfactory (Griffiths 1983: 124), the dissemination of translated speeches and interviews by key politicians was in some cases propagandistically effective (Aigner 1969: 82, 84).

The British, for their part, both in the political and public domain, appeared to have more efficiently employed the translation of books as a means of counter-propaganda. One of the major works by Ewald Banse, a regime-friendly military writer, was brought out in translation by the publisher Harcourt, Brace and Company in 1934 under the title *Germany prepares for War*. Originally published one year earlier, already the comparison with its German title *Raum und Volk im Weltkriege* (literally *Space and People in World War*) strikingly reveals the translation's ideological perspective. Following its publication, the book faced hefty criticism. Its general perception as a direct incitement to war against the Western Allies sparked a diplomatic row. The German Embassy in London, alarmed by the potential damage of Germany's reputation, wrote to the Ministry of Foreign Affairs in Berlin, highlighting the significance of *Mein Kampf* in this context:

> Eine große Rolle spielt bei diesen Befürchtungen der in Gesprächen, in der Presse und in sonstigen Veröffentlichungen immer wieder begegnende Hinweis auf gewisse, zum Teil mißverstandene außenpolitische Abschnitte in dem Werke des Führers *Mein Kampf*, die als das eigentliche außenpolitische Programm des neuen Deutschland angesehen werden, dessen Verwirklichung zur Zeit nur aus praktischen Gründen aufgeschoben sei, in Wahrheit aber nach wie vor das letzte Ziel der deutschen Politik bilde (BAB, R43/II/1433: 31; emphasis original).

All in all, such intra-governmental communication illuminates the significant role of translated ideological literature as a part of the propaganda struggles during the 1930s. At the same time, it clarifies evident diplomatic requirements to safeguard the reputation of political leaders and key intellectuals by reacting against unauthorised translations, and also points to the significant political role of *Mein Kampf* in pre-war diplomacy.

Attitudes to translation

The politics of institutional control subtly interfaced with sociocultural and normative attitudes about translation in general, and interrelated more or less directly with official diplomatic strategies. Views about the representation of Nazi discourse in other languages are perceptible in statements by official literary gatekeepers and by the political elite. Such pronouncements had a normative impact on official literary policy.

An article by a Nazi literary scholar illustrates official attitudes about the representation of 'Germanic' literature in other languages. According to Hövel (1939), 'real' German writing had to be compatible with the regime's ideological doctrines and should thus be carefully selected for translation by literary authorities. Such careful selection was, above all, to counteract a large amount of translated low-profile and anti-Nazi literature circulating abroad. In this view, selection for translation was a highly political task based on considerations about status and concerns for political credibility (cf. also Sturge 2002). More importantly, however, such intentions of legitimation are not dissimilar to propagandist purposes, which ultimately was on the mind of the literary gatekeepers who regarded 'their' German literature as morally superior.

Hitler's attitudes were broadly in line with literary gatekeeping, but he took a somewhat more pragmatic view on the 'export' of his ideology as a whole. He regarded National Socialism as an entirely new and innovative political idea, and, above all, as a specifically German phenomenon. Such a world view could not easily be uprooted from its unique sociocultural context. Albert Speer (1970: 182), his former chief architect, reports:

> Hitler would often theorize to the effect that it was a mistake to export ideas such as National Socialism. To do so would only lead to a strengthening of nationalism in other countries, he said, and thus to a weakening of his own position. He was glad to see that the Nazi parties of other countries produced no leader of his own calibre. He considered the Dutch Nazi leader Mussert and Sir Oswald Mosley, chief of the British Nazi party, mere copyists who had had no original or new ideas. They only imitated us and our methods slavishly, he commented, and would never amount to anything. In every country you had to start from different premises and change your methods accordingly, he argued.

An 'export' of National Socialist ideas seemed irrelevant. Other countries with their divergent sociocultural and political-ideological preconditions demanded different tactics and strategies to implement a new world view. Keeping this in mind, his concrete attitude towards translation out of German certainly contained similar practical political deliberations.

In his pre-war account of Nazi Germany, the short-term but later discredited German foreign policy advisor Kurt Ludecke reports on a conversation with Hitler held shortly before his access to power. Against the backdrop of a discussion about future alliances, and writing

from a first person perspective, Ludecke (1938: 424) discloses his views on a potential North-American *Mein Kampf* translation:

> There was, so far as I knew, no foreign edition; an American edition would be excellent propaganda, but shouldn't it be considerably revised? A full translation of the German text would be embarrassing – so frank an exposition of so sweeping a political programme might be prejudicial, and it might even be advisable to modify in future German editions some of the passages most offensive to foreign ears.

It appears, in fact, that already before 1933 there existed serious concerns in Germany about *Mein Kampf* as a potentially revealing 'political programme' abroad. In combination with the desire for smooth Anglo-American relations, such concerns were to determine the outlook of Nazi-sponsored translations into English. In this context, Lange (1968: 29) presumes that Hitler not only attempted to conceal a 'youthful misdeed', but intended to hide his real territorial ambitions. Consequently, Hitler was particularly keen to prevent an extensive dissemination of his ideological doctrines in English.

Translational decision-makers with a compliant inclination were located within both sociocultural environments. Moreover, the two translators, E.T.S. Dugdale and James Murphy, were not natives from a German speaking country (cf. Chapter 2.3.2, for further discussion see Chapter 4.1). Translational decision-makers with a resistant inclination were fairly exclusively located within the target-cultural environment, and they consisted to a small degree of German expatriates. It is, nevertheless, reasonable to argue that resistant decision-makers – more or less consciously – acted upon a different set of sociocultural and political-ideological values.

3.2 *Mein Kampf* in the target-cultural context

3.2.1 Political context

Mein Kampf *and Anglo-German relations*

Translation events originating in the target-cultural context evolved within a conflictive political-ideological environment. Throughout the 1930s, public antagonism was largely grounded in the rejection of Nazi politics, although perceptions of its ideology were characterised by an undercurrent of disregard and underestimation (Lessle 1969: 60, Stone forthcoming). Reactions ranged from outright rejection to wholesale acceptance by likeminded groups (Griffiths 1983: 128). A certain acceptance was at times sparked by Hitler's peace speeches and by positive impressions he had made on visitors. As a matter of fact, many Americans and especially Britons preferred a Fascist to a Communist Germany, perceiving a Fascist administration as a bulwark against the Communist threat from Eastern

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Europe. Hitler had initially not embarked on confrontational politics against Anglo-American countries and thus did not pose a direct threat to their geopolitical interests.

The Nazi regime's increasingly volatile policies and systematic acts of violence, however, led to gradual changes in attitudes. Hence, whenever Nazi brutalities and anti-Semitic excesses came to the fore, North-American and British sensitivities were seriously compromised (Kieser 1964: 27). Eventually, Hitler's gradual expansionism raised genuine concerns about international security, indeed home security from the British perspective (Reynolds 1990: 124). Following events from September 1938 onwards, when in the wake of the Munich conference Germany was allowed to annex the Sudetenland, and state-sanctioned terror against the Jews culminated in the infamous 'Night of Broken Glass', public opinion became sharply polarised (Kallis 2003; see also timeline in Appendix I). When hostilities between both countries began, now even the reactionary right, which nonetheless still approved of anti-Semitism, had become strictly anti-Hitler (Thurlow 1998: 136-137). In general, *Mein Kampf* tended to be consulted as a kind of 'political compass' for 'sussing out' Hitler's future political moves against the background of unfolding events throughout the 1930s.

Mein Kampf arguably constituted the most central document to match the German dictator's past pronouncements against his actual and possible future policies (cf. Chapter 1.1). Any thorough interpretation, however, was hampered by the fact that between 1933 and early 1939 only an abridgment, heavily censored by the German copyright holders, was available in Britain and the United States. Anglo-American observers generally deliberated on whether the book was a blueprint for future aggression, or whether it merely pronounced the youthful misdeeds of an oppositional politician. When towards the late 1930s an uneasy sense of impending conflict gradually materialised, intentionalist interpretations gradually got the upper hand, and indeed demands for an unabridged translation became most urgent in late 1938 (Muhs 2003; cf. also the letter to the editor quoted in Chapter 1.1.1). Like journalists and public commentators in general, political decision-makers also relied on *Mein Kampf* to gather information about Nazi intentions:

> Here and there some government officials recognized that studying *Mein Kampf* provided a basic intelligence about Hitler's future course. Britain also undertook professional intelligence assessments of Nazi Germany during the 1930s; American intelligence was conspicuous largely by its absence. But none of the Western intelligence assessments influenced foreign policy or defense policy at the time (Breitman 1998: 25).

Mein Kampf indeed only provided a very 'basic' intelligence, and appears to have had only little impact on actual political decision-making. The reason for the book's relatively modest practical-political impact mainly lies in the fact that taking Hitler's neo-imperialist vision at

face value would have forced the British political elite to make the most uncomfortable of decisions – to declare a preventive war against Nazi Germany (Plöckinger 2006: 489).

Mein Kampf *and British diplomacy*

However, strategically most important for the diplomats in the British Foreign Office were the book's chapters on foreign policy. Throughout the 1930s, Britain's concept of global hegemony was severely challenged (Ensor 1939: 486). After all, the country had traditionally regarded any strong continental force as a direct threat to its scattered empire (Thurlow 1998: 145). British political diplomacy towards Nazi Germany was largely characterised by tensions between those who took a hard-line approach, and those who advocated a policy of concession. The latter prevailed, and their appeasement policy, despite much internal resistance, constituted the official diplomatic directive throughout the 1930s.

Although insights gained from *Mein Kampf* did not decisively influence British foreign policy, its limited availability in English triggered a variety of compensation attempts. Documentation on and from *Mein Kampf* was generally obtained and exchanged between the triad of the embassy in Berlin, the Foreign Office and the Cabinet. Dispatches summarising the book were distributed to politicians, at times selected statements from Hitler's speeches were juxtaposed with relevant passages, sometimes clerks working for institutions handling external affairs delivered extract translations, and renowned authorities on Germany and European history were approached (Clemens 1996: 330-343).

The most widely discussed and documented assessment of *Mein Kampf* in government circles is a memorandum known as the *Rumbold Dispatch* which was circulated to the British Cabinet at the beginning of 1933. Sir Horace Rumbold, then British Ambassador to Germany, drew unequivocal connections between Hitler's conceptions of race, his rampant anti-Semitism, and his foreign policy ambitions. Gilbert and Gott (1967: 13) report:

> [...] by reading *Mein Kampf*, he claimed, the evils of the régime were easily forecast. Nor were those evils to be perpetrated for a day. They would be repeated again and again, without modification. Rumbold quoted from *Mein Kampf* to prove his points. Hitler, he insisted, was not a moderate man.

By and large, such compensation attempts – most evidently those concerning the interpretation of foreign policy chapters – broadly mirror the tensions between appeasers and anti-appeasers within the British government. While key decision-makers in the Foreign Office tended towards a more robust approach, the political leadership in the British Cabinet, at least as can be judged from the government's overall diplomatic strategy, pursued a strict appeasement policy towards Nazi Germany until early 1939.

This fact exposes a certain discrepancy between available – most compromising – intelligence, with the text *Mein Kampf* as one of the most prominent examples, and the resulting actual foreign policy. By attempting to avoid war at any cost, the appeasers in the government, after all the ultimate political decision-makers, appeared to have interpreted the objective existential threat – and thus ever more inevitable confrontation – in the light of their own subjective, somewhat airy, hopes (Clemens 1996: 342f.). The interrelation of such subjectivities and diplomatic strategies indeed had ramifications for some translation events within the corpus investigated (see Chapters 4.2.2 and 4.2.3).

3.2.2 Western Ideology and anti-Nazi discourse

Political interpretations of Nazism and *Mein Kampf* were ultimately shaped by historical experience and ideological beliefs. Historically, Anglo-German relations had not always been compromised by deep animosities and a marked distrust towards Germany only gradually emerged after the proclamation of the German empire in 1871 (Birke 1987). Historical experience induced many to regard Nazism in power merely as a continuation of Prussian militarism rather than a unique and new political religion. Ideologically, Anglo-American attitudes were to a large extent nourished by a belief in the superiority of liberal democracy.

The fundamental ideological difference between liberal democracy as practised in Anglo-American countries and Fascist totalitarianism in Germany defined Anglo-German relations at the time. Anglo-American culture is steeped in the tradition of liberalism which, despite the obvious existence of rival ideological thought, "has come to be the dominant ideology of the industrialized West" (Heywood 2003: 27). The ideological rupture between both sociocultures at the time can be illustrated by juxtaposing Heywood's identification of core themes running through liberalism and Nazism (2003: 28, 217; cf. Section 3.1.2). Table 3.1 also includes the added core theme of racialism:

Table 3.1: Key values in contrast

KEY VALUES	
LIBERALISM	**NAZISM**
• Individualism	• Socialism
• Freedom	• Leadership and elitism
• Reason	• Anti-rationalism
• Justice	• Struggle
• Toleration and diversity	• Ultra-nationalism and racialism

Although admittedly somewhat superficial, with the key values of liberalism not fully reflecting the ideological realities at the time, the table nonetheless testifies to the influence of irreconcilable core beliefs on political decision-makers, and by extension on the decision-makers involved within different translation events. There were, however, also widespread ideological attitudes which were broadly shared between the German and Anglo-American decision-makers. Anti-Semitism and proactive attitudes to eugenics, for instance, were common even amongst moderate intellectuals and politicians all over Europe and North America (Stone forthcoming). Within this overall ideological context it appears indeed feasible to situate Nazism as "an extreme version of ideas that were commonplace throughout the Western World" (Stone forthcoming).

Even though primarily during the early 1930s there existed a substantial body of sympathetic literature on Nazism, the mainstream liberal perspective furnished a largely confrontational 'anti-Nazi discourse'. After 1933, the Anglo-American public were kept widely informed on German affairs. Until 1940, for example, almost 500 books on Nazi Germany were published in Great Britain (Alter 1995: 166ff.). At least until the outbreak of war, the general tenor appeared more wary and offensive than in government discourse (Stone forthcoming). Such publications relied on the translation of all sorts of textual material originating from Nazi discourse. The general public was largely provided with translated books, press snippets, or speeches. Most of these translations, of course, were not authorised by the German regime (cf. Section 3.1.3).

Generally, translations of written or spoken textual material by leading Nazi figures were of particular interest. They could provide insights on mindsets and the possible future course of events. Naturally any utterance by the German leader was of particular political significance. More than in political circles, compensation attempts by political journalists to make up for omissions or mistranslations in the abridged *Mein Kampf* translation were part of overall attempts to enlighten the public about Nazi aims. Many authors wove – often their own – translations of individual passages, sentences or simply words into their arguments and, in general, most attention was reserved for anti-semitic and foreign policy passages. Most of these 'micro-translations' were not authorised, yet the German regime had little power to intervene.

3.2.3 A liberal-democratic habitus

Germany's historical development, especially after the mid-19th century, had not been dominated by liberal values. In contrast, and despite different cultural specificities and democratic traditions, the United States and Britain evolved along a similar ideological trajectory – the belief in the political values of parliamentarian democracy (Kieser 1964). Keeping this in mind, and in line with the preceding context and contrastive ideology analysis, this sub-section argues that translational decision-makers with a resistant inclination broadly acted upon an internalised 'liberal-democratic habitus'.[8]

As has been argued so far, the contemporary environment within the target-cultural context was dominated by historical and political perceptions as well as ideological values diametrically opposed to the doctrines which Hitler's major work espoused. From this general observation, two interrelated points of interest relevant for the discursive attitudes of translational decision-makers can be deduced. First, and not least due to the development of everyday politics, Anglo-American sensitivities were ultimately compromised by the vicious nature and territorial ambitions of the Nazi regime. Second, divergent historical-ideological values led to a certain patronising attitude towards Germany, which amongst other things triggered the view that Germans were predisposed to National Socialist ideas (cf. Alpers 2003: 209).

Perceptions of an underdeveloped sense of democracy, even of a peculiarly German irrationalism (cf. Table 3.1 above), were in a way immanent in the public consciousness, and arguably more mainstream than random. Accordingly, the Anglo-American public watched 1930s Germany with a kind of school-masterly attitude, as, for the Anglo-American observer, radical dictatorships could only thrive in politically less developed countries (Kieser 1964: 28). Such tacit acquiescence with imagined superior democratic values went hand in hand with the perception of a peculiar, somehow culture-specific character of Nazism, a perception which fed into the belief that Nazism was dominated by irrational impulses. Kieser (1964: 126; also quoted in Clemens 1996: 341) broadly sketches British discourse attitudes:

> Vor irrationalen Begriffen wie 'Völkisches Bewusstsein', 'Nordisches Herrenmenschentum' und dem ganzen Komplex der Blut-und-Boden-Mythologie versagte entweder das Vokabular der englischen Sprache, oder aber, wenn eine Übertragung in das vertraute Idiom möglich war, so wirkte diese entweder absurd oder lächerlich. Hier liegt einer der Gründe, weshalb der Nationalsozialismus in Großbritannien nie ganz ernst genommen wurde, bis das für das nüchterne Britische Denken unfassbare geschah, daß ein ganzes hochzivilisiertes Volk in blindem Fanatismus den verschwommenen Parolen eines Demagogen ohne Bildung und Hintergrund bedingungslos Folge leistete.

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[8] Cf. the discussion of the Bourdieuian notion of habitus in Chapter 2.1.2. How the claim of a liberal-democratic habitus more specifically relates to the actors within resistant translation events is discussed in Chapter 4.2. Moreover, and even though this is not an empirically verified and somewhat expansive claim, its methodical convenience will become palpable at several junctions within the remaining chapters.

The fact that Nazism's fanatical theatricality was well-documented at the time arguably strengthened a perception of an apparent absurdity of its discourse and underlying linguistic expression. This widespread impression of triviality, even ridiculousness, was certainly further exacerbated by the linguistic barrier. Ultimately, Nazism's cultural specificity and mystifying irrationalism was conceived through the lens of dominant ideological values. As a consequence, Anglo-American national 'Self' and 'Other' perceptions, mediated via a kind of liberal-democratic habitus, were shaped to a large extent by more or less conscious beliefs in the superiority of a rational pragmatic mindset and its concomitant liberal values.

Such sociocultural attitudes similarly influenced the contemporary perception of *Mein Kampf*. In this sense, a liberal-democratic habitus might have triggered a certain disregard and thus might have blinded observers to important aspects of the book's political meaningfulness. Hence, Clemens (1996: 340) affirms in the context of British sentiment towards Germany:

> Im Gegensatz zu den tönenden Phrasen über Eroberungen und deutsche Weltgeltung, die den Briten aus der Zeit von vor 1918 nur zu bekannt waren, mussten die aus dem Wortnebel von *Mein Kampf* sich abzeichnenden bizarren Konturen der Rassenlehre und Raumdoktrin vielen Beobachtern so grotesk erscheinen, dass sie nicht als ein konstitutiver Bestandteil der nationalsozialistischen Ideologie aufgefasst wurden. Nicht selten wurden sie gerade in der Presse und Publizistik als Ausdruck eines deutschen Mystizismus verharmlost, den man als praktisch veranlagter Engländer ohnehin nicht verstehen könne und der in der politischen Realität auch zu vernachlässigen sei.

A tangible misconception of Hitler's ideological vision and thus a somewhat skewed understanding of his book's political significance is indeed partly attributable to a certain predisposed culture-specific reading (cf. also Gannon 1971: 298). In fact, interpreting the book's hidden mythical meta-narrative as a 'German mysticism' might have hampered some observers' political instincts. Most importantly, however, it will be argued that an underlying liberal-democratic habitus has possibly fed into one resistant pattern of recontextualisation (see Chapters 4 to 7).

3.3 Conclusion

This chapter has described the interactive level of context by focusing on two broad sociocultural perspectives. Both perspectives were intrinsically related to general geopolitical context, forms of repressive and counteractive textual politics, and ultimately to contrasting values and ideological belief systems. After all, social agents in both sociocultures were members of diverse discourse communities who had internalised different ideological beliefs and sociocultural attitudes.

The perception of Nazism in general and of *Mein Kampf* in particular illustrates the diversity of views within and across sociocultural and ideological barriers. The book had played a crucial role in international relations during the 1930s, therefore one of the main questions since January 1933 was if it was an early 'folly' or a political manual for the future. While Hitler in power used different discourses and political strategies to appease his opponents, the text itself never provided precise hints on probable future political action, and thus never really informed contemporary political discourse. But still political attitudes on both sides of the ideological divide polarised and hardened towards the end of the 1930s.

The German sociocultural and publishing context was largely determined by the totalitarian system. Requirements on the translation of Nazi discourse reflected the infiltration of party politics, ideology and institutional control. For this reason, and in contrast to its resistant 'counterpart', compliant translation was not fully-fledged, though certainly also to some extent, influenced by its own culture- and socialisation-specific habitus. Anglo-American decision-making, on the other hand, not least because of a lack of rigid and centralised literary and ideological patronage, was arguably conditioned by a habitus dependent on a historically grounded tacit acceptance of liberal-democratic values. In this sense, it can be argued that Anglo-American perceptions were in a way distorted by a cultural, ideological, and, after all, linguistic 'smokescreen'. It is thus reasonable to assume that the fundamental ideological difference between fascist totalitarianism in Germany and liberal democracy as practised in Anglo-American countries not only had profound effects on Anglo-German relations, but also on translational practices.

CHAPTER 4: SITUATIVE-AGENTIVE PRACTICES

This chapter will explore potential causal interconnections between sociocultural conditions and the individual translation events. Hence, this chapter further investigates how the hypothesised divergent patterns of recontextualisation – two translations are regarded as ideologically compliant, nine translations as ideologically resistant – may have directly influenced the production of translations. In doing so, the chapter delineates *situative-agentive practices* impinging on the 'social field' of translating *Mein Kampf* (see the previous theoretical and practical outlines in Chapters 2.2 and 2.3). This analytical step moves further into the realm of *agency*, although it perceptibly intersects with the analytical level of *context* (cf. Figure 2.4).

The chapter provides a contrastive analysis of compliant and resistant attitudes manifest within the 11 translation events. The translation events are positioned within their political, spatio-temporal and agentive contexts. In this sense, the decision-makers' ideological positions, which encompass their identities and attitudes, actions and motivations, and their interactions, come gradually to the fore. These ideological positions broadly amount to sets of situative-agentive practices, and their discussion constitutes an analytical bridge between the conditioning influence of the sociocultural context (Chapter 3) and the translational decisions on the individual textual surfaces (Chapters 5 to 7).

Section 4.1 investigates the situative-agentive practices underlying one authorised and one quasi-authorised English translation. Section 4.2 investigates those practices underlying the remaining nine unauthorised versions. The description of each individual translation event moves from 'situative' towards 'agentive' circumstances and practices. Hence, outlines of 'political and situational backgrounds' are followed by summaries of 'patrons, gatekeepers, and translation agents'. Section 4.1.1 also includes an additional sub-section. This thematic organisation endeavours to render ideological positioning – just as the concomitant links between context, agency and text – as transparent as possible.

4.1 Situative-agentive practices of compliance

4.1.1 October 1933: an abridgment for Britain and America [9]

Political and situational background

The only authorised and thus fully legal English translation was an abridged version. Once Hitler was firmly established in power, it was published on 11 October 1933 in the United States under the title *My Battle* by Houghton Mifflin, and on 13 October in Britain under the title *My Struggle* by Hurst & Blackett (*Publishers' Weekly* 04/03/1939, p. 971). Initial attempts by Eher Verlag's literary agent Curtis Brown (cf. Chapter 2.3.3) to sell translation rights were unsuccessful, as Anglo-American publishers showed little interest in an English translation. Until the late 1920s, the NSDAP was only a random political force, Hitler was not an internationally renowned figure, and his book was "merely one of a number of books, and an obscure one at that" (Barnes and Barnes 1980: 3).

Thus only the regime change in January 1933 appeared to spark a need for publishing Hitler's major work in English when, during February and April, Curtis Brown and Hurst & Blackett reached an agreement on publishing rights. Hurst & Blackett immediately embarked on finding a suitable translator, and they were glad when Eher Verlag put them in contact with a certain E.T.S. Dugdale who already had produced a translation. Dugdale offered his translation for free, explaining that he had already been paid by the Germans, so Hurst & Blackett, even more gladly this time, accepted his offer. Soon thereafter, however, Hurst & Blackett reluctantly had to surrender Dugdale's final draft to the German authorities where 'further winnowing' took place (Barnes and Barnes 1980: 7).

This post-translation censorship probably happened before the Americans Houghton Mifflin signed their contract with Eher Verlag on 29 July 1933. Interestingly, this signing occurred one day after a four-part series of extracts had been pre-published in the British paper *The Times*. When, in August, Houghton Mifflin announced their intention to publish *My Battle*, the company had to face vehement protests and threats of boycotts, a public outcry quite different from the rather more indifferent reaction in Great Britain. Dugdale's translation, nonetheless, eventually landed on the bookshelves in both countries in October 1933.

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[9] Details on the translation events are based on Barnes and Barnes (1980), unless additional information is provided by other authors or unearthed via primary material.

Patrons and gatekeepers

This translation event was severely hampered by German intervention. Censorship occurred in successive stages, although its exact nature and temporal development is not clear. However, the most important textual alterations and omissions appear to have been initiated by Wilhelm Thost. He was the London correspondent of the *Völkischer Beobachter* and personally intervened with Hurst & Blackett by taking Dugdale's final draft to Germany. Without enjoying any official diplomatic status, Thost had been working in London since 1930 until his expulsion in 1935 (cf. Chapter 3.1.3). The German patrons carefully monitored and revised the first *and* successive editions, and also insisted on a cheap selling price (BAB, R43/II/961: 121).

The Germans were, however, unable to fully control *My Battle's* second edition which appeared in the United States in January 1937. Much to their irritation, Houghton Mifflin, in a bid to boost sales, had changed the dust jacket colours to the colours of the Weimar Republic – black, red and gold – and had also adorned the back of the book with a hostile quotation by the political commentator Dorothy Thompson (layouts and covers are further discussed in Chapter 5.2). Following official German protests, Houghton Mifflin agreed only to amend the colours, yet refused to eliminate Thompson's quotation. Houghton Mifflin was, and still is, one of the largest American publishers, producing mainly educational material, and also owning its own printing plant. Unlike their British counterparts Hurst & Blackett, Houghton Mifflin were confronted with a more openly hostile public reaction.

Hurst & Blackett's parent company, the British Hutchinson Group, was sympathetic to conservative and extreme right-wing ideas. The group's owner, Walter Hutchinson, closely collaborated with the then well-known publishing association Right Book Club (RBC) in which prominent figures such as three-times Prime Minister Stanley Baldwin or the popular ultra-conservative Tory historian Arthur Bryant were involved. Bryant had written a book-length eulogy on Nazism entitled *Unfinished Victory* (1940) for which he later had to apologise (Stone forthcoming). Hurst & Blackett themselves were well known for disseminating scores of right-wing propaganda and anti-Semitic texts. They published a considerable amount of book material sympathetic to the Nazi cause, such as translations of Heinz A. Heinz's *Germany's Hitler*, or Friedrich Glombowski's *For the Fatherland*; the latter being regarded by Griffiths (1983: 124) as a "tireless eulogy of Hitler".

Translation agents

This translation event was originally initiated by the translator's wife, Blanche Dugdale, one week after the Nazis had celebrated their first significant election success on 14 September 1930. Inspired by the publicity surrounding Hitler's rise, and without having a publisher at hand, she motivated her husband E.T.S. Dugdale to undertake a translation. As a rough estimate, Dugdale worked on his translation between 1931 and early 1933. Probably soon after he began translating, he tried to find a suitable publisher. But encountering similar problems as Eher Verlag's literay agent Curtis Brown some time earlier, he abandoned his translation for a while.

E.T.S. Dugdale had served as a captain in World War I and afterwards became a full-time writer and translator. His subject specialisms were foreign affairs and the history of international relations. He had worked intensively on translations of German diplomatic documents and historical works, and had partly acted also as historical advisor to the British Foreign Office (Wilson 1998: 13). He and his wife Blanche, niece of former Prime Minister Allen James Balfour, were both staunch Zionists, fighting for the right to establish a Jewish national state on Palestinian territory (Jaroch 1999: 60). In fact, in September 1930, Blanche Dugdale had initially suggested publishing his translation with the Jewish publisher Gollancz.

Against this background, and considering Dugdale's Zionist leanings, his collaboration with Eher Verlag and Hurst & Blackett appears somewhat mystifying. It is, however, not surprising that Dugdale's name was omitted only from the British publication, as he had feared personal retributions in particular from the British-Jewish community. The geographical distance to North America and the fact that he was not a well-known public figure probably explains why he consented to have his name included in the US-version.

Dugdale was a competent commentator on Anglo-German affairs and on the Nazi movement. In an article published in the journal *The English Review* in October 1931, he was one of the first to present *Mein Kampf* to a wider English-speaking audience (cf. Plöckinger 2006: 467). Overall, his article cannot be regarded as a one-sided affirmation of Hitler's ideas, as it is carefully balanced and on occasion blended with slight critical undertones. Having scrutinised the article, Barnes and Barnes (1980: 15) draw connections to the quality of his translation work and to his potential involvement in censorship:

> Insofar as his translation of *Mein Kampf* is concerned one can hardly accuse Dugdale of not assessing the Nazi movement adequately. As early as 1931 he was very much alive to its policies and intentions and therefore some of the most blatant omissions in his abridgment are almost certainly the result of Dr. Thost's tardy and unexpected intervention.

Although Dugdale's knowledge of German affairs appeared beyond rebuke, his article's non-judgemental tone bears the hallmark of a generally more benevolent treatment of National

Socialism before 1933. Describing Hitler as a man of "great personal magnetism" and asserting that "no one, however antagonistic, can escape the spell of his oratory" indeed points to a restrained fascination with the Nazi movement at the time (Dugdale 1931: 566). Dugdale, however, did not take Hitler's political proposals at face value, insisting that *Mein Kampf* did not contain a precise programme for future action. His critical detachment comes to the fore when making a case for an English translation:

> Its [*Mein Kampf's*] propaganda has penetrated deep into a nation which is but too ready to accept any ideas, if only they are presented with sufficient force behind them.
> *Mein Kampf* has, however, not so far been put before the public in this country in any form, complete or abridged. When we consider that it is implicitly believed in by a large section of the German people, it seems not unimportant that English readers should get to know what the National-Socialists intend to effect in Germany, if ever they get a chance (Dugdale 1931: 566-567).

Arguing that the book represents a general undercurrent in the German consciousness draws attention to a perceived otherness of the German socioculture. Moreover, the familiar condescending stereotype of an irrational and somewhat belligerent German character shines through (cf. Chapter 3.2.3). Thus, and despite Dugdale's general political restraint, he was certainly no friend of National Socialism. Intriguingly, he openly endorses a yet missing English version, but conceals having already decided on, perhaps even started, such a translation project. It is not clear to what extent, if at all, Dugdale was complicit in producing a 'flattering' translation. It seems, however, that a conscious move to produce a 'compliant' version definitely occurred in summer 1933, after German authorities had seized Dugdale's final draft for further modification. Inasmuch conscious deletions and more subtle textual alterations can be discerned in the translation profile will be discussed in Chapters 5 to 7.

My Struggle *in* The Times: *a condensed abridgment*

Almost exactly six months after Hitler had become Chancellor, a condensed version of Dugdale's abridgment was pre-published in *The Times* between 24 and 28 July 1933. This four-part advance publication marked the first public appearance of Hitler's major philosophical and political statement in English translation. Entitled *Hitler on his Creed*, and adorned with explanatory commentary by the newspaper, the series was steeped in controversy and a much debated event.

The Times was the most influential British newspaper at the time. With its moderate centre-right position the paper purported to reflect mainstream opinion and to protect public interest. Its coverage of Anglo-German affairs during the 1930s, however, sparked much doubt about its political independence. The paper's unswerving acquiescence to the government's official appeasement policy made it open to accusations of being the

mouthpiece of the authorities (Aigner 1969: 69). *The Times* in fact did everything in its power not to offend German sensitivities, as Lessle (1969: 9-10) reports:

> Sie unterließ im Gegenteil alles, was den neuen Machthabern in Deutschland Grund zur Verärgerung geben konnte, um ihnen ihren Wiedereintritt in den 'Kreis der friedliebenden Völker' so leicht wie möglich zu machen. In konsequenter Verfolgung dieser Linie spielte die 'Times' unangenehme Berichte ihrer Auslandskorrespondenten herunter, manchmal wurden sie sogar unterschlagen.

Responsible for consistently toning down or repressing critical coverage was Geoffrey Dawson, the paper's editor between 1923 and 1941 (Kieser 1964: 133). He was a strict proponent of appeasement with close contacts to the government, and had especially cordial relations with Neville Chamberlain (Aigner 1969: 69, Gannon 1971: 56).

Interestingly, not only parallel attitudes towards foreign policy between *The Times* and British government circles, but also covert Anglo-German diplomacy had an impact on the advance publication. On the day the first part of the series was published, the German Embassy in London forwarded the introductory lead article to the Ministry of Foreign Affairs in Berlin. The accompanying unsigned letter emphasises the series' significance for Anglo-German relations and comments on the article's tenor:

> Der Leitartikel bemüht sich, einigermassen objektiv zu sein und beweist, wie mir bereits seitens der "Times" *unter der Hand mündlich zugesichert worden war*, dass nicht böse Absicht, sondern der Wunsch, Verständnis für das neue Deutschland in England zu erwecken, die "Times" veranlasst hat, die Artikelserie zu veröffentlichen (BAB, R43/II/1431: 108, emphasis added).

Who exactly communicated with each other is obviously very difficult to discern, but much 'behind the screen' diplomacy and tactical moves were taken by both sides to ensure that this first 'outing' was accompanied with as little controversy as possible. The availability of *Mein Kampf* in English, it appears, was not only for the Nazi leadership a most delicate matter. This advance publication can be regarded as a kind of 'trial version' and as such was part of the overall publication process. The series was originally initiated by *The Times*, but its publication was a tightrope walk between competing diplomatic perspectives and cross-national sensitivities. While there was a tacit agreement between British authorities and *The Times* that the latter maintains a moderate tone concerning the coverage of the 'new' Germany, the Nazis, at least as far as can be gauged from the above quote, appeared to have tried to sway editors towards even-handed selections and objective commentary.

In sum, all these loose interactions between German patrons and gatekeepers, an ideologically approved publisher, a conservative newspaper and a translator who was a strong Zionist proponent mark the overall translation event, at least concerning its British location, as a strange mix of ideological perspectives. The translator E.T.S. Dugdale appears to have initially embarked on this translation out of his own interest, though the extent of German

involvement before January 1933 is much less clear-cut than afterwards. But quite apart from German censorship, the fact that the translation process had begun way before January 1933, and considering Dugdale's somewhat lenient views towards Hitler, it remains to be seen whether he did adopt a compliant approach to translating *Mein Kampf*. Since Hitler actively pursued political rapprochement with Anglo-American countries, and for a long time even hoped for an alliance with Britain (cf. Chapter 3.1.1), the propaganda value of *Mein Kampf* was probably a more important factor in Great Britain than in North America. Naturally, the Germans welcomed this prime example of translational 'export' not only for ideological, but also for financial reasons – if it sold well, all the better.

4.1.2 March 1939: Hurst & Blackett's full-text translation

Political and situational background

The quasi-authorised English translation published by Hurst & Blackett in Britain was a full-text version. Replacing *My Struggle*, it appeared during the height of the Czechoslovakian crisis on 20 March 1939 under the original title *Mein Kampf*. This version was quasi-authorised, as the translation work began in the German Propaganda Ministry at the end of 1936, yet the finished product was eventually published without permission in London (cf. Chapter 2.3.3). The translation event was initially less sparked by political developments than by Nazi concerns over the general reception of Dugdale's abridgment in Britain and the United States. They recognised that its 'authoritativeness' had increasingly come under attack by a growing critical reception. Above all, various publications highlighting the most controversial omissions prompted calls for an unexpurgated translation. Thus, despite official satisfaction with the abridgment, the Propaganda Ministry commissioned one of their staff translators to embark on a full-text translation. Ironically, and almost as a mirror-image of the abridgment, this time the translation process was more effectively under the spell of German patronage than the publication process.

The translator James Murphy (his identity will be discussed in the sub-section 'translation agents') worked on his translation between late 1936 and autumn 1937. In June 1937, without informing Murphy and for some undisclosed reasons, the German authorities decided to suppress any publication for the foreseeable future. The Propaganda Ministry did allow Murphy to finish his translation, but soon afterwards "sequestered all the completed copies of the manuscript" (Barnes and Barnes 1980: 56). This point in time also signalled a general shift in foreign policy when key military advisers and diplomats were replaced by Nazi hardliners. Murphy himself was dismissed from the Propaganda Ministry in summer 1938 and

moved back to England. Some time later, not least because of his awareness that the Sudetenland crisis during the autumn had intensified calls for an unexpurgated translation, his wife managed to rescue one of his written drafts from Germany. But owing to German disapproval, and after having reached an agreement with Hurst & Blackett, a future publication still hung in the balance until January 1939. Thus, only after two rival American publishers had announced that they were to bring out full-text translations regardless of copyright restrictions and despite German protestations did Hutchinson and Hurst & Blackett dare to make the same move (the two American full-text publications are discussed in Sections 4.2.4 and 4.2.5). At last Murphy could make his manuscript ready for press, so he worked on it frantically until the final version eventually landed on the bookshelves on 20 March 1939.

Patrons and gatekeepers

The German patrons initiated and monitored the translation process during 1936 and 1937. Reasons why the Nazis had decided not to publish this translation in June 1937, yet still had it fully translated, have never been unearthed due to a lack of primary sources. It is, however, reasonable to assume that they anticipated a more opportune moment for publishing, and therefore let the translation agents continue with their work. Such an 'opportune moment' had probably come in the midst of massive German military success in early summer 1940. It is alleged that at the time a specially designed edition of Murphy's translation was prepared by SS-people after a top-secret decision to invade the British Isles (Barnes and Barnes 1986). This edition, based on Murphy's manuscript which was confiscated some time in summer 1937, was to be exported in view of a successful invasion. The title was changed to *My Struggle* and the titles of some chapters plus the index were altered. The text itself appears to be almost identical to Murphy's wording, although some passages were changed. Significantly, this edition does contain the same frontispiece as German originals circulating in the Third Reich around 1939-41. Moreover, it does not contain any information on or by patrons or translation agents. Since the invasion had been called off by September 1940, the translation was, however, never published. This anecdote, totally unreported at the time, not only provides a new twist on the publishing history of *Mein Kampf* in English, but also throws an intriguing light on the coldly calculating nature of Nazi decision-making.

British decision-making was driven by different motivations and received much more public attention. While Murphy's interest to bring out his work was initially aroused by the Sudetenland occupation, Hutchinson most likely went for publication as a reaction to developments in the United States, but also to bar the two American full-text translations

from entering the British market through the backdoor. However, the Hurst & Blackett employee and close aide of Walter Hutchinson, William Kimber, initially appeared unwilling to use Murphy's translation. He regarded him with suspicion, and was generally taken aback by the dubious patronage of his work. Hence it is not surprising that despite Murphy being mentioned as translator, the actual publication did not provide any information about the translation's real origin. Such a revelation would not only have been disastrous for sales, but without a doubt would have seriously damaged Hurst & Blackett's reputation. Intriguingly, Kimber declined to comment on the decision-making process for Barnes and Barnes' investigation, and even 26 years later refused to give any information on his motives underlying the overall publication process (1980: 70).

In February 1939, however, one month before actual publication, this quasi-authorised translation was even voted book of the month by the successor of the Right Book Club, the National Book Association (NBA). This publicity stunt was certainly much supported by Walter Hutchinson, and interestingly forced ex-Prime Minister Baldwin to resign from the NBA (Stone forthcoming). If the entire book publication was nonetheless an irritating affront to the German authorities in the crisis-ridden early months of 1939, Hutchinson even brought out a lavishly illustrated 18-part series for the benefit of the Red Cross right after the outbreak of war. Propagated as the revelation of Hitler's real political ambitions, this move probably happened because Hitler's copyright and royalty entitlements ceased after the British declaration of war (cf. Chapter 2.3.3). In this case, it is indeed ironic that the actual translation of this publication in pamphlet form had been carried out under German patronage.

Translation agents

James Murphy was an Irish Catholic who had been educated at clerical schools in Ireland. He spent his working life as a publicist and translator in such diverse places as Fascist Italy, France, Weimar Germany and North America during the 1920s and 1930s. His subject specialisms, too, were very diversified, ranging from theology to physics. During the late 1920s, for instance, he edited a journal called the *International Forum,* which amongst others featured contributions by academic and literary celebrities such as Albert Einstein, Max Planck, Thomas Mann, Arnold Zweig and John Galsworthy (Barnes and Barnes 1987). Despite his acquaintance and collaboration with intellectuals of different political persuasions, Murphy's contributions to the debate on Nazism can be placed in the canon of Nazi-friendly publications during the regime's early years. One of his articles, for instance, was published in the *English Review* under the title 'The spirit of the new German army'. And, in his 1934 book *Adolf Hitler. The Drama of his Career,* which probably earned him the job at the

Propaganda Ministry in the same year, he provides a sympathetic account of Hitler's political life.

It is likely that Murphy's employers were not only won over by his versatility, translation expertise and ideological credentials, but also by his ideas on how Nazism should ideally be presented to foreign audiences. He in fact did not shy away from openly mocking Nazi-sponsored translations, but simultaneously suggested alternatives:

> On his return to Germany in 1934 he openly ridiculed the Nazis for their clumsy phrases and makeshift translations of major policy statements as well as their utter lack of familiarity with overseas audiences. The English-language abridgment of *Mein Kampf* came in for special scorn. It was a badly garbled version, he contended, and if foreigners were ever to understand Hitler's ideas and aspirations, they must have access to a fluent and idiomatic translation of the full text (Barnes and Barnes 1980: 54).

Once employed, Murphy's main duties in the Propaganda Ministry were the translation of speeches and all different kinds of documentation. From early 1937 onwards, a secretary called Greta Lorcke assisted him in translating *Mein Kampf*. Her reminiscences are worth quoting in some more detail, as they provide a glimpse of Murphy's general attitudes and translational strategies:

> I knew that Mr. M. had translated Planck into English. He had the reputation of converting dry prose into something splendid by virtue of his unusually rich and beautiful gift for language ... The way he discussed his translation work, with which I was to assist him, made me believe that he was no friend of National Socialism. ... Yet how could such a person do this sort of work when he did not subscribe to the official Party goal of propagating National Socialist ideas? ... What Mr. M. showed to me was of such excellent quality that one could hardly detect the vulgarity of the original. ... I tried to convince him that the work would lose its original character, with its mass appeal, if he imposed too much of his own erudition. I wanted the book to retain its shameless stirring up of the masses. My protests were not always effective. ... he was much too conscientious in his work not to employ his greatest skill when using the English language. He must have known that I altered his wonderful translation whenever I had the chance, even though he disagreed with such changes (quoted in Barnes and Barnes 1980: 55, 56).

Unknown to Murphy and his employers, Lorcke was an agent of the Marxist spy ring 'Red Chapel' (*Rote Kappelle*). Her attempts to influence Murphy's translational choices for her own ideological purposes evidently contributed to a subtly confrontational rather than cooperative working atmosphere. She not only intervened in the *Mein Kampf* translation, but, for instance, also secretly copied each of Murphy's translated speeches (Braner and Meyer-Resende 2003).

Murphy's uncritical publications and the appointment at the Propaganda Ministry naturally earned him charges of being heavily involved in Nazi propaganda activities (Griffith 1983). He was indeed quite a suspect figure for British intelligence at the time, who saw him as "rather a menace" (PRO, 371/21780). There is, however, no real evidence to what extent he did actually contribute to German propaganda. In reality, both Murphy and his employer viewed each other with mutual suspicion. The Propaganda Ministry increasingly regarded him

as unreliable. For example, when political tensions had soared after the annexation of Austria in March 1938, he objected to translate documents which were particularly hostile towards the British government. Following suspicions about alcohol-related problems, the Nazis duly dismissed him in summer 1938. Murphy himself was a sympathiser and collaborator in the quest for Anglo-German rapprochement, and subscribed to a certain anti-liberal and anti-bourgeois ideology, but he always kept a critical distance towards his employers.

Nevertheless, fuelled by his general anti-liberal attitude, Murphy certainly tacitly accepted, even admired certain achievements. In fact, during the early years, Nazism was openly accepted by a significant section of British political life (cf. Chapter 3.2). It was certainly not an easy task for official Nazi employees like Murphy, living in Germany at the time, to maintain level-headed judgement of actual policies. Mary Murphy, speaking in late 1938 after the couple had moved to London, attempts to justify her husband's stance towards the regime in this context:

> When you are caught up in a revolution and whirled around in its fast revolving wheels, you do not see as clearly as you see from the peripheries. The young generation who cannot understand how a man like James could have been taken in by Nazism are to some extent right. It is true, we should all have seen what was happening. None of us – in any country – are entirely free from blame except those brave souls who did what they could and took their lives in their hands, often losing them in the fight against Hitler (quoted in Barnes and Barnes 1987: 209-210).

Sympathies can indeed not easily be equated with outright identification with a political cause. Just as all his contemporaries, Murphy could not have anticipated Hitler's war plans and Nazism's implicit eliminationism (cf. Chapter 1.1). Thus, and just like so many who were initially taken in, after his return to London his attitudes shifted from initial acceptance to avid opposition towards Hitler and his criminal entourage. On the whole, Murphy's ideological predisposition, privileged institutional position and immersion in German life, provide a special insight on changing allegiances during the whirlwind years of the 1930s.

In summary, this translation event is an example of failed German patronage. The initial translation process had been successfully controlled, but the publication process during late 1938 and throughout 1939 completely slipped from German control. Considering the 18-part series for the benefit of the Red Cross, the Hutchinson Group did play a peculiar 'Doppelspiel' as counter-propagandist and simultaneous, probably unaware, gatekeeper of a possibly largely compliant translation profile. Moreover, it is in fact extraordinary that a 'full-scale' German-sponsored edition exists – an edition which, after a conceivable military conquest, supposedly also was planned to invalidate other non-authorised translations circulating in Britain. Thus, in particular the publication process was marked by the ideological struggles between German and British decision-makers. After all, initial Nazi patronage and overall circumstances of the translation process, the translator's transient

identity as a Nazi collaborator and not least the intended republication for an anticipated defeat of Great Britain, qualify this version as an example of translational compliance.

4.2 Situative-agentive practices of resistance

The previous section has demonstrated that two *Mein Kampf* translations were designed for export abroad. This section investigates nine translation events pertaining to a different direction of recontextualisation understood as situative-agentive practices of translational resistance. The individual translation events are again positioned within their political, spatio-temporal and agentive contexts, and the decision-makers involved are ideologically positioned within these situational surroundings. All nine resistant translation events occurred between 1933 and 1943 in different forms and various locations. Four unauthorised translations of selected extracts were carried out between 1933 and 1936 on behalf of British decision-makers. The other translations were all produced in the United States. Two unabridged translations were carried out between 1938 and 1939, one extract translation and one abridgment during spring/summer 1939, and one unabridged translation between 1942 and 1943. The bulk of these translation events occurred during the tense political atmosphere before the outbreak of World War II.

4.2.1 July 1933: a response to the *Times* extracts

Political and situational background

The four-part pre-publication of the Dugdale abridgment between 24 and 28 July 1933 in *The Times* occurred at a time when the Nazi regime made large-scale propaganda efforts to project a peaceful image to its European neighbours. This first official publication of selections of Hitler's work was much to the dislike of the Jewish scholar Chaim Weizmann. He took particular objection to the topical selections and wording, convinced that they misrepresented Hitler's personality and political intentions. Hence he initiated a short extract translation as a corrective to the pre-publication. One day after the first pre-print appeared, the translator Leonard Stein sent him 28 DIN-A4 pages of untitled extracts plus an explanatory letter. Two days later, Weizmann forwarded his friend Stein's translation plus an accompanying letter to the *The Times* editor Geoffrey Dawson *and* to the Foreign Office's Permanent Under-Secretary of State Robert Vansittart. This translation never reached a wider circulation, for Dawson refused to publish, and Vansittart filed the 28 pages in the Foreign Office (the translation is catalogued in the national archives under PRO, 371/16759: 1-28). Assuming that

Weizmann had not seen *The Times'* selections *before* publication, Stein must have translated these topical selections in a rush.

Patrons, gatekeepers, translation agents

Chaim Weizmann was a chemist by trade and head of the British Zionist movement. He was a well-known public figure who was to become the first president of Israel after World War II. His fellow Zionist and academic Leonard Stein was chairman of the Information Committee of the Board of Deputies of British Jews and of the Anglo-Jewish Association. He worked for the Jewish publisher Victor Gollancz, and was also acquainted with the Dugdale family. In fact, back in September 1930, Blanche Dugdale suggested Gollancz as a possible publisher for her husband's work.

Stein's accompanying letter to Weizmann testifies to a profound aversion towards source text and author:

> The reader who is offered these extracts can have no idea of the utter dreariness, of the incredible intellectual crudity of the original. ... [Hitler's pseudo-intellectualism reveals] a mind utterly neurotic and confused, a mind moreover devoid of the most elementary common sense and fairness. The selection ... endeavours to indicate ... the peculiar semi-maniac conception which obsesses the mind of the present ruler of Germany (PRO, C6871/18: 6-7).

Above all, the selections were to expose the falsity behind Hitler's advocacy of Anglo-German friendship as described in *Mein Kampf,* and in doing so were meant "to reveal the political and emotional inspiration from which these policies spring". But apart from personal repugnance and political reasoning, Stein gives special weight to the ideological argument, declaring Nazi ideology as "diametrically opposed to every ideal for which British democracy has stood for the past four centuries" (ibid.).

Two days later, Weizmann forwarded Stein's translation to *The Times* editor. His accompanying letter mirrors the intensity of Stein's personal convictions, but primarily serves as an appeal for publication:

> It is all the more distressing to find that by the method of careful selection employed, a number of fairly plausible passages have been arranged to give the impression to the English reader of The Times – who will not touch the book – that Hitler is a perhaps rather radical, but on the whole by no means unreasonable political thinker and agitator. ... [Our] translation was, as I explained, a very rough one; in the interval it has been carefully revised, and the version which I have pleasure in enclosing can be taken as an accurate and reliable translation of the relevant passages of *Mein Kampf* (PRO, C16759/371: 2, 7).

Weizmann was generally convinced that *The Times* communicated a distorted picture of Hitler and Nazism. Stein and Weizmann both believed that *their* interpretation of Nazism could never have been reached by the average reader of *The Times.* Their letters indeed reveal genuine revulsion and existential concerns articulated by members of the British-Jewish

community. Geoffrey Dawson, however, refused to publish this 'accurate and reliable translation'. His rebuff certainly reflected his own and his paper's political stance and was thus probably politically motivated (cf. Section 4.1.1). Weizmann's approach constituted a private initiative to rectify the perceived inadequacy of the series and the translation it was based on, but official government circles, too, aspired to make up for the Dugdale translation.

4.2.2 April 1936: a Foreign Office memorandum

Political and situational background

This translation event was influenced by the existence of the abridgment, and by German foreign and military policy. In March 1935, the Nazi government unilaterally denounced the armament restrictions imposed by the Versailles Treaty, and simultaneously introduced compulsory military service. At the turn of 1935, the Foreign Office was inspired by the proposal of an MP to produce a translation of selected extracts. But only when in March 1936 the German army had re-occupied the hitherto demilitarised Rhineland in breach of international agreements, was it eventually decided to embark on a translation. Just as the Weizmann selections filed in the Foreign Office appear to have been regarded as insufficient, it also seems that two attempts were needed to produce a qualitatively satisfactory translation for the British Cabinet.

The first *Preliminary Collections of Extracts* initiated by the Foreign Office, dating from 24 April 1936, seem to have been carried out in London. The First Secretary of the British Embassy in Berlin, Sir Ivone Kirkpatrick, commented on this translation three days later:

> In a great many places your translation has gone astray but I am not making any alterations as it would mean redoing the whole thing from the beginning and the general sense is the same. The passages which appear at first sight to have been most mangled by the translator are the two under Austria and the pen-ultimate extract on page 5 beginning 'we must'. [And he added in a handwritten note:] P.S. If your translation is from the French, that would account for its incongruity with the German (PRO, 371/19938: 143-144).

The alleged partial and low quality translation from an unknown French version might be the reason for the production of a second translation on behalf of the British Embassy in Berlin. Thus, 11 closely printed DIN-A4 pages in the form of a memorandum, subtitled *Confidential – A Translation of some of the more important Passages from Hitler's Mein Kampf*, were eventually distributed to several MPs and to the Cabinet on 7 May 1936.

Patrons, gatekeepers, translation agents

Two driving forces behind the decision to supplement the abridgment were Orme Sargent and Ralph Wigram, the leaders of the Central Europe Department. On 2 April 1936, Sargent addressed an initial enquiry to Sir Eric Phipps, the British Ambassador to Germany:

> I was wondering whether it would be possible for someone at the embassy to prepare a short memorandum giving such extracts from *Mein Kampf* (i.e. the edition at present circulating in Germany), as are in more or less fragrant contradiction with Hitler's recent offers and assurances in the matter of foreign policy. If such extracts do not appear in the expurgated English translation of *Mein Kampf* so much the better. Indeed the fact might be noted in the memorandum.
> Such a memorandum would be very useful for us at this moment: and the Embassy is probably better qualified to compile it than anyone here (quoted in Barnes and Barnes 1980: 30-31).

Sargent had beforehand thoroughly studied the German original and was thus aware of the discrepancies between *Mein Kampf* and current German foreign policies. Although Sargent's query advocates a focus on foreign policy, the final product, translated by staff translators in the Embassy, included various different elements of Hitler's overall ideological vision.

Ultimately responsible for the memorandum's production was Foreign Secretary Anthony Eden:

> At my request, our Embassy there and the Central Department at the Foreign Office prepared a summary of Hitler's odious creed in a Memorandum of eleven pages, liberally illustrated with revealing extracts from *Mein Kampf*. At least there should be no pretext that unpleasant realities were not exposed to those with whom responsibility lay (quoted in Barnes and Barnes 1980: 35).

Eden's addendum was directed at Prime Minister James Baldwin who was regarded as particularly unaware, or unwilling, to acknowledge the real Nazi menace. The remark opens up the possibility that initial motivations to have controversial passages translated were interrelated with the infighting between appeasers and anti-appeasers (cf. Chapter 3.2.1). This indeed seems not too far-fetched considering the political inclinations of four key decision-makers.

Eden, Sargent and Wigram, and the Permanent Under-Secretary of State, the influential hardliner Sir Robert Vansittart, were strong advocates of the memorandum. They were all well-known anti-appeasers and deeply opposed to the conciliatory attitude by other leading government circles towards Germany. It is thus likely that the memorandum served as a reaction against the strict appeasement line of the Baldwin administration. By highlighting some of the most outrageous and politically threatening passages, Eden and colleagues might have tried to convince Baldwin and his entourage to rethink their cautious 'wait-and-see' strategy in favour of a more offensive approach towards Nazi Germany. However, while the anti-appeasers in the Foreign Office were responsible for the memorandum, it remains an open question whether they used their powers to influence the translation agents in the Berlin Embassy.

4.2.3 June 1936: a Friends of Europe pamphlet

Political and situational background

One extract translation produced by the organisation Friends of Europe was published in June 1936 as a 23-page long DIN-A5 pamphlet entitled *Germany's Foreign Policy*. In the same way as the Foreign Office memorandum, this translation event was influenced by the existence of the abridgment and by German politics. The non-governmental organisation Friends of Europe had produced several such translations entirely devoted to passages missing from the abridgment, and had supplemented them with much critical commentary.[10] They in fact produced translations of various German sources in order to expose the real menace of Nazism to politicians, influential individuals and the British public.

In their fight against the spread of Nazism during the 1930s the Friends of Europe loosely collaborated with German socialists and pacifists. Their ultimate aim after January 1933 was to urge for collective action, in fact to psychologically prepare for combat, which is why they are also regarded as a British propaganda organisation (Aigner 1969: 213f.). In cooperation with leading scholars and politicians, they surveyed all kinds of Nazi publications, publishing more than 30 pamphlets on the ideology of Nazism and on Hitler's specific policies (Barnes and Barnes 1980: 26). Their prolific output was motivated by the desire to sensitise a wider circle of readers about the increasingly oppressive nature and military threat posed by the German regime.

One of the decision-makers within this translation event, the Tory MP Katharine Ramsay, then mainly referred to as the Duchess of Atholl, had first alarmed the Foreign Office about the abridgment's inadequacies in December 1935, and had subsequently encouraged the Central Europe Department to produce their own translation of extracts. The Duchess and the anti-appeasers in the Foreign Office held identical views on the imminent threat posed by Nazism in power:

> By the spring of 1936 the Foreign Office and the Duchess of Atholl both felt that the public in general, and the Cabinet in particular, should be alerted to Hitler's foreign policy aims. ... A fuller understanding of Hitler's foreign policy statements seemed essential if the European powers were to anticipate his future moves (Barnes and Barnes 1980: 41).

Hence, their convictions both resulted in the production of translated passages from *Mein Kampf*: the memorandum translated in the Berlin Embassy and Katharine Atholl's contribution to the Friends of Europe pamphlet No. 38.

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[10] Here only the situation surrounding one such translation is discussed. The following three chapters will consider two translation profiles. See also Table 2.2.

Pamphlet No. 38 was a co-production by independent journalists and activists from Friends of Europe, former and current MPs from the government and the opposition, and to a lesser extent Foreign Office diplomats. The Head of Friends of Europe and thus responsible for their anti-Nazi pamphlets was the former labour MP turned publicist and peace-activist Rennie Smith. Smith had travelled around Germany in the early 1930s to study the Nazi movement, sent regular reports to the Foreign Office, and published several articles in which he repeatedly argued that Nazism was not just a temporary phenomenon but a kind of political religion. He had similar views as the Foreign Office diplomat Robert Vansittart who was famous for his robust anti-German stance (Clemens 1996: 177f.).

An MP since 1924, Katharine Atholl had turned from a communist sympathiser – which even led to her being dubbed the 'Red Duchess' – into a convinced anti-Bolshevist with strong right-wing tendencies (Aigner 1969). From the early 1930s she became increasingly interested in foreign politics, and upon finding out about the expurgated Dugdale translation she converted to a staunch anti-Fascist campaigner (Aigner 1969: 162). In addition to contacts with Robert Vansittart in the Foreign Office, she had connections to Winston Churchill. Rennie Smith's description of his first meeting with Atholl in autumn 1935 appears to confirm that he was the translator of pamphlet No. 38:

> It happened that at the time I had just completed the draft of a new pamphlet based on Hitler's *Mein Kampf*, from which I had extracted and translated all that was concerned with his ideas of German foreign policy [...] (quoted in Barnes and Barnes 1980: 27).

The production of the pamphlet had begun already more than six months before its actual publication in June 1936. Atholl subsequently agreed to cooperate and to write a signed foreword to Smith's translation, who himself remained anonymous. In any case, Atholl's contacts with the Foreign Office, which had its extract translation produced some time between April and early May, point to an intricate web of interconnections.

In fact, the three British approaches to have extracts from *Mein Kampf* translated were all linked in one way or another: in July 1933, Chaim Weizmann sent his selections to the Foreign Office; in December 1935, the Foreign Office sent Weizmann's selections to Atholl in support of her own project; in May 1936, shortly before the pamphlet was published, they also sent her the memorandum as further support, and in doing so displayed unusual openness towards strangers; and on 18 June, Atholl herself sent one copy of pamphlet No. 38 to the Foreign Office.

4.2.4 February 1939: Reynal & Hitchcock's full-text translation

Political and situational background

> More than anything else, the Munich crisis in September 1938 aroused American suspicions concerning Hitler's reckless ambition. Perhaps the key to future Nazi policy lay buried in the pages of *Mein Kampf*. Several American publishers began to explore the possibility of issuing an unexpurgated edition, with or without the permission of Hitler's publisher in Germany (Barnes and Barnes 1980: 82).

This quasi-authorised full-text translation was published on 28 February 1939 by Reynal & Hitchcock in the United States. Just like all the other resistant American translations, it appeared under the original German title. Reynal & Hitchcock were the licensees of the American copyright holder Houghton Mifflin. Reynal & Hitchcock initiated this translation event in September 1938 on realising that a group of academics had already worked "a number of months" on an unabridged translation (*Publishers Weekly* 07/01/1939, p. 33). The company subsequently secured further academic support by some distinguished experts, and approached Houghton Mifflin for potential cooperation. When Houghton Mifflin eventually agreed on a contract of lease in December, the translation was technically owned by Houghton Mifflin, but published by Reynal & Hitchcock (*Publishers' Weekly* 15/11/1941). Since Houghton Mifflin's contract with Eher Verlag from 1933 had allowed the publication of an unabridged version, this translation can be regarded as quasi-authorised. In addition, it is regarded as a resistant translation within the present corpus, as the translation process was totally under control of the Americans, while the final product appeared in defiance of German protestations.

The translation process had actually begun in the wake of the Austria crisis in March 1938, whereas the publication process was triggered by the Munich crisis at the end of September. Soon afterwards, Reynal & Hitchcock were most disconcerted by the rival publisher Stackpole's decision to publish a competing translation, as the lease agreement had not yet been signed (cf. Chapter 2.3.3). Stackpole's executive editor, William Soskin, in fact claimed that during the year a couple of New York publishers had attempted a joint venture in order to counteract the abridgment (*Publishers Weekly* 07/01/1939, p. 32). The translation event championed by Reynal & Hitchcock, however, constitutes the most 'educational' approach to disseminate an unabridged English translation, as they cooperated closely with various academics and publicists. All in all, Stackpole's announcement, on 8 December, to publish their own translation had put immense time pressure on the project (Smith 1939: 633f.).

Patrons, gatekeepers, translation agents

The initial idea to produce a full-text translation was born out of a meeting between a group of academics and publicists sometime in spring 1938. It appears that the French publicist Raoul de Roussy Sales, himself "strongly anti-appeasement", alongside Houghton Mifflin's owner Henry Laughlin, were the prime movers behind the initiative (Barnes and Barnes 1980: 84, 95). Thus, long before Reynal & Hitchcock stepped in, a group of German scholars under the supervision of Alvin Johnson, the director of the prestigious New York think-tank New School of Social Research, had begun working on the actual translation. Similar to the British organisation Friends of Europe, the New School produced, though not exclusively, individual studies and translations on the subject of Nazi Germany.

Reynal & Hitchcock realised that adding an infamous title to their portfolio of fiction, current affairs, travel and history would promote the company's profile and probably also boost sales generally. Born out of a cooperation between Eugène Reynal and Curtice Hitchcock, they were a relatively new publishing company at the time. Hence, it seemed worth the effort to approach Johnson's working group, and to subsequently even engage further intellectual know-how. The overall strategy was to gather "an extensive organisation of journalists and scholars to assure a distinguished editorial program" in order to produce a highly informative "scholarly work under private auspices" (*Publishers Weekly* 31/12/1938). Distinguished academic involvement was imperative for Reynal & Hitchcock, who regarded Johnson's participation as "extremely important", and the New School's cooperation as the "guarantee to anyone that the book is not pro-Hitler" (Barnes and Barnes 1980: 104).

Consequently, the overall project was supervised and carried through by an even more distinguished committee of leading academics and German expatriates. Some of them were affiliated to the New School and were listed as 'editorial sponsors' in the published version, in contrast to the translators who were not mentioned at all. The core decision-makers, all of them ardent Hitler opponents, were Alvin Johnson, the publicist George Shuster who was responsible for the editorial introduction and the annotations, and the translator Helmut Ripperger. Reynal & Hitchcock initially let the German refugee scholars carry on with the actual translation task in the New School. It soon turned out, however, that the language was too 'Germanic', so Ripperger, a professional translator with many years of work experience in Europe, was employed to revise and further translate the text. Meanwhile, the editorial committee specially highlighted all omissions from the Dugdale abridgment, and produced a large amount of additional commentary which inflated the volume to more than 1,000 pages.

Considering the sheer volume of commentary and amount of people involved, it is fair to say that the decision-makers concentrated not only on enlightening, but also on educating the

public about the general political background and the author's ideological motivations. Dorothy Thompson, too, the prominent political commentator who one year earlier had provided the hostile statement on the dust jacket of *My Battle*, was consulted over individual issues (cf. Section 4.1.1). Apart from enlightenment and education, however, it is possible to presume further ideological motives. Shuster and another committee member, the Harvard academic William Langer, were working for the forerunner of the CIA, the Office of Strategic Services (Doenecke *et al.* 1999). Strangely, upon questioning 35 years later, Langer did "not even remember having been on the Committee at all!" (Barnes and Barnes 1980: 85). At the time, at least, he was convinced that "control of the public mind involves the most urgent political problems of the day" (Langer 1935: 112).

Finally, *Time* magazine voted this translation book of the month in March 1939, and by arranging a similar publicity stunt as Hutchinson in Britain, Houghton Mifflin had it distributed via the Book-of-the-Month-Club until June (Worthington 2003: 3). The book of the month edition featured Theodore Roosevelt amongst the sponsoring committee, included an introduction by Dorothy Thompson, and even more clearly indicated the Dugdale omissions (*Publishers' Weekly* 01/04/1939; Worthington 2003: 3).

4.2.5 February 1939: Stackpole's full-text translation

Political and situational background

This American full-text translation was an unauthorised version. Just as Reynal & Hitchcock's translation, it was published on 28 February 1939. Stackpole's *Mein Kampf* in fact violated the original author's and Houghton Mifflin's copyrights. It could thus only be legally distributed until early summer 1939, when a court mandate from 9 June forced it out of the market. The initial decision to publish a full-text translation was made some time in summer 1938, though the project only became concrete under the impact of the Munich crisis. In full knowledge of Houghton Mifflin's exclusive copyright for the United States, Stackpole announced publication on 8 December. Without Reynal & Hitchcock's advantage, who already had a rough translation at hand, and despite a precarious legal situation, Stackpole began the translation from scratch in early December. As a result, both companies became engaged in a long-running legal battle whilst simultaneously rushing for publication.

Patrons, gatekeepers, translation agents

As in Reynal & Hitchcock's case, the initial idea to embark on a full-text translation was born out of a working lunch. This time it probably occurred a little later, around summer 1938, between Stackpole's executive editor William Soskin, and, once again, Dorothy Thompson, who was also one of their published authors. Soskin himself was the driving force behind the project, as he, too, realised that a potential bestseller would not only boost business in general, but also lend further credence to the newly established sales office in New York. In this sense, and more than in Reynal & Hitchcock's case, Stackpole's approach appears to have been based on purely commercial motivations. Nonetheless, specialising in history and current affairs, Stackpole was a small company based in Harrisburg/Pennsylvania. They belonged to the powerful communications conglomerate Telegraph Press led by Edward Stackpole.

Once the actual project stepped into gear, the translators were probably working under even more strain than Reynal & Hitchcock's editorial committee and translation staff. They had to begin from scratch, and were operating within a much smaller project team. As a matter of fact, the overall 'publication battle' at times even became farcical when 'rival' translators found themselves fighting over the only first edition copy of the German original available in the New York Public Library, as both competitors took pains to translate from the first unamended edition. But whereas Ripperger had three copies at his disposal, Stackpole's translator had to rely on the library copy. He only worked from a later edition and thus once in a while had to check his decisions against the library copy. Their contenders, however, allegedly had made it temporarily unavailable.

The translator, Barrows Mussey, who stayed anonymous, was, indeed right from the outset, encouraged to move quickly. But despite his best efforts, and after having translated half the book with the help of a secretary, they needed to resort to different tactics to speed up the translation process. Hence a new and highly competent translator named Katz was drafted into the project, with Mussey confining himself to revising her translation. Yet when realising that this division of labour took even longer, as by revising he had "to work through the same processes of grasping, transposing and formulation", he abandoned his work, and indeed "never read the rest of *Mein Kampf*" (Mussey quoted in Barnes and Barnes 1980: 96). Trapped in the publication race with Reynal & Hitchcock, William Soskin and his wife then "completed the last pages in an unconscionably short time – a week perhaps ... under tremendous pressure" (Virgina Soskin quoted in Barnes and Barnes 1980: 97).

Both Mussey and the Soskins provide similar comments on their approach to rendering Hitler's vocabulary. Whereas the Soskins appeared to experience only some "difficulty with

some of Hitler's portmanteau words" (ibid.), Mussey is more explicit on the actual translation task:

> Someone [...] said the supreme test of a translator was truly rendering a bad book; I agree, and would add my own observation, 'there's nothing you get so sick of as a good job well done'. *Mein Kampf* is a bad, a semi-literate book, but a book all the same, with something to say. The difficulty of course was in how Hitler said it: like any politician he had a stock of blank-check words, which wanted matching to analogous English vapidities (quoted in Barnes and Barnes 1980: 96).

His attitude once again testifies to the powerful feelings evoked by this ominous work, not least in view of his eventual withdrawal from the project. Mussey's recollection moreover illustrates a certain willingness to maintain the perceived 'triviality' of Hitler's choice of vocabulary. Mussey knew 12 languages and apart from translating he also worked as a journalist. He had long-standing friendly connections with both Eugène Reynal and Curtice Hitchcock, and to complicate matters more, he was a former colleague and good friend of Helmut Ripperger. Despite such cordial relations, however, after publication both publishers "lost no opportunity to discredit the other's translation" (Barnes and Barnes 1980: 98).

4.2.6 Summer 1939: an American extract translation and an abridgment

Political and situational background

One extract and one condensed translation appeared on the US-American market in summer 1939. Two publicists made an effort to enlighten the American public on some of *Mein Kampf's* underrepresented themes, even though two rival full-text versions had already been published in February. Under the editorship of the publicist B.D. Shaw a cheap "10c[ent] edition intended for chain store circulation" was published in New York by Political Digest Press (*Publishers' Weekly* 15/11/1941, p. 1904). Entitled *Mein Kampf – an Unexpurgated Digest ... Read what Hitler tried to hide from You*, this 31-page DIN-A5 pamphlet was of similar length to the British extract versions and was accompanied by Shaw's critical comments (individual contents of extract translations will be examined in Chapter 5.5). During the same year and with the same publisher, Shaw also edited a collection of anti-Nazi jokes entitled *Is Hitler Dead? and Best Anti-Nazi Humor*. Edited by the prominent reporter and publicist Alan Cranston, a rival "condensed version in tabloid form" was published in Greenwich/Connecticut by Noram Publishing (*Publishers' Weekly* 15/11/1941, p. 1904). Entitled *Adolf Hitler's own Book Mein Kampf (My Battle) Complete in this Issue* and subtitled *A New Unexpurgated Translation Condensed with Critical Comments and Explanatory Notes*, this 32-page DIN-A3 pamphlet was sold at the same cheap price, but was considerably longer than all the other extract versions. Both translations were quickly ruled illegal after

interventions by the German patrons and by the American copyright holder. The extract translation was "restrained by injunction proceedings", and the new abridgment had to be "discontinued after suit was threatened" (*Publishers' Weekly* 15/11/1941, p. 1904).

Considering that the abridged *My Battle* was still available, and adding Shaw's and Cranston's versions, the American reader could choose between no less than five different translations for a short period of time. Nevertheless, although the Americans had been equally worried about the gradual deterioration of European politics during the 1930s, and also for a long time had to make do with the abridgment, it is telling that only during the year 1939, after the brutality and in particular the expansionism of the German regime had turned into an unpleasant reality, two shortened translations appeared in the United States. Not being subject to a potential confrontation with the – by then – massively rearmed German military machine, the Americans probably accorded much less urgency towards an earlier disclosure of the real extent of Hitler's thinking. Therefore, once this happened, it appeared less dangerous to publicly confront or satirise Hitler and his regime from far-away America. In fact, all American publications, even the second edition of *My Battle* (cf. Section 4.1.1), display a general layout and tone of additional commentary which suggest a much more daring, openly hostile attitude towards the source text than visible in any British translation.

Patrons, gatekeepers, translation agents

While only little is known about Shaw and the circumstances of his translation, Cranston's public presence as a well-established US diplomat and politician after the war provides some further insight into the decision-making process. As a foreign correspondent in Europe during the 1930s, Cranston had had first-hand experience of Nazism and Fascism in Germany and Italy. While in Germany he read the German original of *Mein Kampf*, and apparently even met Hitler personally in 1934 (Miller 1988). On his return to the United States, now working for the International News Service, he coincidentally came across the Dugdale abridgment in a New York bookstore. On closer examination he was astonished:

> ... delving into it I found that it was a condensed version, and some of the things that would most upset Americans just weren't there as they were in the version I had read, the original, in German. [...] that wasn't [even] the real thing (Kreisler 2000: 2; square brackets original).

Convinced that public misconceptions were largely due to the existence of this botched translation, he embarked on a translation "that would be the real book and would awaken Americans to the peril Hitler posed for us and the rest of the world" (ibid.). Cranston described the translation as *his* version of *Mein Kampf*, vowed "to get out the truth", and promised to produce "an anti-Nazi version" (Miller 1988: 4).

The production of this heavily edited and according to Cranston literal version probably took place during early 1939. Although staying anonymous at the time, Cranston later claimed responsibility for the translation: "I wrote this, dictated it (from Hitler's German text) in about eight days, to a battery of secretaries in a loft in Manhattan" (Miller 1988: 4). With some associates he even founded the small publishing company Noram Publishing and Co to distribute the final product. The publication process, however, was fraught with difficulties. His collaborator and editor friend Amster Spiro from the Hears agency was Jewish, and since at the time it was anathema in the Jewish community generally to get involved with any kind of Nazi material, his participation caused a stir in American publishing circles. Shortly after publication, the copyright holder Houghton Mifflin, in Cranston's own words "the people representing Hitler", took him to court, forcing his version out of the market by July (Miller 1988: 4). According to Hitler biographer Toland (1976: 528), however, the apparently furious Hitler threatened to sue for copyright infringement *and* unauthorised revision. (It is not known if the Nazis ever sued the editors of the widely available Friends of Europe pamphlets or the Shaw version.) Interestingly, the German patrons' case against 'unauthorised revision' contradicts Cranston's claim for 'literalness'.

4.2.7 Autumn 1943: Houghton Mifflin's full-text translation

Political and situational background

The US-copyright holder Houghton Mifflin published this last unauthorised full-text translation in autumn 1943. This version has been continuously in print in the United States until today, and has been published by the Hutchinson Group in Great Britain since 1969. The latter probably never reissued Murphy's translation due to the wartime destruction of the printing plates, but perhaps also because of its suspect provenance. Houghton Mifflin began producing the new translation upon the termination of the lease agreement with Reynal & Hitchcock in early 1942. At that time, the United States had already intervened in the war, which automatically entailed Hitler's loss of copyright.

The major motive to produce an entirely new translation might have been the desire to profit exclusively from this commercially lucrative rendition, though Houghton Mifflin were probably also looking to provide a better-quality – rather than merely 'educational' – translation. The decision-makers probably surmised that the Reynal & Hitchcock version was too bulky, quite expensive to produce, and seemingly also displayed "the virtues as well as shortcomings of a group effort which suffered from time and competition" (Barnes and Barnes 1980: 136). Moreover, Houghton Mifflin could not resort to the other two full-text

translations, one of which was ruled illegal, whilst due to Anglo-American trade agreements Hurst & Blackett's text was not allowed to be marketed in the United States. And, after all, Houghton Mifflin were convinced of the new translator's professional credentials.

Patrons, gatekeepers, translation agents

Already in 1938 Houghton Mifflin had considered publishing their own unabridged translation. It is indeed likely that they might have issued their own translation "had it not been for Stackpole's challenge which forced them to rush into print with their Reynal & Hitchcock version" (Barnes and Barnes 1980: 135). In the long run, however, and despite the agonising legal and public confrontations, the lease agreement came in handy for Houghton Mifflin. Although chief executive Henry Laughlin now and again expressed some remorse, probably for reasons of prestige and money, that they had not released their own full-text translation already in the late 1930s, fellow publisher Reynal & Hitchcock were, after all, "willing to risk" a lease agreement (Barnes and Barnes 1980: 101). Indeed, considering that *My Battle* was still on the market, and that Stackpole had published a rival translation, there was a real danger of market saturation in early 1939. It was thus convenient that any financial risk lay entirely with Reynal & Hitchcock, while Houghton Mifflin could still generate income from *My Battle* and licence fees, with the additional benefit of the licensee 'sounding out' the market. Thus, with steady sales gradually disproving concerns of market saturation, it is highly likely that Houghton Mifflin decided to 'cash in' on the dubitable prominence of source text and author. Ultimately, all this exemplifies how little influence, if at all, the Nazis had on Houghton Mifflin's publishing decisions throughout the late 1930s and early 1940s.

Rendering Hitler's excruciatingly long work into English was Ralph Manheim's first major translation commission. A Harvard-educated Jewish American, Manheim was just beginning to establish himself in the translation profession. Contract negotiations with Houghton Mifflin began in early 1942, with an anticipated early finishing date of 1 July. The final version, however, which was produced under the auspices of the American Historical Association, did not appear before autumn 1943. Manheim's rendition contained relatively few annotations, and was thus significantly shorter than the heavily commentated Reynal & Hitchcock version. Not least because of his Jewish origin, it must have been more difficult for him than for some other translators, perhaps even impossible, to approach this task without a certain degree of subjective involvement, especially when considering that the outbreak of war had fuelled further resentment. In fact, while working on the translation he employed a secretary against his usual habits, for he was apparently unable to "live alone in a room with Hitler" (quoted in *Newsweek* 01/12/1986). Manheim probably had access to most, if not all, previous *Mein*

Kampf translations, a privilege which might have aided him in stamping his own mark on his work. He did not give much praise for Reynal & Hitchcock's collective effort, though in a similar fashion to Barrows Mussey (see Section 4.2.5 above), he recalled that the "gimmick to my translation ... is that I tried at least to render some of the oddities of Hitler's style" (quoted in Barnes and Barnes 1980: 137).

Above all, however, Manheim was familiar with translating Nazi discourse, as at the time he was also working on a translation of Konrad Heiden's influential study *Der Führer – Hitler's Rise to Power* (1944). After an initial stint as a wartime translator of Nazi documentation (Calder 1992), he embarked on a highly successful post-war career, translating from various European languages, although 90 of his 129 published translations are from German (Forster 1993). He translated many works by major philosophers and novelists, amongst others Karl Jaspers, Martin Heidegger, Thomas Mann, Günther Grass and Bertolt Brecht. His prolificacy and above all the quality of his work is widely acknowledged in literary circles, and perhaps he was even "in a class by himself", as noted in his academic obituary:

> [I]t was his command of English that was outstanding and that, as every translator knows, is the real test. Manheim had apparently effortless control of a very wide spectrum of English styles, like an actor; he could make Hitler in English sound like Hitler and Brecht like Brecht. ... each author had his individuality preserved, and the translator always had the whole work in view. This is more difficult than one might think (Forster 1993: 105).

It indeed appears that the mainstay of his translational legacy was his penchant for 'impersonating' source text authors. Nonetheless, the possibility of a more or less precise 'preservation' of 'style' and with it 'individuality' in translation is a highly controversial issue, not least because of the transient nature and interdependence of language and culture (cf. Chapter 2.1.1). Throughout his career, Manheim received many major translation prizes, and in recognition of his outstanding contributions was awarded a lifetime grant from the MacArthur Foundation in 1983 (Lambert 1992). The recently established and prestigious 'PEN/Ralph Manheim Medal for Translation' testifies as well to his first-rate reputation as a translator.

4.3 Conclusion

This chapter has highlighted the decision-makers' interactions and ideological positions conceptualised as situative-agentive practices underlying the production of six British and five American translations. By relating wider sociocultural and institutional contexts to the interactions and ideological positionings of decision-makers (patrons, gatekeepers, translation agents), this chapter has fleshed out further 'situative' and 'agentive' aspects of one compliant and one resistant pattern of recontextualisation. Although postulating two relatively clear-cut ideological patterns by no means fully accounts for the complexity within the social field of translating *Mein Kampf*, especially considering the involvement of decision-makers of diverse political-ideological persuasions in the Dugdale abridgment and Hurst & Blackett's full-text publication, this methodological move nonetheless assists in structuring the overall corpus analysis and in producing greater transparency for the reader.

Both ideological directions were subjected to elements of patronage. Situative-agentive practices of translational compliance largely constituted a pattern of textual movement from the German source-culture to the English-speaking sphere with the German authorities keeping control over production and dissemination. As evidenced most visibly by the existence of a quasi-authorised version, however, ideological control was only partly successful. By contrast, situative-agentive practices of translational resistance constituted a pattern of textual movement whereby a translation event was initiated by social agents situated in the target-culture, with the German authorities unable to keep control over production and dissemination.

Translational compliance was dependent on a variety of ideological and political factors. Such factors were determined by concerns in the source culture over unauthorised publications of key writing abroad, or indeed over the feasibility of using translational 'export' for legitimation and propaganda purposes. The most important sources for potential translations and propaganda were written works, statements or speeches by key individuals. Key Nazi writing had to be guarded especially carefully, and its full or partial representation in other languages was partly interrelated with purposes of propaganda and counter-propaganda. These compliant situative-agentive practices were driven by a high sensitivity towards the representation of ideological statements by key Nazi figures, and towards the projected image of key politicians. A positive target text reception – at least in strategically important countries – was thus highly desirable. Scrutiny of compliant situative-agentive practices gives indications of Nazi attempts to project a favourable image of Hitler in English. Hence positive source text attitudes by translation agents (James Murphy), or post-translation

interventions by gatekeepers (Wilhelm Thost), were to contribute to the projection of a positive image abroad. Such cases of 'persuasive translation' can thus be broadly described as the translational 'export' of preferred ideological values. However, patrons such as Hitler and his major entourage were not capable of keeping supreme control over translation rights. Numerous publications abroad slipped through the net, and indeed the majority of *Mein Kampf* translations into English were part of an opposed pattern of translational 'import'.

Translational resistance, too, was dependent on a variety of political-ideological factors. Such factors were initially determined by increasing concerns over the gradual militarisation of German society in relation to a continuous violation of human rights, and by concerns over the slowly worsening international security situation until around 1936. A second wave of translations was triggered by territorial annexations until early 1939 which had destabilised the central European balance of power. In view of past and possible future action on behalf of the 'Führer' a full revelation of *Mein Kampf* had turned into a most pressing issue. Now, and not least because of its increasingly iconic status, the book had become an even more potent source of clarification, especially for political decision-makers abroad. These resistant situative-agentive practices were driven less by the desire to project a positive source text image. Rather, decision-makers arguably served as gatekeepers who, often out of political urgency, felt the need to import a highly relevant political text espousing a world view entirely contradicting their own ideological beliefs. The common characteristic of translational resistance constitutes attempts to compensate for the abridgment and to raise awareness of the menace of Nazism. It is thus likely that negative source text attitudes by translation agents (e.g. Leonard Stein), or support by ideological gatekeepers (e.g. the New School of Social Research), contributed to the projection of a less favourable and thus broadly alienating image of Hitler in English. Overall, these cases of 'persuasive translation' can be broadly described as the translational import of objectionable – 'to be contested' – ideological values.

This description of patterns of situative-agentive practices, even without referring to textual examples, may already justify strong assumptions that these practices found their way into more local translation strategies. It is thus the goal of the following three chapters to 'triangulate' sociocultural conditions and situative-agentive practices with methods of textual organisation and linguistic practices (van Dijk 2006). In other words, the overall translation profile analysis aims to trace the decision-makers' ideological positions in the textual make-up of each translation.

CHAPTER 5: TEXTUAL ORGANISATION

Two ideologically contrastive patterns of recontextualisation have so far been examined on the levels of socioculture and situative-agentive practices (Chapters 3 and 4). Each translation event constitutes a domain of ideological struggles and unequal relations of power which may have exerted causal effects on the individual translation profiles. The following three chapters thus investigate whether ideologies and power relations are reflected on the levels of *textual organisation* and *texture* (Chapters 5 to 7). The overarching concepts of *framing* and *evaluation* constitute the theoretical background to the textual description (cf. Chapter 1.2 and 2.3.1). Framing involves the selection of a text for translation purposes to introduce – or *re*frame – it within a different discourse community. Framing not only represents an act of spatiotemporal displacement, but is also indicative of the way human agency conditions textual choices (cf. Baker 2006: 105-107). Evaluation more specifically involves the arrangement and selection of linguistic material to express attitudes which reflect personal and communal value-systems. Acts of evaluation most closely relate to the way events and social actors are ideologically (re)positioned by means of more or less conscious linguistic choices. Framing and evaluation thus offer useful cover terms to examine the ideological impregnation of textual organisation and texture.

5.1 The (re)production of textual organisation

The 'descriptivist' scholars Lambert and van Gorp (1985: 52; cf. Chapter 2.1.1) have developed an analytical grid for retrospective translation comparisons. They suggest a move from a description of preliminary data (layout, paratext, completeness) towards macro- and micro-structural data (text division and linguistic choices). For the present purposes, preliminary and macro-structural data are discussed under the general heading *textual organisation*, whereas micro-structural data are regarded as *texture*. The analysis of textual organisation in this chapter aims to show how the conflictive sets of recontextualisation are reflected on the levels of *layout, paratext, completeness* and *structural division*, and *topical choice* (Sections 5.2 to 5.5). As a transition towards the discussion of micro-structure, this chapter also tackles the (re)production of *titles* and *headings* within the individual translation profiles (Section 5.6). This chapter will also show that not only the translational *reproduction* of textual organisation, but also the *creation* of additional paratextual material and structural markers is of ideological significance.

Textual organisation underlies a text's "compositional plan", which is closely connected to dominant rhetorical functions (Hatim and Mason 1997: 224). Broadly speaking, overall textual organisation may generate more specific "hypotheses about micro-structural strategies" (Lambert and van Gorp 1985: 52). In this sense, paratexts insinuate "what is happening" on the textual level (Hatim 2001: 79) and thus introduce "text proper" (Pym 1998: 62). Apart from their introductory and representative function, they are essentially designed to guide and control the overall reading experience. Hence they tend to "evoke connotations" in order to "influence the reader emotionally" (Kovala 1996: 123, 141). Paratextual comments are ideologically significant in that they can contribute to a biased reading experience by triggering a kind of "ideological closure" (ibid.: 121). All in all, layouts and paratextual interventions such as forewords or footnotes, similarly structural and topical arrangements, may contain decisive elements of self-reference and thus indicate an ideological perspective (Hermans 1996).

5.2 Layouts[11]

Some cover sleeves and blurbs give away the political attitudes behind the two competing sets of discursive practice. Figure 5.1 offers a visual – in a way semiotic – interpretation of divergent ideologies behind textual disseminations. The cover on the left is from an early edition of the German text. Until 1930 it was published in two separate volumes, and until 1940 it was printed in Gothic type. Its title page contains the author's portrait with a defiant facial expression. Later editions sometimes are held in plain colour or display only the swastika. The cover in the middle is from a 1936 British Paternoster Library edition based on Dugdale's abridgment, and the one on the right comes from the wartime Red Cross serialisation based on Murphy's translation. Although the production of these two translations is distinguished by an overall compliant attitude, the Red Cross cover strikingly illustrates how after the outbreak of World War II textual production had slipped out of Nazi control.

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[11] The description of the source text's structural outline and paratexts is based on a German edition from 1943. There exist a variety of different source text and target text editions. Unless explicitly stated, it is not exactly possible to establish on which edition an individual translation was based. Furthermore, dust jackets of historical books are seldom preserved. Against this background, the description of features of textual organisation cannot be exhaustive. But since the aim of this research is the examination of ideological tendencies, an overly exhaustive analysis is not strictly necessary.

Appendix II/A presents authentic sample pages from the German original and each translation in the corpus. Running text in the German original contains more than 500 different headers, around 130 of which occur on more than one page. Most headers run over two or three pages, the longest one entitled *Die Los-von-Rom-Bewegung* runs over 11 pages. Although the headers are of little significance for the translations, Appendix II/A shows the differences between the individual texts within the corpus. They facilitate a neat comparison between authentic sample pages, all based on an infamous passage from the foreign policy chapter *Eastern Orientaton or Eastern Policy* where Hitler avows his "political testament of the German nation to govern its outward activity". In addition, they show the different styles of emphasis in the translation profiles (for further details see Chapter 7). Finally, the ideological function of annotations, footnotes and bracketed commentaries becomes most accentuated in relation to local translation strategies, which is why they are discussed within the framework of the 'positioning analysis' in Chapter 7.5.

Figure 5.1: German and British layouts

Aston University

Illustration removed for copyright restrictions

All three colour schemes are a viable indicator of ideological compliance or resistance. It appears that, more or less discreetly, the covers on the left and in the middle symbolically represent the Nazi flag's colours, a black swastika on a white circle in front of a red background. Hitler himself describes in the book that these colours had been deliberately chosen as a provocation against German communists and in defiance of the black, red and gold of the Weimar Republic (Manheim 1943: 450ff.). It is worth remembering here that the Germans once managed to convince the American publisher of *My Battle* to eradicate the Weimar colours from one edition (cf. Chapter 4.1.1). The Red Cross' layout, on the other hand, may be read as a case of reversed symbolism, with the menacing swastika reproduced twice, and, in contrast to the other two covers, with the author's name in thick black letters. By the late 1930s the German title *Mein Kampf* had become ingrained in the international public consciousness. As shown above, verbal commentary ranges from the original cover's matter-of-fact simplicity and *My Struggle's* "an astonishing book" towards the Red Cross's revelatory "blue-print of German imperialism". The Red Cross serialisation openly dissociates itself from the abridgment. It claims to be cheap, unexpurgated and to contribute towards a good cause.

The dust jackets of two American versions left no doubts as to their political sympathies. As shown in Figure 5.2, the covers of Shaw's (left) and Cranston's (right) translations are adorned with unmistakable imagery and clear-cut commentary. Both covers contain a straight revelatory message. Printed on simple brown cardboard, the apocalyptic blue star decoratin Shaw's translation visually underscores what the subtitle communicates. Hence, with the aim of enticing the educated reader, a link is established between German censorship surrounding the Dugdale abridgment and the threat posed by Hitler's politics as a whole.

Figure 5.2: Two American layouts

Cranston's condensed translation certainly possesses the most confrontational and satirical cover. Printed in a large, glossy format, it effectively combines visual imagery (the dictator using Europe as a jigsaw) and verbal commentary by appealing to the prospective readers' solidarity ("not one cent of royalty to Hitler") and their fear of a future Europe dominated by German and Italian Fascism ("Germany 1948", "Conquest of Europe"). Both versions' cheap price appears to underline *Mein Kampf's* symbolic significance for public diplomacy shortly before the war. Cranston's translation appears to come at an especially cheap price, considering that it is significantly longer than the extract versions. It may be argued that one reason for such visualised disapproval and unrestrained verbal contempt was the large geographical distance from mainland Europe. It is also likely that, having been published during summer 1939, the translation agents wilfully exploited the uncertainties regarding copyright restrictions in the wake of the release of the three full-text translations (cf. Chapter 4.2.6). In sum, choices of layout amounted in some cases to a visual form of ideological persuasion. Therefore, a study of their defining features constitutes a viable point of departure for unravelling the ideologies behind textual production and dissemination. Overall visual design closely interrelates with all other elements of intratextual organisation.

5.3 Paratexts

5.3.1 Reproduction and creation

If some of the layouts shown above are part of an ideological discourse and thus reveal decision-makers' discursive attitudes, these same attitudes can also be traced within various paratextual elements of the translation profiles. This sub-section proceeds with a summary of paratexts in the German original. It then considers the different ways in which paratexts had been reproduced, and the ways in which additional paratexts had been created. The additional paratextual material created by the translational decision-makers vividly accentuates the two divergent sets of discursive practice. It is indeed not difficult to discern an ideological rift between a rather informative discourse enforced by censorship and authoritarian control, and a more expressive-persuasive discourse based on a liberal attitude of resistance. This rift is then further explored in sub-sections 5.3.2 and 5.3.3 by setting the existent paratextual commentaries in a chronological and ideological perspective. These perspectives offer a lucid view on the interrelation of sociocultural context, situative-agentive practices and decision-making processes. This dissection of paratextual commentaries not only provides concise insights into conflicting perceptions, but also on shifting attitudes against the backdrop of rapidly developing political realities. These attitudes are further reflected in justifications of global and local translation strategies. Apart from the ideological rift between compliant and resistant attitudes, the quality and tone of commentary mirrors the type, time and geographical origin of an individual publication.

The two-volume German text contains seven distinctive paratextual elements. A two-page frontispiece is accompanied by the author's photo and captioned with his signature. This is followed by a two-page contents list, a detailed 20-page person and subject index, a one-page foreword, and a framed one-page dedication to the 16 comrades who fell during the 1923 putsch. The main body of the text does not contain any footnotes or pictures. Each page of running text contains a header indicating the respective topic discussed. Running text is concluded with a one-page epilogue. Table 5.1 shows how the seven paratextual elements fared in the abridgments and full-text translations.

Table 5.1: Reproduction of paratexts

PARATEXTS	Dugdale/UK	Dugdale/US	Cranston	Murphy	Mussey	Ripperger	Manheim
Frontispiece	✓			✓			
Table of contents	✓	✓		✓	✓	✓	✓
Index	✓			✓		✓	✓
Author's preface	✓		✓	✓	✓	✓	✓
Author's dedication				✓	✓	✓	✓
Page headers						✓	
Epilogue			✓	✓	✓	✓	✓

Murphy's and Ripperger's versions are closest to the source text's paratextual design. Only the two Nazi-sponsored British versions reproduced the source text's full frontispiece, whereas all American versions designed their own. Here Ripperger stands out, replacing the author's picture with a map of central Europe highlighting Germany's territorial acquisitions by 1 January 1939 (see Appendix II/B). By contrast, the American Dugdale edition *My Battle* contains a photograph captioned with "Der Fuehrer" which depicts the author from behind while addressing a huge assembly of soldiers. Although both *My Struggle* and *My Battle* are based on the same main body of text, they significantly differ in their paratextual outline. Ripperger contains the most detailed table of contents. It is to a large extent based on the page headers, which are, however, not reproduced on the top of each individual page. Four translations contain an index, though it is always based on the respective target text. Alongside Mussey's translation, Cranston's abridgment and the two Dugdale editions duplicate less paratextual material. Interestingly, unlike all the others, the Dugdale abridgment omits the epilogue.

Additional paratextual material in translation profiles generally offers a space for direct intervention, where textual commentary can be subtly fused with ideological viewpoints. But the mere absence of any kind of paratext can be ideologically significant. Eight broad paratextual categories are distinguished within the corpus of abridged and unabridged translations. The first four categories in Table 5.2 below almost reveal the respective decision-makers' identities. These additional paratexts were given different labels, being variously referred to as *preface, foreword, note,* or simply as *introduction.* The two middle categories indicate whether the translator is mentioned and whether the decision-makers explicitly acknowledge on which German edition their translation was based. The last three categories are also differentiated as forms of paratextual mediation. They concern supplementary textual material such as pictures, advertisements, footnotes, or annotations. All these paratexts were designed by the publishers, editors, or the translation agents themselves.

Table 5.2: Additional paratexts I

PARATEXTS	Dugdale/UK	Dugdale/US	Cranston	Murphy	Mussey	Ripperger	Manheim
Publisher's note	✓	✓	✓			✓	✓
Editorial comment					✓	✓	✓
Translator's foreword	✓			✓	✓		✓
Translator's name		✓		✓			✓
Source text edition		✓			✓	✓	✓
Supplementary material	✓	✓	✓			✓	
Footnotes				✓	✓		✓
Annotations			✓			✓	

The ideological characteristics of additional paratexts stand out relatively clearly when comparing the German-British 'exports' with their opposed American 'imports'. The American versions indeed all contain much more extensive political, sociohistorical and educational commentary. Paratextual strategies are obviously supposed to influence text reception, and hint at a functional divergence between source and target texts. As regards translator 'visibility', Dugdale remains anonymous in the British edition, although paradoxically his foreword is omitted in the American publication. Throughout, only three translator names are clearly acknowledged. Only the American Dugdale abridgment indicates that it is based on the most recent edition of the German original. For obvious political reasons, therefore, it is likely that all compliant translations were based on the most updated edition. Except for Cranston, the American full-text translations 'proudly' indicate that they relied on the first, and unrevised, German edition.

The category 'supplementary material' also includes additional pictures. In fact, evident visual signs of ideological affiliation can be observed in three translations. The first British and American editions of the Dugdale abridgment, for instance, contain appreciative, though different, photos of Nazi leaders and party rallies in the middle of running text. These photos are not included in the second British edition published since October 1935. Further distinctive paratexts include a timeline indicating "Important dates in Hitler's career" in the first American edition *My Battle*, and translations of the 1930 party manifesto and the NSDAP's 25-point programme in all editions of the British *My Struggle*. These additional texts, however, are not mentioned in the respective content lists. This visual and paratextual display stands in stark contrast with unanimous political messages communicated in Cranston and Ripperger. Cranston's abridgment, in veritable newspaper style, is vividly illustrated with a caricature of the author on the title page (cf. Table 5.2), two cartoons, and a variety of European maps insinuating, as a running theme, future German conquests by 1948. By contrast, the only picture in Ripperger's full-text translation, the map of German territorial

acquisitions *by* 1939, though evidently ideologically significant, underscores a much more earnest approach. The ideological contrast also extends to textual material added by the decision-makers. Ripperger features in its middle part a 40-page appendix of National Socialist propaganda material and election posters, and Cranston is supplemented by further distinctive textual material which partly interacts with visual imagery.

The amount and function of textual commentary in the form of footnotes or annotations also illustrates the ideological rift. Source culture specific historical and political references are sometimes clarified in footnotes or by explanations in round or square brackets within running text. While explanatory brackets occur to different degrees in each translation, it is only Dugdale that does not contain any footnotes or additional commentary. In the entire corpus, footnotes are indeed not very common, occurring with a certain frequency only in Murphy and Manheim. The two compliant translations, Dugdale and Murphy, contain on balance fewer explanatory brackets, footnotes or annotations than the three American full-text translations and Cranston. Their small amount of additional paratextual information, at least in the case of Murphy's version and considering that it is a full-text translation, is probably due to the publisher Hurst & Blackett having feared possible "Nazi retaliation" (Barnes and Barnes 1980: 63). This translation, for example, only features 25 factual footnotes clarifying missing background knowledge for the target reader.

In sharp contrast, the four American versions seem to pursue their own ideological agendas by means of footnotes and annotations. While such an ideological function is least accentuated in Mussey's translation, bearing only one single footnote, yet containing many explanatory brackets, the other three American versions are full of textual commentary. Such commentary is used to compensate for missing background knowledge, to highlight differences between the amended German versions (cf. Chapter 3.1.1), and partly also to criticise the Dugdale omissions (concrete examples are discussed in Chapter 7.5). Ripperger, for instance, signals by arrows and daggers printed in bold the beginnings and endings of the omissions in Dugdale. And the 60,000 words of unnumbered annotations accompanying this translation constitute an extensive academic sub-text. Manheim's 'running commentary', on the other hand, consists of around 275 footnotes. Cranston again is a special case in point, including an extensive amount of around 100 bracketed commentaries within the main body of the text. Moreover, framed boxes including target text quotations are freely dispersed on every page. These always indicate their chapter origins, and are sometimes adorned with polemical headings and further commentary.

Five broad categories of additional paratextual material can be distinguished within the corpus of extract translations. These translations are naturally less voluminous and, apart from

the epilogue, the paratextual elements from the German original have never been considered. After all, their primary function, just as of most translations in the corpus, was to make up for the omissions of the Dugdale abridgment and to raise awareness of the dangers of Nazism. Weizmann and the Foreign Office memorandum were never published. Only the two Friends of Europe selections contain content lists. Just as in the case of the full-text translations and abridgments, editorial introductions were given various labels.

Table 5.3: Additional paratexts II

PARATEXTS	Weizmann	Foreign Office	FR/F	FR/R	Shaw
General introduction		✓	✓	✓	✓
Translator's name					✓
Source text edition		✓	✓		✓
Supplementary material					✓
Annotations	✓		✓	✓	✓

With the exception of Weizmann, all selections contain a general introduction or introductory note. Shaw is the only editor who in his introduction 'outs' himself as translator. Translators' names are otherwise never explicitly mentioned, nor do official translators' prefaces exist for these versions. In Weizmann's case, however, situational data have provided clues on the translator's identity (cf. Chapter 4.2.1). The text Foreign Office already in its title indicates that it is based on a 1925 German edition (see references for extract translations), while FR/F indicates to be based on a 1936 edition. Shaw also claims to have based his translation on the first German edition. Supplementary textual material is only evident in Shaw, which on its cover advertises, amongst other things, various anti-Nazi publications.

The two unpublished versions contain the least amount of annotations. Weizmann features a brief anonymous 'translator's note' in the middle of the text, clarifying a point made on racial policy, and the Foreign Office memorandum contains no further commentary other than one short factual footnote on page one. It is, however, the only extract selection highlighting passages omitted from the Dugdale abridgment. In addition, it contains four translated quotes from other German government sources. The three published selections are extensively annotated, containing, as will be seen in Chapter 7.5, at times similarly deft statements as Cranston's abridgment. Nevertheless, on a scale ranging from factual to expressive, their annotations can be placed midway between Ripperger and Cranston.

As a decisive contrast to both compliant translations as well as to Mussey, and in line with Ripperger and Manheim, the translation agents in most extract translations are basically visible on every page. Each selection assembles source text quotes on various themes, and they all, except Shaw, provide page numbers from the source text. These translations, in fact,

only seldom contain consecutive stretches longer than 100 words, as mostly individual sentences are drawn from the original and commented upon. In the following, a closer analysis of paratextual commentaries further illuminates decision-makers' attitudes and in some cases their intended translational strategies.

5.3.2 Paratexts and Translational Compliance

October 1933: an abridgment for Britain and America

The British and American abridgments contain slightly different, albeit ideologically compatible, paratextual commentary. The first paragraph of the one-page *Publishers' Note* in the first US-edition of *My Battle* sets the tone for the attitudes of translationally compliant decision-makers:

> Like 'New Russia's Primer', Herr Hitler's 'My Battle' was written not as propaganda for foreign consumption, but for the instruction and guidance of those already committed to his movement – for those, as he says in the Preface to the first edition, who 'belong to it in their hearts.' It is a significant historical document, in which the leader of a successful revolution, the actual head of a great European state, tells the story of his life, traces the growth of his social, economic, and political philosophy, and states both his aims and methods (Houghton Mifflin 1933: iii).[12]

The reference at the beginning alludes to a widely disseminated 1931 translation of an important Russian government manifesto on economic planning policy (Liu 2002). The underlying argument, not least for sales considerations, and despite the emphasis on historical significance, is certainly geared to confer an aura of statesmanlike credibility and political relevance. Houghton Mifflin, unlike the British publisher, does not include Hitler's preface, but quotes a small snippet from Dugdale's translation. It is indeed not difficult to discern a rather sympathetic treatment of author and text. Nonetheless, statements on the book's significance, summaries of content matter as well as the German publication history can be found in almost all paratexts.

Between 1935 and 1938, the British abridgment appeared in a cheap edition as part of the Paternoster Library series. This second edition contains a standard commendation on the series, a short unsigned note, and an anonymous translator's foreword. The two-paragraph note entitled *My Struggle* consists of a short commentary and some authoritative quotes promoting the publication. The commentary reads as follows:

---

[12] When indicated in the respective text, quotes from paratextual commentary are referenced by individual names. Otherwise, they are referenced by the major decision-maker's name. Since the overall investigation is only based on translations produced before 1945, the publisher's note and editorial comments in the latest American and British editions of Manheim's translation are not considered. These publications have been edited by the historian D.C. Watt, featuring a successively revised extensive 51-page introduction, his acknowledgements, and suggestions for further reading.

It would not be exaggerating to say that no more important autobiography than this has been published since the War, and certainly no autobiography has been issued for decades over which controversy has raged so bitterly. Whatever one's political views may be, it is a book everyone should read, for it reveals the forces and circumstances which went to make a remarkable character, whose intense beliefs in his ideals won over a mighty nation, and changed the course of history (Hurst & Blackett 1936: 3).

At a time when the Friends of Europe and some British government circles considered producing 'refutations', the absence of critical detachment is quite noteworthy. While a promotional tenor is certainly an integral part of any prefaced commentary, the book's endorsement as the most important 'autobiography' arguably promises more personal insights into 'a remarkable character' than a heavily abridged version would probably allow. More importantly, the note insinuates a kind of positive idealism which promises an intellectually rewarding reading experience.

E.T.S. Dugdale's *Translator's Preface* was written some time before the first publication in 1933. Although the preface was omitted from the US edition, the Americans incorporated one clause into their publishers' note. Dugdale's entire preface and the latter's penultimate paragraph are quoted below:

> The translator has endeavoured, in his abridgment of Herr Hitler's work, *to include all the sentiments and ideals of government which the Author expresses in his complete work.*
> His passionate wish for the regeneration of his race pervades the whole of the book, and he has succeeded in inspiring the youth of Germany with his ideals. As far as can be judged from the book itself, Herr Hitler looks to the Movement to make the German nation call for the kind of government which he considers to be the right one, and to eliminate, if necessary by force, all elements which try to oppose it.
> Herr Hitler is more explicit about the future of foreign policy than about domestic administration; at the time of writing his book perhaps he regarded his own constructive work as being chiefly to set Germany going along the right lines and to keep her there (Dugdale 1936: 11; emphasis added).

> The work is here offered to American readers in an English version, somewhat abridged to omit matter not of general or international interest, but *including, it is believed, all of the sentiments and ideals of government expressed by the author in the final complete German edition* (Houghton Mifflin 1933: iii; emphasis added).

The comparison underlines that it is difficult to pinpoint the identities behind any such commentary, though the British paratexts are more evasive about their source text, and are indeed overall slightly more deferential in tone. On balance, however, all decision-makers attempt to forestall the possibility of an antipathetic reading. These paratexts project the image of a 'successful' and 'idealist' politician with a 'passionate wish' for political revival – *ideals* actually occurs four times – and in doing so rationalise the source text's ultra-polemical character. This projection is, moreover, broadly in line with those voices who regarded the book as a youthful misdemeanour (cf. Chapter 3.1 and 3.2). There is largely no information about micro-strategies, but the few comments on translation practice intimate a justification for topical selections. Thus, the abridgment appears to concentrate more on civil mobilisation

(cf. Chapter 3.1.2) and administration rather than on political ideology, hinting at a more practical-political focus. On the whole, the overall sympathetic tenor certainly constitutes a mixture of authoritarian control and market considerations.

March 1939: Hurst & Blackett's full-text translation

The only additional paratexts in Murphy's translation are his *Translator's Introduction* and 25 footnotes. The introduction is signed and mentions the time and place of its composition. It was most likely written shortly before publication in February 1939 in Murphy's occasional residence in Abbots Langley in Hertfordshire (Barnes and Barnes 1987). There exists, however, the possibility that it had been composed under the supervision of the German authorities just as the translation work itself. Murphy's is the longest of the four translator's forewords within the corpus. His foreword is organised into two topical themes. Part one meticulously places the source text within its historical and situational context, and part two deals with the translation of some keywords.

The historical explanations, which are considerably longer, are indicative of Murphy's emotional engagement with Germany and its people (cf. Chapter 4.1.2). Throughout, he chooses to stay on firm ideological ground by avoiding any commentary on late 1930s German politics, since, after all, the pendulum of British public opinion had swung gradually against the regime. A careful reading of the first two paragraphs not only sums up his entire argument, but also his political-ideological outlook and general attitudes towards the German post-war situation:

> In placing before the reader this unabridged translation of Adolf Hitler's book, *Mein Kampf*, I feel it my duty to call attention to certain historical facts which must be borne in mind if the reader would form a fair judgment of what is written in this extraordinary work.
> The first volume of *Mein Kampf* was written while the author was imprisoned in a Bavarian fortress. How did he get there and why? The answer to that question is important, because the book deals with the events which brought the author into this plight and because he wrote under the emotional stress caused by the historical happenings of the time. It was the hour of Germany's deepest humiliation, somewhat parallel to that of a little over a century before, when Napoleon had dismembered the old German Empire and French soldiers occupied almost the whole of Germany (Murphy 1939: 9).

Apart from a barely concealed approval of Hitler's intellectual credentials, the entire foreword embellishes the author as a mere victim of political circumstance and personal hardship and thus absolves him from any reponsibility for what he had written almost 15 years earlier. Hitler's vigorous anti-Semitism remains totally ignored, and the political relevance of his deeply ingrained francophobia is wilfully understated. This 'white-washing' is accompanied by a concealment of the book's relevance to existent government policies which by contrast were high on the British public agenda (cf. Chapter 3.2).

Murphy's terminological explanations concern the original usage and translation of some 'master signifiers' (as postulated in Laclau and Mouffe 1985: ix; such discourse markers are further discussed in Chapter 6). These clarifications serve to prevent cross-cultural misunderstanding, but are also blended with subtle elements of ideological persuasion. It is thus not the discussion of linguistic strategies *per se* which is of ideological relevance, but the underlying endorsement of Hitler as an idealist politician. Murphy devotes, for instance, most space to the historical significance of geopolitical concepts such as *Reich*, *German Reich* and *East Mark*. In his view, the annexation of Austria, which was subsequently renamed *Ostmark*, has been "one of Hitler's ideals since his childhood", while Murphy describes the *East Mark* itself as the former "bulwark of Western Christendom against invasion from the East" (ibid.: 12). Murphy also declares that he maintains the term *Weltanschauung* in its original wording, which, he argues, communicates "a totalitarian view of human existence" (ibid.: 13). The last paragraph explains some further key concepts:

> Another word I have often left standing in the original is *völkisch*. The basic word here is *Volk*, which is sometimes translated as People; but the German word, *Volk*, means the whole body of the *people* without any distinction of class or caste. [...] This is used in contradistinction to the Socialist concept of the nation as being divided into classes. Hitler's ideal is the *Völkischer Staat*, which I have translated as the People's State. Finally, I would point out that the term Social Democracy may be misleading in English, as it has not a democratic connotation in our sense. It was the name given to the Socialist Party in Germany. And that Party was purely Marxist; but it adopted the name Social Democrat in order to appeal to the democratic sections of the German people (Murphy 1939: 13).

If the sociocultural peculiarity of the significant *Volk/völkisch* concept is made sufficiently intelligible, the underlying intention to legitimise and thus 'reframe' *Mein Kampf* as a respectable political narrative is further accentuated. Taken together, this second part further legitimises some of Hitler's geo-political interests, endorses his patriotic idealism, and, as evident in the reference to the target-cultural associations of *Social Democracy*, overplays his fierce anti-parliamentarianism as a reaction against Communism. The entire foreword's ideological sub-text further resonates through the 25 footnotes, the bulk and longest of which are inserted into the first volume. In sum, and despite temporal and geographical differences, all compliant translation agents, by playing into the hands of the personality cult surrounding the 'Führer', overemphasise an idealist political activism to the detriment of *Mein Kampf's* ideological underpinnings and political impact. As the following sub-section shows, paratextual strategies of resistance constitute a reverse trend of ideological persuasion.

5.3.3 Paratexts and Translational Resistance

There is a slight qualitative shift between translations published in book form, Cranston's abridgment and the extract versions. Considering, for instance, that the selections all extracted partly disjointed sentences from the source text, it is not too surprising that they dispensed with any commentary on translational strategies. There is a similarly slight shift in rhetorical intensity across time and space. Viewed from the Anglo-American perspective, the continental balance of power had deteriorated decisively between 1933 and 1939, as the German regime had successively tightened its totalitarian grip and put many parts of its expansionist programme into reality (cf. Chapter 3). The translations by Shaw and Cranston, for instance, were produced after the publication of the three full-text translations, and, more importantly, after Hitler's occupation of the whole of Czechoslovakia on 15 March 1939. They were thus 'framed' at a time which left even less optimism for a peaceful resolution of the European power struggles. All American commentaries are indeed on balance slightly more 'biting' and thus polemical than those in the British 'dissident' translations. The commentary in full-text translations, however, though still fairly polemical, is slightly more factual and serious in tone than in Cranston and the extract translations.

April 1936: a Foreign Office memorandum

The confidential *Translation of some of the more important Passages from Hitler's Mein Kampf* was circulated to British Cabinet ministers and wider government circles during early May 1936. At the time, most decision-makers in the Foreign Office were well aware of the book's programmatic potential and the fact that its foreign policy chapters especially compromised British interests. The translation is preceded by an anonymous *Foreword* organised into four paragraphs. The first and longest paragraph provides a succinct outline of National Socialist ideology. This untitled introductory outline, which effectively is a verbatim copy of Rumbold's conclusions, demonstrates that generally German foreign policy objectives were carefully deduced from the regime's overall ideological orientation (cf. Chapter 3.2.1). These translated extracts were thus first and foremost justified by what was regarded as Hitler's primary political aim:

> Herr Hitler's aim is the recovery for Germany of the place in the world to which her history, her past achievements, the capacity of her people and the size of her population entitle her. How this aim is to be achieved and Herr Hitler's general ideas are illustrated by the following extracts from *Mein Kampf*.
>
> It should be noted that it is the original edition of *Mein Kampf* (with, possibly, a few verbal changes of no importance) which is still circulating in Germany. There is no expurgated German edition like the English edition first published here by the Paternoster Library in 1933 [sic]. The English edition in fact contains less than one-third of the original German, and is not really a translation at all, but a précis, and a bad and inadequate *précis* (Foreign Office 1936: 1).

The author draws attention to the fact that the German text had never been abridged in contrast to the published English edition. This argument seeks to expound the former as a potentially valid guideline for future action, and simultaneously prepares the ground for delegitimising the Dugdale translation. The last paragraph then highlights an enthusiastic celebration of the book's 10th anniversary in July 1935 by Alfred Rosenberg, and thereby articulates its consciousness-shaping and indeed enforced semi-religious status in the Third Reich. Ultimately, the introduction illustrates the diplomatic apprehensions towards a populous nation's gradual remilitarisation right on Britain's doorstep. It moreover reflects a well-informed and serious intellectual engagement with the challenge posed by Hitler's autocratic regime.

Spring 1936: two Friends of Europe pamphlets

The non-governmental organisation Friends of Europe published several extract translations during the mid-1930s. Pamphlet No. 37 entitled *The Racial Conception of the World by Adolf Hitler* and No. 38 entitled *Germany's Foreign Policy by Adolf Hitler* are included in the present corpus. Both DIN-A5 pamphlets do not mention translators' names, but contain signed *Forewords* by public figures not directly affiliated with the organisation. The selections in each pamphlet are referenced and critically annotated.

Published shortly before FR/F, FR/R contains a four-page foreword by Charles Grant Robertson, a historian and former vice-chancellor of Birmingham University. Just as all introductory statements in published translations with a resistant attitude, Grant Robertson emphasises the significance and international relevance of "the Koran of the Nazi creed" (1936: 3). His introduction appears, however, as the intellectually most refined, written in an almost cryptic but nonetheless slightly polemical tone. He outlines and condemns the ascent of German anti-Semitism and racial nationalism since the late 19th century, positions Hitler within this general historical context, and, as a consequence, denies his ideas any originality. This overall argument leads to the logical conclusion that nobody

> can read 'Mein Kampf' without amazement at the shallowness of its 'philosophy', the travesty and superficiality of its historical interpretation of the past, or the demagogic crudity of its anti-semitic appeal to all the basest and fiercest of human motives—fear, jealousy, greed—and above all to the most invincible of all national passions—the purging of defeat by the expulsion of a national scape-goat on whom the misery of an innocent people, deceived into sin, can be safely put.
>
> In the pages that follow the reader will hear Herr Hitler testifying in the box. The cross-examination and the verdict must come from the jury after hearing the chief witness both for the defence and the prosecution (Grant Robertson 1936: 6).

The out-of-hand dismissal of any intellectual validity is seamlessly merged with a claim of the revelatory character of these selections. Moreover, the symbolic court hearing takes on an

accusatory flair, inviting the reader to judge, more than on textual content, on the general state of the German dictator's mindset.

Much more sharply than FR/R, which actually makes no mention of the Dugdale abridgment, Katharine Atholl in her foreword on FR/F condemns its apparent misrepresentations. In the tradition of a skilled political rhetorician – which appears more effective than Grant Robertson's approach – she appeals to shared values and common identity, pointing out that "to us what matters most is the way Herr Hitler looks upon the rest of the world" (Atholl 1936: 2). Atholl further emphasises that the source text was "assiduously pressed on the German people" in contrast to the "severe expurgation of the English version" (ibid.: 3, 5). Most importantly, she assesses the book's foreign policy conception, especially Hitler's irreconcilable stance towards France, in view of current German activities. Inevitably, she concludes with the urgent plea that the

> menacing situation in Europe, of which the rearmament of Germany is the dominating factor, makes it all-important that English readers should be acquainted with the foreign policy set forth in *Mein Kampf.* [...] I therefore earnestly hope that those into whose hands this pamphlet may come will read the pages that follow. It is, I feel, essential that the negotiations now in prospect should be followed by us all with as full a knowledge as possible of the book which Herr Alfred Rosenberg, Head of the Nazi Party's Foreign Department and Leader of Culture for the Reich, declared in the *Voelkischer Beobachter* of July 18th, 1935, 'represents for all future days the unshakable basis of National Socialist feeling and thought for to-day, to-morrow and the days beyond' (Atholl 1936: 6).

By early 1936, the assessment of Hitler's past pronouncements in terms of future diplomatic strategy had become a political necessity. The intermittent citing of propaganda statements by well-known German authorities lends Atholl's argumentation a further sense of urgency which was, in the end, dictated by Hitler's own domestic and foreign policy activities. Her repetition of Rosenberg's acclamation in fact exemplifies the correlation with the Foreign Office memorandum (cf. Chapter 4.2.2 and 4.2.3). In addition, her concluding passage illustrates that paratextual commentary pertaining to translational resistance did not shy away from employing subtly pejorative terms such as *Nazi Party*.

February 1939: Stackpole's full-text translation
The only edition of this American full-text translation contains a six-page editorial comment followed by a short and anonymous translator's foreword. The *Preface to the first unexpurgated Edition in English* was composed by the Anglo-German socialist Ludwig Lore. It is written in a considerably more engaged and polemical tone than apparent in all British translation profiles. Lore's overall argument amounts to an even more urgent appeal to recognise the totalitarian drive of German politics, and to realise that a similar political

development may happen anywhere. The preface's very beginning reflects changed political realities and illustrates a slightly more agitated target-cultural attitude:

> I cannot conceive of any book of which I more positively disapprove, but I consider it vitally important for every intelligent American to acquaint himself at first hand with the theories on which the National Socialist state is founded. It is important because the ideas of Hitler's MEIN KAMPF are the warp and woof of the education of Germany's youth, creating in them economic, political and historic concepts that will exercise a baleful influence on world happenings for at least a generation to come; because it seems to me that the publication of an unexpurgated translation of this significant book is an undertaking that will meet with the approval of all those who [...] have never had a chance to read the original version which is still the acknowledged credo of Germany's Nazi regime (Lore 1939: 5).

Lore's assessment of the international situation stands in contrast to the dimly hopeful undercurrent in Atholl's evaluation three years earlier. An implicit recognition of diplomatic failure and acceptance of possibly inevitable confrontation resonates through his preface.

Lore's emotive tone is in fact reminiscent of Hitler's own pervasive strategy to construct 'images of the enemy' (cf. Chapter 1). For example, despite its immense significance for the 'Nazi' regime, "this fantastic book" has been written in an "atrocious style" with "countless contradictions" (ibid.: 6-7). It constitutes an "outpouring of wilful perversion, clumsy forgery, vitriolic hatred and violent denunciation", but still has managed to 'infect' the German people with a "fascist bacillus", and indeed all of Hitler's policies "are the symptoms of a virulent disease" (ibid.: 9-10).

Lore's preface is succeeded by an anonymous *Note on the Translation*. The note remains vague on precise translational strategies. At the same time, however, it illustrates the importance placed on using the first two editions as source text material and the awareness of resistant decision-makers about substantial editing between subsequent German editions.

> The translation in this volume, the first unexpurgated version in English, has been made from the two-volume first edition of MEIN KAMPF, the first volume of which was published in 1925, the second in 1927.
> Where Adolf Hitler made changes in later editions to modify or change his meaning, the translator has adhered to the original version. Occasionally, however, Hitler's alterations were made in order to clear up meaning and correct his language. In such cases the present translation has adopted the changes (Stackpole 1939: 10).

The note vividly testifies to the 'publication battle' between Stackpole, Reynal & Hitchcock and Houghton Mifflin (cf. Chapters 4.2.4 and 4.2.5). As it happens, Stackpole not only lost the legal confrontation, but also came off second best in terms of the source text material they were able to use. The note thus amounts to a hidden concession that, more often than they could wish for, the translators *had to* rely on a later German edition. This is evident in the rather obscure reference to Hitler's attempts at 'changing' or 'clearing up' his 'meaning'. Although both types of alterations may equally refer to content or style changes, 'changing meaning' appears to allude to the much less frequent modifications of content. The

rhetorically more significant and much more extensive stylistic changes, on the other hand, seem to be glossed over as 'occasional alterations'. Bearing in mind that the willingness to preserve evidently bad style and overtly offensive language almost defines the overall attitude of ideological resistance, the admission to maintain these alterations appears somewhat 'out of context'. This strategy is, therefore, certainly the consequence of only having had 'occasional' access to the first German edition. Besides, Barrows Mussey's inofficial statement on his renditions of Hitler's vocabulary, as discussed earlier, is more explicit on micro-strategies than the published translator's note (cf. Chapter 4.2.5).

February 1939: Reynal & Hitchcock's full-text translation

Reynal & Hitchcock's translation also only appeared in one edition from 1939 until it was replaced by Houghton Mifflin's own publication in 1943. The 1940 impression contains a one-page publisher's note, a five-page editorial comment and no less than 60,000 words of annotations. These paratextual comments manage to strike a balance between scathing critique and educational 'mobilisation', and appear thus more restrained than most other American paratexts.

The editorial *Introduction*, signed by ten members of the academic team, starts from the premise that their work "is an accurate translation of a book which is likely to remain the most important political tract of our time" (Shuster *et al.* 1940: vii). Just as all other resistant decision-makers, the scholars assume a hostile tone towards the source text and its author. The ultimate justification of the translation project's importance is testified in the last paragraph, which also illustrates their assessment of European politics at the beginning of 1939:

> The engines of industry now spin round in trepidation, and the engines of war are piled giddily in higher and higher pyramids. Already in Europe, the last are all that really count—the others work to create an illusion and to help meet the staggering costs. There is no stopping them until there are in the world ideas or *ideals* which are stronger than that contained in *Mein Kampf*. It is our profound conviction that as soon as enough people have seen through this book, lived with it until the facts they behold are so startlingly vivid that all else is obscure by comparison, the tide will begin to turn [...] So we have elected to set down without malice, yet with all the truth we can muster, the record as *we* see it (Shuster *et al.* 1940: xi; emphasis added).

The increasingly hostile atmosphere on the European continent had further intensified the struggle over irreconcilable value orientations. The defence of liberal democratic 'ideals' by resistant decision-makers stood in stark contrast to the paratextual comments of those who marketed racial nationalism as an essentially 'idealist' discourse. In this respect, the scholars clearly assume common ideological ground with the prospective reader. Overall, the above passage illustrates that this publication carries political weight.

The introduction also briefly comments on the linguistic nature of the source text and on some local translation strategies. These comments are in fact very similar in length, structure and content to the translator's note in Mussey.

> The translation here offered is from the first German edition—the two volumes respectively of 1925 and 1927, which are now quite difficult to obtain. Continuous reference has been made, however, to later editions, and any changes of significance have been noted. Such changes are not as extensive as popularly supposed.
> The reader must bear in mind that Hitler is no artist in literary expression, but a rough-and-ready political pamphleteer often indifferent to grammar and syntax alike. Departures from normal German form have not been reproduced, since no purpose would be served thereby, but where the demands of a perfectly smooth English style might seem to conflict with exactness of meaning, the original German forms have been followed as literally as possible. We believe the translation cannot be successfully challenged (Shuster *et al.* 1940: viii).

The two paragraphs further substantiate the unequal access to financial and intellectual resources. Whereas Mussey includes content changes between subsequent German editions uncommented into running text, the scholars highlight these same changes within their extensive annotation system. Whereas Mussey was often obliged to revert to a later German edition, the scholars could rely on at least three first editions (cf. Chapter 4.2.5), and therefore had the opportunity for a more thorough imitation of Hitler's style. Such an 'imitative' approach, arguably the hallmark of resistant translating, served to unmask the villainous nature of book and author.[13]

The decision to accompany the target text with extensive annotations was first and foremost determined by political and ideological exigencies. The scholars meticulously justify their decision, while at the same time openly acknowledging their own 'partisan' attitude:

> [...] *Mein Kampf* is a propagandistic essay by a violent partisan. As such it often warps historical truth and sometimes ignores it completely. We have, therefore, felt it our duty to accompany the text with factual information which constitutes an extensive critique of the original. No American would like to assume responsibility for giving the public a text which, if not tested in the light of diligent inquiry, might convey the impression that Hitler was writing history rather than propaganda. It is more probable, however, that we shall have to face the opposite criticism—that we have been too impartial, too objective, too little concerned with rebuttal (Shuster *et al.* 1940: ix).

In addition to motives of wider political significance, strict moral condemnation was a unifying element of translational resistance. This passage insinuates that the decision-makers had to restrain their emotional involvement. Nonetheless, although the annotations are evidently ideologically biased, they offer a determined and highly informative account of contemporary Anglo-German relations and thus on the most pressing international questions. Distinguished from the main body of the text by a horizontal line, this academic sub-text at

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[13] As is evident in the scholars' commentary, the conveyance of a 'smooth' reading experience seemed to have outweighed the decision for a wide-ranging style preservation. This slight contradiction indeed appears to attest to a 'semi-conscious' readiness to facilitate a more or less fluent reading experience. Such strategies, in fact, appear often to be influenced by a potentially conscious desire to 'domesticate' translations into English (see Venuti 1995, 1998; also footnote 4).

times stretches over several pages. Even though no bibliography is appended, the overall critique is backed up by around 50 different sources, including one publication by the Friends of Europe. The annotations evidently refer to the respective text passages below which they are placed, but, as the scholars themselves acknowledge, even "if they were read together with the books mentioned by name, they should provide a fairly adequate history of the Third Reich" (Shuster *et al.* 1940: x).

Summer 1939: an American extract translation

The only American extract translation in the corpus appeared after the publication of the two full-text translations. These selections, edited and translated by B.D. Shaw, also feature an editorial *Introduction* and use the technique of critical comment around individual target text quotes. Shaw's overall paratextual commentary reads like a sharp and ironic dissection of the source text. Hitler's book, his introduction begins, has "become the Bible of Nazidom, and as befits a Bible it is devoutly studied by all pious Nazis" (Shaw 1939: 3). A kind of 'religious framing' in fact runs as a unifying theme through a variety of paratexts.

Shaw is in accordance with the intentionalist argument that since 1933 Hitler's "program" had been followed "almost to the letter" (ibid.: 3), and in this connection he also draws attention to German attempts at ideological infiltration abroad (cf. Chapter 3.1.3). Similarly, he takes issue with the suppression of an unexpurgated translation in important countries, and bases his argument on the assertion that Hitler had also suppressed the dissemination of the very first German edition at home (this claim is verified in Hammer 1958: 161). His rather bizarre conclusion on this point is placed at the beginning of the last paragraph, which simultaneously outlines his global approach. The entire paragraph is indicative of Shaw's defiant attitude and his tendency to make undocumented assumptions:

> It was not until an unabridged edition of 'Mein Kampf' appeared in America that the English reading public had an opportunity to become familiar with the real Hitler and his ambitions for world dominion which he tried to conceal from them. This present pamphlet is a digest of the most significant passages translated anew by the editor from the first edition of 'Mein Kampf', giving in Hitler's own words the essence of his book. The editor has appended critical comments to some of these quotations, all of which are in italics. But in the main he has let Hitler speak for himself. Rarely has a criminal convicted himself with such eloquence as Hitler does (Shaw 1939: 3-4).

The presumption that only the Americans had the privilege of reading Hitler's unfiltered thoughts and thus were the first to get acquainted with his 'ambitions for world dominion' can only be seen as a sales-boosting strategy. Just as Grant Robertson (cf. page 111-112), Shaw concludes by presenting his translation essentially as a 'confession of guilt'. Shaw, however, more openly criminalises the author. In fact, not only the introduction, but also the accompanying commentary, which throughout promises and evaluates apparently spectular

revelations, is on balance slightly longer and more polemical than in the British extract translations. The introductions to individual sections, for instance, are significantly longer and exude a slightly more urgent 'revelatory' flair. Just as all resistant translation agents, Shaw aims to unmask the author's character and objectives, but his paratextual commentary still does not go to the greatest rhetorical lengths to ideologically position the reader.

Summer 1939: an American abridgment

Cranston's abridgment was published around the same time as Shaw's selections in early summer 1939. This American translation contains the second most extensive amount of commentary, and by far the most polemical arguments. The cover already provides the reader with a taster of what to expect (cf. Figure 5.2). The overall sub-text is presented in a format which is designed to appeal to a tabloid-newspaper readership. In fact, the interaction of sensationalist outward appearance, freely created section headings and commentary allows no space for any sympathetic reading. The author's original voice is, essentially, superimposed by an antagonistic 'other'. The translation itself contains five additional texts which, apart from the *Publisher's Foreword*, can be described as supplementary material. Significantly, the entire text reveals no names.

The publisher's foreword sets the tone for an alarmist discourse which is unprecedented amongst all other paratextual comments. The foreword seamlessly fuses crushing critique with a justification of translational strategies. It can indeed be interpreted as a 'call to arms'. Its very beginning reflects the argument's overall tone:

> This book, *Mein Kampf*, written in 1925 by an obscure German prisoner, is a startling, almost miraculous prophecy of present-day history as it is being made by the author, Adolf Hitler.
> The reader of *Mein Kampf* is always amazed at the completeness with which Hitler is carrying out his fantastic aims. It seems incredible that after having set down in writing such brutal, coldly-calculated plans, Hitler is being allowed by his fellow Germans—and by the rest of the world— even to attempt to execute them.
> If Hitler's plans as stated in *Mein Kampf* are carried out—if he is *not stopped*—they mean inevitable war, bloodshed, and the destruction of civilization as we know it (Cranston 1939: 2; emphasis original).

Towards the late 1930s, especially after the publication of the English full-text translations, widespread familiarity with Hitler's ideas had become a common-place. The invasion of Czechoslovakia, however, added a decisive twist to Anglo-American presentiments, imbuing agitated speculationism with a sense of logical consequence. Indeed, Grant Robertson's pure 'amazement' at the book's apparently risible philosophical foundations three years earlier, for example, had given way to an 'amazed' certitude about an expansionist agenda.

Having legitimised their publication in no uncertain terms, the editors proceed to explain their overall translational approach:

This edition of *Mein Kampf* contains every important point, every important idea Hitler presented, *every important sentence he wrote.* Hitler's inconsistencies, self-contradictions, extremities, even his erratic language—all these are retained here.

But we have eliminated his long-winded digressions, and cut out much of the endless repetition—repetition which he himself explains is necessary in order indelibly to impress an idea upon the mind of everyone exposed to his propaganda.

Sometimes we have expressed in a single sentence a thought which Hitler required two or three pages to present. We have slashed Hitler's 270,000 words to 70,000.

But nothing important is omitted!

All important portions of the text, expurgated in the American edition, are presented here.

The reader of our edition will know exactly what Hitler said in *Mein Kampf*. He will have gained an indispensable background without which it is impossible even to attempt to understand the present world. He will perhaps see a bit more clearly the role he, as an individual, must play in this Hitler-threatened age.

We have criticized, commented upon, and explained the text wherever it was considered necessary (Cranston 1939: 2; emphasis original).

Overall, the argument cleverly moves from an emphasis on geopolitical significance towards justifying the importance of presenting highly indicative passages. The denunciatory tone, moreover, attempts to legitimise local translation strategies.

Four newspaper-style articles are added in this abridgment. They are supposed to be read in conjunction with the translation. The interplay between the articles and their accompanying imagery further illustrates the editors' attempt at 'reader mobilisation'. For example, evocative titles such as *Hitler's book "Mein Kampf" for 15 years has warned of scheme for world conquest* appear more effective in terms of rhetorical persuasion than individual contents and indeed the actual translation itself.

Pictures accompanying two articles show two political maps with past and future territorial acquisitions. One depicts them in isolation, while the other one, as a kind of climax, caricatures the largely inflated European hegemon *Großdeutschland* (see Figure 5.3). Interestingly, the translated dictum *One race, one nation, one leader* derives its apocalyptic force mainly from its emphasis on racial homogeneity, as other options such as *people* or *nation* would also be possible (the translation of keywords is discussed in Chapter 6). These 'maps for world conquest' are claimed to have been found in Prague two weeks prior to the Munich agreement in which Chamberlain conceded Czechoslovakia to the Germans (cf. Chapter 3.1.1 and 3.2.1). This discovery might have changed the current world situation, if it was not for the British having censored their publication. It is in this respect not unreasonable to suggest that such claims underlie an interventionist and anti-appeasement stance (Appendix II/B presents Hitler's 'timetable' for conquering Europe as imagined by Cranston; cf. again Figure 5.2). Besides, this overall verbal and visual criminalisation is further reinforced by images of thievery, depicting Hitler and Mussolini as robbers plundering other European nations (see Figure 5.4).

These paratextual commentaries, in conclusion, and not least by peddling historical falsehoods to the unsuspecting reader, certainly go furthest in constructing an 'image of the enemy'. Their overall argument resembles psychological warfare more than an emancipatory discourse geared to enlighten the unknowing masses. Via the represention of content and rhetorical style – the decision-makers sought to 'indelibly' impress their own interpretation on the final consumer.

Figure 5.3: A plan for conquest

Aston University

Illustration removed for copyright restrictions

Figure 5.4: Hitler the land-robber

Aston University

Illustration removed for copyright restrictions

Autumn 1943: Houghton Mifflin's full-text translation

The only translation produced during the war was published in late 1943 by Houghton Mifflin, replacing Reynal & Hitchcock's licensed edition. This translation has been continuously available in the United States, while being issued in Great Britain and Commonwealth countries since the late 1960s by Hutchinson. The first war edition features an *Introduction* by Konrad Heiden, a signed *Translator's Note* and a large amount of around 300 footnotes by Ralph Manheim. Even though the tone of these paratexts is moderately balanced and thus on a par with the other two American full-text versions, there are some disparities in educational appeal, in the subject matter addressed, and in the significance placed on rendering Hitler's language style.

Konrad Heiden's six-page introduction, though composed with the customary passionate engagement, is written from the somewhat more informed perspective of hindsight. Written by an exiled German journalist and author, it provides a counterbalance to the frenzied speculation and political discomfiture of previous commentaries, but still echoes their propagandistic activism. Heiden grounds his argument on the book's apparent disregard, on the idea that it represents an example of hate-speech (cf. Chapter 1.1.2), and on the claim that it was written to construct a leadership myth. Apart from the usual incriminations and

historical contextualisation, Heiden, by further 'pushing' the 'religious frame', demonises the book as "a kind of satanic bible" (ibid.: xix). The concluding two paragraphs illustrate changed perceptions at the height of war, but also interface with most recent insights on the book's inherent eliminationism:

> What gives *Mein Kampf* its terrific import is not the aims but the methods. Whether Hitler proclaims war against Russia or friendship with Britain, a crusade against the United States or a plot with Japan, conquest by land or by sea, revolt against the rich or the poor – all these plans and schemes mean nothing. [...] Whether he speaks of art, of education, of economics, he always sees blood. He does not like a certain kind of artist or educator, and that will be reason enough to kill them. 'We shall do away with them radically,' this is his typical slogan. The light-heartedness with which he threatens murder at the slightest provocation is perhaps even more frightful than the threats themselves.
>
> That such a man could go so far toward realizing his ambitions, and – above all – could find millions of willing tools and helpers; that is a phenomenon the world will ponder for centuries to come (Heiden 1943: xx-xxi).

Heiden's argument epitomises a discursive transition between wartime propaganda and academic post-war assessments of Hitler's criminal regime. Although the real scale of genocide had not yet been fully realised, Heiden's confident assuredness of the author's criminality closely resembles Gregor's (2005) thesis of the book's implicit genocidal appeal (cf. Chapter 1.1). Heiden's text was later replaced by a lengthy historical introduction which, apart from the annotations in Ripperger, is the only paratextual commentary generating an air of academic authoritativeness (cf. also Footnote 12).

At four pages long, Ralph Manheim's translator's note complements Heiden's general contextualisation. Organised into two clearly demarcated topical themes, his commentary provides an extensive critique of Hitler's writing style in the light of his translational strategies. Manheim demonstrates a keen intercultural awareness by placing Hitler's writing in the general context of the German lower-middle classes. He outlines the book's psychological and in turn stylistic 'fingerprint', sensitising the reader about the way Hitler's stylistic choices are shaped by a divergent sociocultural environment and educational attitudes. Unsurprisingly, his assessment is grounded in negative affirmations about Hitler's anti-intellectualism, his apparently non-existent literary education, and in the repeated claim that he was heavily influenced by right-wing tabloid journalism.

In this general vein, Manheim's (1943: xiii) global approach constitutes an attempt to produce a translation that "must not necessarily be good English" and which strives to avoid making "Hitler an English-speaking rabble-rouser, because his very style is necessarily German". Therefore, local translational difficulties did arise less to "stylistic peculiarities" than to "certain traits of Hitler's style that are peculiarly German" (ibid.). Manheim's separate description of the way he tackled the translation of three such ubiquitous traits – long sentences, nominal style and modal particles – is worth quoting at some length:

No non-German would write such labyrinthine sentences. The translator's task - often a feat of tightrope-walking - is to render the ponderousness and even convey a German flavour, without writing German-American. In general I have cut down the sentences only when the length made them unintelligible in English. [...] The substantives are a different matter. Here it has been necessary to make greater changes, because in many cases the use of verbal nouns is simply incompatible with the English language. No pedant, no demagogue, no police clerk writes this way. I have used the construction where it seemed conceivable in English, elsewhere reluctantly abandoned it. [...] His particles even have a certain political significance, for in the petit bourgeois mind they are, like carved furniture, an embodiment of the home-grown German virtues, while their avoidance is viewed with suspicion as foreign and modernistic. Unfortunately, they must largely be sacrificed in translation (Manheim 1943: xiii-xiv).

Thus, despite his willingness to convey Hitler's stylistic 'ponderousness', Manheim sacrificed certain 'Germanic peculiarities' which he considered would be difficult to follow for the English-speaking reader. Sharpened by intense textual engagement, Manheim's comments not only betray an understanding about the interrelation of social background and linguistic subtleties, but also about the additional demands on comprehensibility when opting for a more or less 'foreignising' translation (cf. Chapter 2.1.1). After all, however, the paratexual commentaries in this translation profile, too, are openly hostile to source text and author, which is why they are also designed to deter potential sympathisers.

5.4 Structure

The preceding analysis of textual organisation has shown how the conflictive sets of recontextualisation are reflected on the levels of layout and paratext. These attitudes can also be traced within the structural outlines of the translation profiles. Hence, this section considers individual 'compositional plans' (cf. Section 5.1) in terms of overall completeness and textual divisions. The two-volume German text contains roughly 800 pages with around 215,000 words. Vol. 1 is slightly longer than Vol. 2. The entire volume is organised into 27 chapters which vary widely in length. Although each chapter is organised into untitled sections and indented paragraphs, on each page a header summarises the main points being discussed. Section endings and beginnings in the middle of a chapter are signalled by small swastika symbols.

Table 5.4 presents structural data for the source text and the four full-text translations.[14]

Table 5.4: Text lengths and divisions

FULL-TEXTS	Words	Sentences	Paragraphs	Sections
source text	215,468	8,284	2,938	134
Murphy	266,957	10,109	2,673	47
Mussey	230,206	8,463	2,906	118
Ripperger	243,033	8,288	3,077	134
Manheim	236,144	8,253	3,054	134

The full-text translations all exceed the source text in overall length. Murphy's translation is by far the longest. Ripperger would contain more than 300,000 words if its 60,000 words of annotation were considered for calculation. The fact that they are all significantly longer than the source text appears to confirm a hypothesised trend amongst translations to make source text information more explicit (e.g. Baker 1996: 180f.). As regards overall sentence numbers, Manheim and especially Ripperger come closest to the source text. Manheim even contains fewer sentences than the source text, which conforms to his declaration only very rarely to have 'cut down' long sentences (cf. Section 5.3.3 above). Murphy displays by far the highest sentence frequency, suggesting that many sentences have been split up. Paragraph frequencies fluctuate widely in all translations. Manheim and Ripperger exactly reproduce the original section numbers, whilst the other two, in particular Murphy, have conflated various sections. In comparison, three translations, although on different structural levels, more or less closely reproduced the source text's structural divisions. Murphy's version is not only the longest, but also displays a somewhat rearranged network of sentences, paragraphs and sections (for the interrelation of structural arrangements and texture see Chapter 7.5).

The structural breakdown of the two abridgments and five extract translations is naturally more varied. In these translations, the original's textual segmentation is much rearranged. For this reason, a meaningful comparison between source and target texts is only worthwhile in relation to total word and sentence numbers. The calculations in Table 5.5 consider precisely those source text parts on which the respective target text was based.

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[14] Structural outlines have been computed with *WordSmith*. All calculations are based on running text, the author's foreword, a statement of loyalty, and a brief epilogue. The two volume headings and chapter headings in each book have been considered for the overall word count. Since the individual page headers have only been reproduced in Ripperger, they are excluded from the source text's word count. Sentence numbers are based on sentences ending with full-stops, exclamation marks, and question marks. Paragraph frequencies are based on indentation. Individual paragraphs at times consist of very short sentences. Houghton Mifflin essentially functioned as patron for both Ripperger's and Manheim's translations, so they are presented next to each other.

Table 5.5: Text length and sentence statistics

ABRIDGMENTS and EXTRACTS	Words		Sentences	
	ST	TT	ST	TT
Dugdale	71,812	74,168	2685	2,820
Cranston	75,608	54,502	2,810	2,523
Weizmann	5,582	5,318	203	209
Foreign Office	5,759	6,153	195	211
FR/F	4,477	4,277	153	174
FR/R	4,215	4,241	163	183
Shaw	6,395	5,892	227	246

It is striking that both abridgments are based on around 35% of the source text, yet widely differ in overall length. In fact, more than all other translations within the corpus, Cranston cuts his source text by considerably large amounts of words (-21,106) and sentences (-287). Conversely, Dugdale contains more words (+2,374) and sentences (+135) than its source text. Dugdale's statistics again recall hypothesised trends in translation such as the breaking up of long sentences, syntactic amplification, and semantic explicitation (Baker 1996). The extracts are all of a similar length. Quantitatively, they are based on between only 2-3% of the source text. Unlike the full-text translations, three out of five extract selections, particularly Shaw's version, contain significantly fewer words than their respective source text. Just as evident in Cranston's approach, such comparatively high variations seem to point to a reverse strategy of condensing source text information. By contrast, however, the Foreign Office memorandum features around 400 more words than its source text. All extracts display a slightly higher number of sentences than their source texts, so it appears that sentences have frequently been broken up.

Table 5.6 illustrates the formal text segmentation of abridgments and extracts.

Table 5.6: Structural divisions

ABRIDGMENTS and EXTRACTS	Sentences	Indented Paragraphs	Block Paragraphs	Sections	Chapters
Dugdale	2,820	1,135	—	268	27
Cranston	2,523	1,376	—	122	27
Weizmann	209	48	—	7	(5)
Foreign Office	211	98	—	16	(16)
FR/F	174	74	50	5	(11)
FR/R	183	73	45	12/3	(9)
Shaw	246	121	40	6	(20)

The abridgments represent all 27 source text chapters including translations of all chapter headings. Dugdale contains exactly twice as many sections, and Cranston only a little less than the full source text, which contains 134 sections (cf. Table 5.4). Cranston has added

section titles which are not based on the source text. Formal restructuration, however, is most evident in the extracts. These translations generally contain isolated source text quotes arranged within different topical themes. They never reproduce the titles of source text chapters, nor do they provide any hints on the original chapter outline. Therefore, the amount of source text chapters on which these translations are based are presented in brackets. As in Cranston's version, each extract translation adds individual section titles which sum up the theme of the selected passages. The Friends of Europe pamphlet on race is organised into three main sections and 12 sub-sections. Each of the 'block paragraphs' indicated in the middle column is preceded by translation agents' commentaries. Weizmann's selections, with a ratio of around four sentences per paragraph, represent the most 'flowing' text.

Apart from invoking general findings on apparently typical structural features of translations (e.g. Baker 1996), it appears difficult to trace discursive attitudes in structural outlines. However, significant quantitative discrepancies between the amount of source text used as the basis for translation and the resulting amount of target text, as in Cranston and some extract selections, might, at least sketchily, provide some hints on 'opinionated' target versions. Similarly, as also evidenced in some extract selections, an opinionated translation approach might 'lurk' in the existence of block paragraphs, which, regardless of ideological orientation, might point to exhaustive commentaries surrounding such paragraphs.

5.5 Topicality

Following on from the statistical information on textual structure, this section presents a breakdown of the source text's narrative identity and topical organisation in comparison with its translational representations. Table 5.7 summarises the individual chapter headings in German and English, indicating the two subtitles. The English headings are based on Ralph Manheim's version.

Table 5.7: Chapter titles

Erster Band: Eine Abrechnung	Volume One: A Reckoning
1. Im Elternhaus 2. Wiener Lehr- und Leidensjahre 3. Allgemeine politische Betrachtungen aus meiner Wiener Zeit 4. München 5. Der Weltkrieg 6. Kriegspropaganda 7. Die Revolution 8. Beginn meiner politischen Tätigkeit 9. Die „Deutsche Arbeiterpartei" 10. Ursachen des Zusammenbruchs 11. Volk und Rasse 12. Die erste Entwicklungszeit der Nationalsozialistischen Deutschen Arbeiterpartei	1. In the House of My Parents 2. Years of Study and Suffering in Vienna 3. General Political Considerations Based on my Vienna Period 4. Munich 5. The World War 6. War Propaganda 7. The Revolution 8. The Beginning of my Political Activity 9. The 'German Workers' Party' 10. Causes of the Collapse 11. Nation and Race 12. The First Period of Development of the National Socialist German Workers' Party
Zweiter Band: **Die nationalsozialistische Bewegung**	**Volume Two:** **The National Socialist Movement**
1. Weltanschauung und Partei 2. Der Staat 3. Staatsangehöriger und Staatsbürger 4. Persönlichkeit und völkischer Staatsgedanke 5. Weltanschauung und Organisation 6. Der Kampf der ersten Zeit – Die Bedeutung der Rede 7. Das Ringen mit der roten Front 8. Der Starke ist am mächtigsten allein 9. Grundgedanken über Sinn und Organisation der SA 10. Der Föderalismus als Maske 11. Propaganda und Organisation 12. Die Gewerkschaftsfrage 13. Deutsche Bündnispolitik nach dem Kriege 14. Ostorientierung oder Ostpolitik 15. Notwehr als Recht	1. Philosophy and Party 2. The State 3. Subjects and Citizens 4. Personality and the Conception of the Folkish State 5. Philosophy and Organisation 6. The Struggle of the Early Period – the Significance of the Spoken Word 7. The Struggle with the Red Front 8. 'The Strong Man is mightiest alone' 9. Basic Ideas regarding the Meaning and Organisation of the SA 10. Federalism as Mask 11. Propaganda and Organisation 12. The Trade-Union Question 13. German Alliance Policy after the War 14. Eastern Orientation or Eastern Policy 15. The Right of Emergency Defence

A Reckoning revolves around Hitler's ideological foundations by focusing on his personal and political development. *The National Socialist Movement* revolves around the NSDAP's programme by focusing on its political development and aims. Zehnpfennig (2000) pointed out that the book's sequential structure does not exactly correspond to its topical development. Accordingly, she slightly regrouped all chapters into seven almost functionally and thematically coherent topical building blocks.

Figure 5.5: Topical arrangement

VOLUME 1: A RECKONING

FOUNDATIONS 1-3	DECISIONS 4-7	IDEOLOGICAL CORE 10-11	METAMORPHOSIS 8-9, 12
establish personal credibility	establish political credibility	outline belief system	legitimise belief system

VOLUME 2: THE NATIONAL SOCIALIST MOVEMENT

SELF-CONCEPTION 1-4	SELF-ASSERTION 5-9, 11	VIEWPOINTS 10, 12-15
conceptualise party & future state	verify conceptualisation	assess domestic & foreign policy

The first two topical building blocks in *A Reckoning* establish the author's personal and political credibility within the overall ideological framework. While *Foundations* centres around his childhood and adolescence, *Decisions* depicts his political awakening and war experiences. The following two ideological building blocks successively delineate and legitimise the author's world-view. While *Ideological Core* diagnoses the causes of the German defeat in World War I and fleshes out Hitler's racial-nationalist world-view, *Metamorphosis* depicts the genesis of a new and revolutionary political movement. The first two topical building blocks in *The National Socialist Movement* tie in where Vol. 1 ends. *Self-Conception* contains theoretical deliberations about the NSDAP and its place in a future National Socialist state, and *Self-Assertion* concentrates on the party's organisational structure. The last topical building block, *Viewpoints*, delves into practical politics with the author providing his perspective on domestic and foreign policy under the Weimar administration and within a future Nazi state. This topical structure is, of course, orchestrated against the background of the invoked meta-narrative of decline, political enlightenment and reincarnation (cf. Chapter 1.1).

In the following, Zehnpfennig's functional interpretation is used in order to illustrate which individual chapters and overall functional units were most prominently selected by the decision-makers producing the abridgments and extract translations. The abridgments have largely maintained the source text's narrative arrangement and sequential organisation. There are, nonetheless, 68 sentences sequentially rearranged in Cranston, and four in Dugdale. Cranston on one occasion moves eight sentences within Vol. 1 from the end of chapter 4 into chapter 5 (cf. Toury's operational norms discussed in Chapter 2.1.1). With the exception of Weizmann, the extract translations never maintained the source text's topical sequence. By

and large, these selections contain fragmented and sometimes totally rearranged passages taken from the source text's main body. Moreover, the Foreign Office memorandum and Shaw include ten and five doubly translated sentences respectively (see Chapter 7.5 for further discussion).

Table 5.8 provides a quantitative overview of chapter selections based on Zehnpfennig's topical restructuration. The third column from the left indicates the total number of words in the individual chapters in the German source text. The numbers in the columns for Dugdale and Cranston describe in percentages how each chapter is quantitatively represented. The bottom row indicates how the entire source text is quantitatively represented, both in percentages for the two abridgments and in total chapter numbers for the extracts. The ticks indicate from which passages chapters had been taken for the extract translations.

Table 5.8: Chapter selections

TOPIC	Chapter	Words	DD	CR	WM	FO	FR/F	FR/R	SW
Foundations	1	4691	18	38		✓	✓		✓
	2	15091	34	25				✓	✓
	3	19199	37	21		✓	✓	✓	✓
Decisions	4	9728	35	27		✓	✓	✓	✓
	5	6057	38	28		✓			✓
	6	3189	42	30		✓	✓		✓
	7	6080	41	39					
Ideological Core	10	19278	29	16		✓	✓	✓	✓
	11	15242	23	25	✓	✓	✓	✓	✓
Metamorphosis	8	2814	47	31		✓			
	9	2542	42	44					
	12	12152	30	32		✓	✓		✓
Self-Conception	1	4088	28	12		✓		✓	✓
	2	17118	39	18	✓	✓	✓	✓	✓
	3	970	47	50					
	4	3109	44	15					✓
Self-Assertion	5	3581	41	24					✓
	6	5653	37	16					✓
	7	8587	38	29		✓			✓
	8	2969	35	10					
	9	11167	39	23		✓			
	11	5361	29	30					✓
Viewpoints	10	7596	37	18				✓	✓
	12	3407	28	25					
	13	10313	33	39	✓	✓	✓	✓	✓
	14	8746	36	30	✓	✓	✓		✓
	15	6740	31	32	✓	✓	✓		✓
TOTAL		215,468	34%	25%	5	16	11	9	20

Seven chapters in Cranston are slightly longer (Vol. 1: 9, 11, 12; Vol. 2: 3, 11, 13, 15), whereas only chapter 1 in Vol. 1 is significantly longer than in Dugdale. Conversely, 11 chapters in Dugdale are considerably longer (Vol. 1: 3, 8, 10; Vol. 2: 1, 2, 4, 5, 6, 8, 9, 10). The fact that Dugdale reproduces only 18% of the book's very first chapter, the lowest ratio in this translation, is in itself ideologically significant. The depiction of Hitler's childhood and

early youth is in fact one of the most artificially crafted personal accounts in the book. The chapter mainly serves to mythologise his early beginnings in the context of a fateful political calling (cf. Zehnpfennig 2000: 46). In this respect, quantitative evidence makes this chapter appear the most heavily censored in Dugdale's abridgment. Similarly, it is noteworthy that the last two chapters in Vol. 1 and the last chapter in Vol. 2 are slightly longer in Cranston. Moreover, chapter 13 in Vol. 2, *German Alliance Policy after the War*, shows the second largest quantitative increase from Dugdale to Cranston. This chapter vividly portrays that for Hitler foreign policy only constitutes a search for suitable alliances on the road to anticipated European, perhaps even world domination. Probably the best-known chapter, *Nation and Race*, is also given more prominence in Cranston (Vol. 1: 11; cf. also Chilton 2005: 10). Here Hitler dwells on the historical significance of the race question and diametrically opposes the 'culture-creating' Aryan with the 'culture-destroying' Jewish race, devoting around three times more space to the latter.

Against this background, it seems not too surprising that the primarily chosen topical building blocks in all extract translations concern those parts which bring to life the ideological backbone of Hitler's racial world-view (*Ideological Core*) and Hitler's foreign policy aspirations (*Viewpoints*). Basically, all selections deemed parts of the two foreign policy chapters (Vol. 2: 13, 14) and the concluding last chapter worth translating if taking into consideration that one Friends of Europe pamphlet has a clear topical focus on race theory. Parts of *Nation and Race* and *The State* are represented in all extract selections (Vol. 1: 11; Vol. 2: 2), and the chapter *Munich* is considered in four (Vol. 1: 4). The four longest chapters are in fact amongst the most consistently chosen ones (Vol. 1: 3, 10, 11; Vol. 2: 2). Considering the total number of chapters from which extracts have been taken, the Foreign Office memorandum and Shaw's pamphlet appear to be most thematically varied. The least chosen functional units concern those parts in which Hitler sets out to legitimise his ideological beliefs (*Metamorphosis*) and to reassert his ideas on the organisation of the National Socialist movement (*Self-Assertion*). Five chapters have never been considered for translation in the extracts. Four of these deal with relatively specific party-internal (Vol. 1: 9) and domestic policy affairs (Vol. 2: 3, 8, 12). Interestingly, no extracts from the chapter *The Revolution* had been chosen (Vol. 1: 7). This is arguably the most personal chapter, which, against the background of personal hardship and destiny towards the end of World War I, forcefully depicts the author's 'clarion call' to his political mission (Zehnpfennig 2000: 98).

In sum, Hitler's ideological and foreign policy conceptions are most prominently represented in the extract translations. This also applies to a certain extent to Cranston. In comparison with Dugdale, Cranston's individual chapters are largely shorter, but race

ideology and foreign policy seem to be given more pride of place. The overall assessment of topicality is not very indicative of ideological orientations. With its focus on narrative sequencing and the semantic representation of titles and headings, however, the final sub-section will provide some further insights on ideological positioning in translation.

5.6 Titles and headings

This section tackles the ideological significance of additional section headings as well as the translation of volume titles, chapter headings and page headers. Firstly, it will be shown how section titles in the extract translations and Cranston's abridgment already indicate overall translational strategies. Secondly, the translation of titles and chapter headings in the full-text translations and abridgments, and of page headers in Ripperger will be briefly discussed (cf. Table 5.1).

Additional section headings

All the extract selections and Cranston's abridgment bear their own main titles, with new titles having been assigned to individual sections (cf. Table 5.6). These reflect not only the topical selections and rearrangements, but also in some cases the decision-makers' ideological orientations. The following two tables present all individual section titles in consecutive order, and also recall the main titles and year of translation production (cf. Tables 2.1 to 2.3).

Table 5.9: Section titles I

Nr.	Weizmann – 1933	Friends of Europe/FP – 1936	Shaw – 1939
	Untitled	*Germany's Foreign Policy as stated in Mein Kampf*	*Mein Kampf – an unexpurgated Digest*
1.	The Aryan	General Aims and Methods	Hitler and War
2.	The Jew	A Pan-German Policy	Foreign Policy
3.	The Educational Aim of the National Socialist State	The Conquest of Territories, Old and New	Jews
4.	On the Objects of German Foreign Policy	Alliances essential for the Overthrow of France	Propaganda
5.	On the Historical Mission of National Socialism	Views on Peace and Pacifism	Democracy
6.	The Political Testament of the German Nation	–	Race
7.	The Anglo-German-Italian Alliance	–	–

These two British selections and Shaw, the only American extract translation, are organised into less than ten different sections. Some of Weizmann's section titles and corresponding topical arrangement lean towards his very identity as a British-Jewish citizen, but also reflect

his written correspondence with the translator Leonard Stein and *The Times* editor (cf. Chapter 4.2.1). As stated above, the issue of Aryanism receives relatively little attention in the book itself, so its topicalisation certainly mirrors Weizmann's apprehensiveness. Similarly, his decision to include two clearly identifiable sections on foreign policy not only attest to a nagging fear of – yet uncertain – future conflicts, but also to grave worries about a potential Anglo-German rapprochement by a representative of the British-Jewish community. At this early stage of Hitler's regime such a development was, after all, still a possibility not to be underestimated (Lessle 1969). While the Friends of Europe section headings underline the major purpose of giving an account of German foreign policy, Shaw's titles, also the most catchy ones, take the broadest thematic 'sweep'. These decision-makers' tacitly shared political viewpoint is at times clearly communicated by their verbal choices. This becomes especially poignant when unambiguous catchwords such as *conquest* or *overthrow* – or perhaps most candidly *war* – are invoked to underline an apparent ruthless foreign policy streak in Hitler's thinking. This violent 'streak', however, had only visibly been put into action at the time Shaw's selections were published, which, perhaps, explains his decision to place the outspoken section *Hitler and War* right at the beginning. In this context, Weizmann's titles, written during the early days of the Third Reich, and despite his selections' apparent personal urgency, appear more factual, less threatening. His translation, nonetheless, remained unpublished, whereas the other two were seeking a wide audience (cf. Chapters 4.2.1 to 4.2.3).

Section titles of three translations, two British selections and the American abridgment, are reproduced below. Table 5.10 presents 16 prime examples from Cranston's abridgment.

Table 5.10: Section titles II

Nr.	Foreign Office – 1936	Friends of Europe/R – 1936	Cranston – 1939
	Confidential: A translation of some of the more important passages of Hitler's Mein Kampf	*The racial Conception of the World by Adolf Hitler*	*Adolf Hitler's own Book, Mein Kampf (My Battle)*
1.	Political Theory and Conception of the State	THE IRON LAW OF NATURE: SELECTION – Racial Purity	The German Sword
2.	Pan-Germanism	Lower and higher Races	England lost the World War!
3.	Views on territorial Expansion in general	The Principle of Self-Preservation	Allies become Enemies
4.	Expansion towards the East	The Aryan Race	Everlasting Enemy – France
5.	Foreign Policy	Germanisation	"Bless our Arms"
6.	International Law	The Sin against Blood and Race	America versus England
7.	Chauvinism	A Racial Policy	"Reason guide us"
8.	Militarism	EDUCATION – Race as the Basis of Education	Germany's Future: Conquest
9.	League of Nations	Intellect and Character	More Babies, more Space, more Babies, more Spaces ...
10.	Colonies	Military Education	Aim: Germany big as U.S.A.
11.	France	THE JEWISH WORLD CONSPIRACY – The Jewish State and Race	Smash France – then seize Ukraine
12.	Austria	The Jewish Character	Alliance with Russia?
13.	England	–	"Bloody Criminals . Tyrants . Liars ."
14.	Education	–	The Nazi Political Testament
15.	Outbreak of the Great War	–	Conquest Step-by-Step
16.	The Humanising of War	–	Peace is Continuation of War

These two British selections appear thematically more diversified. The unpublished Foreign Office memorandum contains an assortment of various themes. It is clearly biased towards foreign policy issues, if the themes of militarism and war are included (except perhaps sections 1, 7, 14). Unlike in all other extract selections, the decision-makers appeared to have had little interest in adding an extra section on Hitler's anti-Semitism or ideas on racial policy. The second Friends of Europe selections do not include clearly identifiable extracts on foreign policy, concentrating instead on the philosophical (main section 1) and conspiratorial (main section 3) character of Hitler's racial conception. This is interlaced with the political implications (main section 2) of his thinking. This translation resembles Weizmann's thematic structure, though it seems to underlie a more thorough exploration of the ideological building block of racism.

The 16 section headings from Cranston's abridgment are a selection from the two chapters on foreign policy (the full set of section titles can be found in Appendix II/B). They provide an interesting contrast to the other, relatively factual, titles. These headings in plain

broadsheet style function as arbitrary division markers within the individual chapters, underlying the overall translation approach, and also further foreshadow textual micro-strategies (to be discussed in the following two chapters). They have a clear persuasive function which is most accentuated when catch-words such as *conquest, smash,* or *bloody* appear. Likewise, ironical quotation marks draw attention to the source text author's deviousness, as for instance in *Bless our Arms* or *Bloody Criminals ... Tyrants ... Liars ....* Examples from other chapters such as *I became a fanatical Anti-Semite* or *Hitler: - War Is Hell!* constantly remind the reader of the origin of such quotes and exclamations. The most unflattering example, reinforced by an exclamation mark, arguably is *The Noose For Democrats!* (see Appendix II/B). Such widespread usage of catch-words, ironical quotation marks and personalisations constructs a negative source text identity, and simultaneously aims to 'mobilise' the reader into a preferred ideological position. These polemical strategies personalise the reading experience with the aim to establish common ground against the author and his ideology.

Titles, chapter headings and page headers in translation

In many cases individual titles, especially sub-titles, already indicate prevalent ideological orientations. The source text's two volume titles are only represented in the four full-text translations (cf. Table 5.7). The title of Vol. 2, *Die nationalsozialistische Bewegung,* appears in all target texts as *The National Socialist Movement.* The other title, *Eine Abrechnung,* however, reads *An Accounting* (Mussey), *A Reckoning* (Ripperger, Manheim) – and *A Retrospect* in Murphy. Considering that Murphy's version was originally commissioned by the Propaganda Ministry, the choice of *retrospect* for *Abrechnung* may indeed be seen as a deliberate mistranslation. It is, however, only the persistent application of a specific strategy which may be seen to underlie a political motivation (cf. Chapter 2.2).

The English chapter headings provide first insights on syntactic and semantic translation strategies. While such strategies may arise from structural differences between languages, there is often a whole semantic range of choices available for the translator. This range may be wilfully exploited, though it is much based on divergent polysemy which "forces a semantic (and lexical) distinction" within the target language (Altenberg and Granger 2002: 24). Table 5.11 illustrates the semantic range of various translational choices. The table juxtaposes the headings from chapter 11 in Vol. 1 and from chapters 1, 4, 6 and 7 in Vol. 2. These headings are presented, as they contain some of the key 'master signifiers' expressing Hitler's ideological outlook (see Chapter 6 for further details).

Table 5.11: Chapter titles in translation

Chapter Titles	Volk und Rasse	Weltanschauung und Partei	Persönlichkeit und völkischer Staatsgedanke	Der Kampf der ersten Zeit – Die Bedeutung der Rede	Das Ringen mit der roten Front
Dugdale	Nation and Race	World Theory and Party	Personality and the Conception of the National State	The Struggle in the early Days: The Importance of Oratory	The Struggle with the Red Forces
Cranston	State and Race	View of World and Party	Personality and the Racial State	The early Struggle	Battle with the Reds
Murphy	Race and People	Weltanschauung and Party	Personality and the Idea of the People's State	The first Period of our Struggle	The Conflict with the Red Forces
Mussey	People and Race	World-Concept and Party	Personality and the Idea of the People's State	The Struggle of the early Days. The Importance of Speeches	The Struggle with the Red Front
Ripperger	Nation and Race	View of Life and Party	Personality and the Conception of the National State	The Struggle of the early Days – The Significance of the spoken Word	The Struggle with the Red Front
Manheim	Nation and Race	Philosophy and Party	Personality and the Conception of the Folkish State	The Struggle of the early Period – The Significance of the spoken Word	The Struggle with the Red Front

Semantic distinctions due to divergent polysemy are evident throughout the table. There is, for instance, a wide semantic range covered by the correspondences for *Volk – People, Nation, State*. An even wider semantic range is noticeable in the six different correspondences for *Weltanschauung*. In his introduction, Murphy explained that he opted for maintaining the word's unique flavour because no English word could similarly transmit its 'totalitarian' associations (cf. Section 5.3.2). Due to morpho-syntactic differences between the two languages, the English correspondences of the collocation *völkischer Staatsgedanke* resulted in a phrase structure change (Chesterman 1997: 96). Some of Cranston's chapter headings in the table exemplify a persistent pragmatic strategy of shortening their source text equivalents. Cranston's chapter headings – although Murphy here also once omits parts of a heading – are indeed on balance even shorter than its section headings. Furthermore, chapter titles such as, for instance, *I Begin Political Activity* for the German title *Beginn meiner politischen Tätigkeit* conform to the pattern of personalising the target text (not reproduced in the table; cf. Appendix II/B).

The 1943 German edition contains 539 page headers. These are only partly reproduced in Ripperger's translation which, however, features a total of 572 headers. The target text headers are not reproduced in running text, but integrated into the content list which as a result extends to 20 pages. This arrangement is certainly in line with the overall objective to present the public with a heavily annotated scholarly edition (cf. Section 5.3.3). Although there are no reports as to what extent, if at all, the German headers had been revised, a small

selection from two chapters discussed above provides a further glimpse on micro-strategies in Ripperger.

VOLK UND RASSE	NATION AND RACE
1. Das Ergebnis der Rassenkreuzung	The Result of all Race-crossing
2. Der Arier als Kulturbegründer	The Aryan is the Bearer of cultural Development
3. Folgen der Blutsvermischung	The Loss of the Purity of the Blood
4. Aufopferungsfähigkeit für die Gesamtheit	The Aryan's Will to sacrifice Himself
5. Die Scheinkultur des Juden	Judaism's Sham Culture
6. Der Jude ein Parasit	The Parasite
7. Palästina als Organisationszentrale	The central Organization of international World Cheating
8. Bastardierte Völker	Bastardized Nations
WELTANSCHAUUNG UND PARTEI	VIEW OF LIFE AND PARTY
9. Aus dem Leben der "Volksvertreter"	From the Life of a 'People's Representative'
10. Vom politischen Bekenntnis zur Kampfgemeinschaft	From Creed to Community of Struggle

Again English correspondences of German compounds result in phrase structure changes (lines 2, 3, 4, 7, 9, 10). These examples further show that not only across translation profiles as in Table 5.11 above, but also within individual translation profiles there are various interpretations of ideological keywords such as for instance *Volk* (lines 8, 9). Hence, *Bastardierte Völker* becomes *Bastardized Nations*, whereas *'Volksvertreter'* is translated as *'People's Representative'*. The last example also illustrates Hitler's predilection for using ironical quotation marks. This brief translation comparison is representative for the large diversity of micro-strategies within the entire corpus, as for example abstraction changes (e.g. line 5) or other kinds of semantic rearrangements (e.g. lines 2, 4, 6, 7). All these and additional strategies will be discussed in more detail in Chapters 6 and 7.

5.7 Conclusion

This chapter has tried to trace the decision-makers' ideological positions in the 'textual organisation' of each translation. In doing so, it has provided an outline of the interconnections between ideology, politics and translational decision-making. More specifically, it has been shown how ideological struggles and unequal power relations are reflected in preliminary and macro-structural data on the level of textual organisation. The preceding discussion has differentiated between the reproduction and new creation of elements of textual organisation.

Conflictive sets of discursive attitude are discernible in a variety of layouts as well as paratextual commentaries which all serve to introduce the individual translation profiles. A detailed chronological discussion of such paratextual commentary has contrasted compliant attitudes to the ideological disposition of translational resistance. As evident in a variety of commentaries, the promotion of Hitler's racial nationalism as an essentially 'idealist' discourse by compliant decision-makers stood in stark contrast to the attitudes of those who

believed in and appealed to shared liberal democratic 'ideals'. Hence, translationally compliant decision-makers sought to evoke understanding for Hitler as a victim of political circumstances. They downplayed the political relevance of *Mein Kampf* by arguing that by the time of writing he was a powerless politician. Generally, these paratexts aim to construct a sympathetic reading position by 'peddling' Hitler's ideology as a kind of 'idealist populism'. Translationally resistant decision-makers, by contrast, sought to deconstruct the legitimacy of this same ideology. They were driven by the desire to enlighten and educate their prospective readerships about the political significance of the source text. In this context, resistant paratextual commentary sought to delegitimise, and to some extent also to criminalise and demonise, the source text and his author. In addition to this clear ideological divide, rhetorical strategies depended on the respective temporal stage of the Anglo-German conflict and on the geographical locations of individual publications.

Against this 'paratextual' background, the 'compositional plans' of the individual translation profiles were further discussed on the levels of structure, topicality as well as titles and headings. A comparison of structural compositions between individual translation profiles – e.g. the extensive quantitative discrepancy between the amount of source text used as the basis for translation and the resulting amount of target text in Cranston – allows some tentative reflection on motivated translational decisions. Likewise, a comparison of topical arrangements between abridgments and extract selections shows which 'ideological building blocks' may have been suppressed – e.g. the extensive quantitative reduction of chapter 1 in Dugdale – or which themes were deemed particularly worthy of translation. Similar to the overall structural compositions, the reproduction and especially creation of titles and headings are at times clearly in line with an ideological perspective. Such structural data set the tone for the subsequent textual content and can thus be interpreted as rhetorical markers.

In sum, political purposes are always more or less explicitly indicated within overall textual outlines. Translational decision-making on the level of textual organisation certainly attempted to create a kind of 'ideological closure', that is, to motivate an ideologically biased reading (Kovala 1996). In the same vein, decision-makers *evaluated* the source text and author in line with their ideological orientations in order to *reframe* it and him for divergent discourse communities. It will thus be instructive to see how this 'paratextual' ideological divide between compliance and resistance can be traced on the level of texture within the individual translation profiles. In other words, the final two analytical chapters will further trace ideological positions by triangulating sociocultural conditions and situative-agentive practices with methods of textual organisation and linguistic practices.

CHAPTER 6: LABELLING

This and the following chapter discuss the linguistic realisations of translational compliance and resistance. The overall corpus-analysis is primarily *corpus-based* but also includes elements of a *corpus-driven* approach. The largely corpus-driven examination in this chapter proceeds inductively by using frequencies as the basis for the establishment of ideologically significant texture. This corpus-analytical investigation adopts Baker's (2006: 122) concept of *labelling* as a marker of semantic identification, discussing the quantitative and qualitative 'labelling' of key lexis within the translation profiles. Such frequent lexicalisations often constitute nodal points or master signifiers which sustain narrative credibility and propagate core ideological values within a text's discourse world (Laclau and Mouffe 1985: ix). Word frequencies can provide first intratextual indicators of the ideological potency of key lexis, and may thus serve as a springboard for further investigations of discursive attitudes and emotiveness.

A distinction is made between *raw* and *keyword* frequencies (Section 6.1). The raw frequency lists present frequent lexical and grammatical words, providing a broad semantic outline of the individual texts and some indications on the pronominal representation of actors and on modality patterns. The keyword frequency lists show which words are used exceptionally frequently or infrequently in individual texts. The frequency results are taken forward to a detailed discussion of concordance patterns (Section 6.2). Finally, the labelling of master signifiers within three key lexical fields will be further assessed (Section 6.3). Taken together, this analytical stage will provide first indications on translational strategies which – in varying degrees – aimed to ideologically *reposition* the author and his major work. Moreover, the analysis of texture demonstrates how corpus software can be fruitfully harnessed to discern ideological significations.

6.1 Word Frequencies

6.1.1 Lexical words

The aim of the lexical frequency analysis is to outline the degree to which decision-makers *labelled* master signifiers in the translation profiles. Frequency lists containing lexical words provide a rough overview on general ideological content and topics discussed within a text. In other words, they provide a broad outline of how text producers 'label' social reality by using lexis "to identify a person, place, group, event or any other key element in a narrative" (Baker 2006: 122). In this context, master signifiers most evidently occur in the form of nouns and adjectives, which respectively refer to "categories of things" and "more or less permanent qualities", whereas verbs refer to "quite temporary qualities" (Goatly 2000: 54). Against this background, the lexical frequency analysis concentrates on that part of ideological vocabulary represented by nouns and adjectives. Table 6.1 shows top frequencies for the source text and the full-text translations. Numbers indicate total occurrences.[15]

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[15] The wordlists have been computed with the *WordSmith* software. They are based on a lemmatised and non-case-sensitive count. The software only counts hyphenated multiword-units. Although the present discussion does not purport to be a highly technical corpus-based investigation, some terminological conventions in corpus linguistics have been adopted. *Lexical words* are regarded as belonging to the word classes of nouns, main verbs, adjectives and adverbs. *Grammatical words* comprise determiners, conjunctions, prepositions, pronouns, auxiliary and modal verbs (Olohan 2004: 200). Lexical words which belong to more than one word class, such as, for instance, *German*, have been checked as to their prevalent usage within the individual texts. In the following tables, the English nouns and proper name adjectives are capitalised. The term *lemma* will be used when referring to all inflections of a word used in a text, and the term *type* designates an individual form. So the lemma *Volk* subsumes all its different types *Volk, Volke, Volkes, Völker, Völkern*.

Table 6.1: Top 50 lexical words I

	Source Text		Murphy		Mussey		Ripperger		Manheim	
1.	Volk	810	People	1111	People	1197	People	975	People	1101
2.	deutsch	680	State	912	State	854	State	871	State	838
3.	Staat	515	German	728	German	675	Time	728	Time	684
4.	groß	480	Time	666	Time	618	German	716	German	667
5.	Bewegung	465	Movement	588	Man	553	Nation	522	Man	635
6.	Zeit	442	Nation	587	Movement	482	great	516	Movement	498
7.	Mensch	438	Man	548	great	435	Movement	495	national	488
8.	neu	348	national	532	World	429	national	491	Nation	435
9.	Kampf	341	political	430	Nation	396	Life	459	World	405
10.	politisch	331	Party	407	new	359	World	435	great	379
11.	Jahr	330	Way	406	Party	354	Man	423	Struggle	376
12.	Leben	264	Idea	386	political	332	Party	356	political	354
13.	Deutschland	257	new	379	Idea	323	political	344	Party	344
14.	Nation	249	World	379	Life	305	Day	342	Idea	329
15.	Masse	243	great	372	Year	305	Year	336	new	328
16.	Welt	242	Life	337	Mass	299	Mass	330	Mass	326
17.	Frage	233	Jew	332	Power	299	Way	328	Life	326
18.	inner	225	Germany	324	Fact	288	new	323	Day	323
19.	Fall	223	War	323	Germany	288	Idea	310	Power	323
20.	Kraft	221	Fact	318	Day	284	Case	305	Year	304
21.	Reich	220	Mass	316	War	279	Power	300	War	269
22.	Jude	219	Power	309	Question	271	War	277	Jew	268
23.	Grund	212	Year	307	national	270	Question	263	Way	268
24.	Partei	207	Policy	302	Way	269	Reason	262	Question	265
25.	national	203	Day	275	Result	240	Order	258	Germany	263
26.	Ziel	195	Principle	267	Jew	235	Germany	254	Case	233
27.	alt	194	Case	262	Reason	227	Course	249	Fact	232
28.	Erfolg	187	Question	256	Struggle	216	Jew	249	possible	219
29.	Tag	175	Existence	247	Work	211	Force	226	old	215
30.	geistig	172	Work	242	old	205	Fact	214	Reich	212
31.	Weg	172	Struggle	239	Means	201	Reich	209	Existence	211
32.	klein	169	necessary	237	Case	200	View	204	Thing	205
33.	Krieg	166	Hand	235	Organization	194	long	197	present	204
34.	Mann	165	Interest	235	Existence	193	Existence	196	Part	202
35.	sogenannt	163	Means	229	possible	191	Fight	195	long	199
36.	Bedeutung	162	Force	227	Thing	187	Struggle	194	Form	195
37.	Art	160	human	227	long	185	old	191	Reason	191
38.	heutig	156	possible	227	Course	181	Place	191	End	190
39.	völkisch	155	Result	223	Battle	177	Meeting	188	Force	190
40.	lang	149	Reason	220	Place	177	Means	187	Meeting	183
41.	Auge	146	Part	218	Race	176	Race	186	Organization	180
42.	Teil	146	Race	217	Matter	172	Part	184	Enemy	178
43.	Aufgabe	142	Purpose	216	thousand	172	Work	182	thousand	177
44.	Idee	141	Meeting	212	Order	170	Activity	179	Development	176
45.	jung	139	End	205	Policy	170	End	174	Result	174
46.	Herr	136	Order	202	Hand	169	possible	174	Work	173
47.	Form	135	Place	200	present	169	Opinion	173	Activity	167
48.	bürgerlich	133	Kind	189	Development	167	present	173	necessary	165
49.	Recht	131	Problem	188	Part	167	necessary	171	inner	164
50.	vorhanden	127	public, long	187	Principle	167	thousand	169	Right	163

Although these frequencies are inductively derived and largely fragmentary, some – e.g. the lemmas *Bewegung, Volk, Kampf* – confirm previous linguistic studies (e.g. Bork 1970, Rash 2006), whilst also prominently featuring in specialised dictionaries dealing with prevalent 'Nazi vocabulary' (Schmitz-Berning 2000, Doerr and Michael 2002). Nouns are more common than adjectives, which again are more frequent in the source text than in the target text lists. Source text frequencies point to political discourse with nationalist leanings (e.g. *Volk, deutsch, Staat, politisch, Deutschland, Nation*). More specifically, they also adumbrate the author's folkish-conservative, anti-Semitic and essentially ultra-nationalist discourse position (e.g. *Kampf, Jude, Reich, Krieg*). Even more imperceptibly, the table provides a glimpse of discursive attitudes, as evident in the high frequencies of the qualifier *groß* and the ironical *sogenannt* (nos. 4, 35). Each target text contains the same four lemmas – *People, State, German, Time* – at the very top. The top 20 words in all translations are in fact almost identical, but lexical similarities become increasingly blurred further down the list. Numerical distributions fluctuate notably between Murphy and the American translations, probably because of the former's excessive length (cf. Chapter 5.4). In comparison with the other three target texts, only six top 20 words in Murphy – *People, Time, Man, World, great, Life* – are not the most frequent. In addition, out of these six words only *World* and *great* occur least often in Murphy – this pattern break is noteworthy insofar as such vocabulary manifestly contributes to the text's expressiveness.

Technically, a simplified cross-linguistic equation between de-contextualised words derived from a frequency table is impractical and impossible. However, the table highlights structural and semantic divergences between German and English, and also points to some preferred lexical choices in the translations. One important structural difference lies in the fact that German compounds are often written as single orthographical words (Kenny 2001: 75). The important master signifiers *Staat* and *Krieg* (nos. 3, 33), for instance, occur considerably *less* than their conceivable 'obvious' English correspondences (nos. from left to right 2; 19; 21; 22; 21). Checking the alphabetical word list for the source text reveals no less than 84 different single-word compounds beginning with *Staat*, and a further 28 compounds beginning with *Krieg*. The master signifier *Bewegung*, on the other hand, is not subject to compounding (no. 5). Apart from Murphy, it bears relatively similar frequencies with its plausible counterparts (nos. 5; 6; 7; 6). The table also highlights the fact that languages "divide up semantic space in different ways" (Altenberg and Granger 2002: 21). In this respect, the master signifier *Kampf* (no. 9) might be represented by the synonyms *Fight* or *Struggle*, which probably explains why in comparison with three translations it occurs considerably *more* than either of these English words. The lemma *Struggle* appears to be the

favoured choice in Murphy and Mussey (nos. 31; 28), whereas Ripperger favoured *Fight* with a slight margin (nos. 35-36). Interestingly, the semantically related *Battle* occurs at a prominent place in Mussey (no. 39). The numbers for Manheim come relatively close to the source text frequency, which points to a certain terminological consistency (no. 11).

A similar, yet in terms of ideological analysis more compelling, picture emerges when assessing lexical frequencies in the abridgments. This becomes apparent when comparing their frequencies with the data of the full-text translations and with each other. Table 6.2 includes the individual source text parts which have been selected by the respective translation agents. The table also reminds the reader that Cranston's translation is based on a larger chunk of the source text, despite containing around 20,000 less words in total.

Table 6.2: Top 50 lexical words II

	Dugdale				Cranston			
	Source Text Basis (71,812 words)		Target Text (74,168)		Source Text Basis (75,608)		Target Text (54,502)	
1.	Volk	281	State	388	deutsch	279	People	293
2.	deutsch	268	Nation	317	Volk	278	German (adj.)	258
3.	Staat	245	German (adj.)	253	groß	197	State	247
4.	Bewegung	172	Man	229	Bewegung	173	Jew	174
5.	groß	172	national	186	Staat	170	World	165
6.	Mensch	143	World	179	Zeit	150	great	161
7.	Zeit	141	Movement	178	Mensch	148	Germany	154
8.	politisch	119	Time	166	Jahr	142	Time	147
9.	Deutschland	111	great	157	Deutschland	126	Movement	141
10.	neu	109	Party	154	Kampf	115	Nation	130
11.	Jahr	105	Germany	146	neu	112	War	123
12.	Kampf	104	People	138	Jude	103	Mass	121
13.	Nation	99	War	132	politisch	100	Man	116
14.	Reich	96	Life	112	Nation	99	Race	111
15.	Partei	91	Race	109	Welt	95	Way	106
16.	Ziel	85	political	104	Masse	91	Party	102
17.	Frage	82	Power	101	Leben	81	Enemy	93
18.	Jude	81	Idea	96	Tag	79	Meeting	90
19.	Masse	81	Jew	94	inner	75	Idea	88
20.	national	81	new	94	national	75	Power	88
21.	Leben	80	Force	88	Krieg	72	national	87
22.	völkisch	79	Fact	87	Partei	72	Leader	86
23.	Kraft	78	Mass	87	Frage	71	racial	75
24.	alt	76	Principle	83	klein	70	Day	74
25.	inner	75	Policy	79	völkisch	70	new	72
26.	Krieg	75	Empire	78	Grund	69	Life	69
27.	Welt	73	Question	78	Reich	67	Year	67
28.	Bedeutung	70	Organization	77	Kraft	65	Propaganda	63
29.	Mann	63	Day	72	Frankreich	63	France	62
30.	Aufgabe	61	Year	72	Herr	63	Reich	60
31.	England	60	Struggle	71	Fall	62	Nazi (adj.)	57
32.	Grund	60	possible	70	Versammlung	62	Thing	57
33.	Organisation	60	Result	69	Mal	60	German (n.)	56
34.	Weg	59	Aim	68	Recht	60	England	53
35.	Erfolg	58	Order	68	Weg	60	Policy	53
36.	Tag	57	Way	68	England	59	Worker	53
37.	sogenannt	56	Meeting	66	Aufgabe	58	Alliance	52
38.	jung	55	Reason	65	Erfolg	58	View	51
39.	geistig	54	Hand	65	Mann	58	Organization	50
40.	klein	54	End	63	Ziel	58	Right	50
41.	vorhanden	54	View	63	nationalsozialistisch	57	Course	49
42.	Art	53	Form	62	Art	56	Force	49
43.	Versammlung	53	social	62	Auge	55	Blood	48
44.	Auge	50	Work	62	jung	55	Group	48
45.	Ergebnis	50	Enemy	61	heutig	54	old	48
46.	Herr	49	Strength	61	Idee	54	political	46
47.	heutig	48	Army	60	Interesse	54	Union	46
48.	Form	48	German (n.)	60	alt	53	Battle	45
49.	Recht	48	long	60	jüdisch	53	Right	44
50.	wirtschaftlich	48	old; Propaganda	60	Boden; lang	51	economic	44

As in the previous table, the majority of words are nouns, while adjectives are more frequent in each source text. The top 20 in both source text lists are almost identical to their counterpart in Table 6.1. Altogether only six lemmas – *Reich, Partei, Ziel, Jude, national, Tag* – have now moved into the top 20 (nos. 14, 15, 16, 18, 20; 12, 18, 20). Some new ideologically significant lemmas have moved into the top 50, such as for instance *England* in Dugdale (no. 31), and *Frankreich, England, nationalsozialistisch, jüdisch,* also *Boden,* in

Cranston (nos. 29, 36, 41, 49, 50). The top 20 frequencies in the two target texts are less similar to those in Table 6.1. A variety of lemmas occupy more prominent positions, most notably the master signifiers *War, Race, Jew* in Dugdale (nos. 13, 15, 19), and *Jew, War, Race, Enemy* in Cranston (nos. 4, 11, 14, 17). Further down the list, new lemmas such as *Empire, Army, the German* and *Propaganda* come into view in Dugdale (nos. 26, 47, 48, 50). Keeping in mind that Cranston is shorter than Dugdale, and that it has condensed a considerable amount of its source text, its overall lexical profile appears topically most revealing.

Within the top 20, a significant distributional difference between the two abridgments concerns the lemma *People*. Unlike the convergence in the full-text translations, it occurs more than twice as much in Cranston (nos. 12; 1). Also, considering again the relative brevity of Cranston's translation, the emotive adjective *great* appears to have a more prominent position (nos. 9; 6). Besides, the 93 occurrences of the lemma *Enemy* illustrate a relatively prominent position if compared with all other translations (Murphy 174 occurrences, Mussey 156, Ripperger 162, Manheim 178, Dugdale 61). A few ideologically relevant words so far only featuring in Cranston are *racial, Nazi* and *Blood* (nos. 23, 31, 43). The 75 occurrences of the adjective *racial* are significantly higher compared to only 19 occurrences in Dugdale. The pejorative adjective *Nazi*, a term used only in one extract translation (3 occurrences in Shaw), is perhaps the most telling example. Similarly, the lemma *Battle* (no. 48) within the broad semantic field of struggle arguably bears more belligerent connotations than *Struggle* (Dugdale no. 31; cf. also Table 6.1). Finally, the adjectives *national, political* and *social* occur significantly more often in Dugdale (nos. 5, 16, 43; 21, 46). Although frequencies in Dugdale are minimally suggestive, some frequencies in Cranston, at least vaguely, point to the translation agents' ideological position.

The frequency lists for the extract translations are the most topically focused. In this sense, Table 6.3 complements the previous discussion of topical organisation (cf. Chapter 5.5). Quantitatively, each extract is only based on between 2-3% of the source text. Qualitatively, they are based on topical selections from the source text. The table shows the top 20 target text occurrences without the corresponding German frequency lists.

Table 6.3: Top 20 lexical words

	Weizmann		Foreign Office		FR/F		FR/R		Shaw	
1.	State	37	Nation	42	People	35	Jew	29	People	45
2.	World	32	People	37	German	26	People	29	World	41
3.	Power	31	Policy	37	Power	26	State	26	Jew	33
4.	Jew	30	German	36	Policy	25	racial	23	Nation	28
5.	People	29	Territory	33	Nation	22	Race	20	State	28
6.	Jewish	28	State	30	France	16	World	14	Germany	24
7.	Germany	25	Power	25	State	16	Existence	12	Jewish	24
8.	France	24	foreign	20	World	16	Man	12	German	22
9.	British	22	Germany	20	Germany	15	Nation	12	War	21
10.	England	21	Land	20	Territory	15	Education	11	Race	20
11.	political	19	World	20	Europe	14	great	11	France	19
12.	German	16	Means	17	Reich	13	Nature	11	Power	19
13.	Nation	16	Europe	16	Alliance	11	Culture	10	Blood	16
14.	Policy	16	Future	16	England	11	national	10	Destruction	15
15.	War	16	necessary	16	Future	10	Mankind	9	Man	15
16.	Life	14	new	16	foreign	10	Struggle	9	Mass	12
17.	Aim	12	Right	16	Soil	10	Aryan; Blood;	8	Aim	11
18.	Alliance	12	War	16	Existence	9	Case; Child;	8	national	11
19.	national	12	national	14	Life	9	German; human;	8	Way	10
20.	Diplomacy	11	Reich	14	Means	9	Jewish; Life;	8	great	9
	new	11			political	9	Power; Right;	8	Land	9
	Race	11			Way	9	Species; Training	8	Propaganda	9

Five words occurring in each extract translation – *State, World, People, German, Nation* – also show up in the other top 20 lists. The noun *Power*, which appears in most top 20 lists except in Murphy and Ripperger, has moved into relatively high positions. Occurring four times, the lemmas *Germany* and *national* appear in all other top 50 lists. Apart from this convergence with so far generally established frequencies, high-frequency words occurring in one, two or three extract versions often emerge for the first time, whilst simultaneously indicating topical themes. The Foreign Office memorandum, FR/F and FR/R are most topically focused. Foreign Office and FR/F appear to be quite similar in content. They share 13 words, four of which – *Policy, Territory, foreign, Europe* – underscore their thematic focus on foreign policy (nos. 3, 5, 8, 13; 4, 10, 16, 11). Foreign Office features one additional word, and FR/F features four more words which identifiably signal foreign policy issues (nos. 10; 6, 14, 17). Weizmann features six words within this topical field (nos. 8-10, 14, 18, 20). The words *France* and *Policy* appear in three extract translations. Elsewhere, the former only occurs in Cranston (Table 6.2, no. 29), and the latter generally combines with the multi-word units *Foreign Policy* or *Territorial Policy*. The high frequencies of *Policy* indeed suggest a certain focus on political action.

Most lexical frequencies in FR/R – e.g. *Jew, racial, Race, Education, Child, Jewish* – clearly express its thematic focus (nos. 1, 4, 5, 10, 18, 20; also 12, 15, 17). As will be remembered, this version devotes an entire section to the topic of education (cf. Chapter 5.5). If foreign policy terms are absent in FR/R, frequent lexicalisations in Weizmann and Shaw are related to both foreign policy and race ideology. Both versions record high frequencies of the

ethnic terms *Jew, Jewish* and *Race* (nos. 4, 6, 20; 3, 7, 10). The frequencies for *Jew* and *Jewish* actually break the usual pattern of *German* being the most frequent ethnic term. Frequencies for *British* in Weizmann and *Aryan* in FR/R also inverse this pattern (nos. 9; 17). The only American extract translation, similar to the American abridgment, appears to stand out in terms of lexical frequencies. The high frequency of the mass noun *Destruction* is relatively marked if compared with the abridgments and 'fellow' extracts (Dugdale 22 occurrences, Cranston 21, Weizmann 8, Foreign Office 1, FR/F 1, FR/R 3). The assessment of Cranston's lexical frequencies has already brought to light Shaw's employment of the pejorative adjective *Nazi*.

Considering the rhetorical significance of the ideological theme of struggle for the overall narrative, as also reflected in the frequency lists, a numerical breakdown of the four most frequent lemmas broadly pertaining to the semantic field of struggle provides further indications of potential ideological significance. Table 6.4 below has been computed with *WordSmith's* 'detailed consistency' feature, which provides a comprehensive overview of word frequencies within different texts on one screen. This time the table also includes verb forms, combining all types within each individual translation profile. The most frequent occurrences within each of the three translation profile categories are highlighted in bold.

Table 6.4: Semantic field of 'struggle'

LEMMA	struggle	fight	battle	war
Murphy	261	330	47	**338**
Mussey	230	292	**206**	304
Ripperger	215	**492**	89	282
Manheim	**391**	284	71	288
Dugdale	**84**	**130**	14	**138**
Cranston	37	89	**71**	135
Weizmann	2	5	3	16
Foreign Office	**16**	8	2	16
FR/F	7	7	1	7
FR/R	10	1	0	2
Shaw	5	**16**	3	22

When viewed from left to right, the four words *struggle, fight, battle* and *war* intuitively illustrate a gradually rising scale of violent imagery. In this sense, Mussey's and Cranston's frequent employments of *battle* stand out against all other translations (cf. Tables 6.1 and 6.2). Murphy and Dugdale, the two translations with a compliant source text attitude, on the other hand, feature comparatively sparse frequencies of this particular word. Zooming in on the full-text translations, frequencies in Murphy and Mussey broadly deviate from Ripperger and Manheim. Bearing in mind that Ripperger and Manheim had been commissioned by the same

publisher, it is interesting to observe that apart from the relatively equal distribution of *battle* and *war*, the distribution of *struggle* and *fight* almost constitutes a mirror image of each other. It is furthermore highly probable that Manheim was the only translator who had access to at least one – perhaps all – of the other full-text translations to facilitate his work (this issue will be further taken up in Section 6.3 below; cf. also Chapter 4.2.7). High frequencies of *war* in Cranston – considering that it is significantly shorter than Dugdale – and in three extract selections are worth noting. High frequencies of *war* in Murphy, however, appear to contradict the hypothesis of ideological moderation. Finally, high frequencies in Shaw stand out amongst the extract selections.

6.1.2 Grammatical words

When calculating frequencies of grammatical words, a discourse-analytical study may fruitfully focus on the pronoun and modality systems, areas seen as particularly worthy of critical-linguistic investigation (e.g. Harré and Mühlhäusler 1990, Simpson 1993). In view of the present ideological analysis, however, frequencies of grammatical words are only minimally suggestive. Nonetheless, it is worth discussing some results, as pronoun frequencies provide first pointers on the pronominal management of self-other reference, while modal auxiliary frequencies provide some indications on the management of attitude and commitment within the translation profiles. Moreover, since the corpus-driven analysis of grammatical words moves from the word towards the phrase level, the results will be interrelated with the contrastive concordance analysis in sub-section 6.2.3.

Table 6.5 shows that a small segment of pronouns display at least some ideological significance in some of the translations. The table summarises first and third person pronoun patterns. It indicates frequencies for third person pronouns denoting male gender.

Table 6.5: Pronouns

SUBJECT PRONOUN	I	we	he
Murphy	1481	881	944
Mussey	1252	711	793
Ripperger	1238	472	941
Manheim	1174	757	783
Dugdale	467	211	178
Cranston	710	232	204
Weizmann	5	21	36
Foreign Office	4	41	1
FR/F	3	28	4
FR/R	4	14	27
Shaw	12	29	23

Murphy generally records the highest frequencies among the full-text translations. This is probably due to the fact that this version exceeds the source text by more than 50,000 words and almost 2,000 sentences (cf. Table 5.4). Compared to the other full-text versions, high frequencies of the first person pronoun *I* are noteworthy. Unlike in the full-text translations, distribution figures in one abridgment indeed point towards an ideologically interesting pattern. In this respect, Cranston's high figures for first person pronouns are particularly striking, as they appear to amplify authorial self-reference. This usage pattern is further marked out when considering that Cranston is around 80% shorter than the full-text versions and around 25% shorter than the Dugdale abridgment. It is thus reasonable to assume that this pattern relates to an overall strategy of 'personalising' the target text. It is also worth remembering at this point that section headings are not considered in the *WordSmith* count, since otherwise overall pronoun frequencies in Cranston would be slightly higher (cf. Chapter 5.6).

Pronoun usage in the extract translations shows different distribution patterns, which are indeed closely related to topical choices. This is so because source text chapters predominantly dealing with foreign policy and race ideology feature high frequencies of first person plural and third person singular pronouns respectively. The inclusive *wir* often communicates social agency in relation to blunt power-political objectives such as the appeal for future expansion. The Foreign Office selections and FR/F, with their main focus on foreign policy, exhibit high numbers of the pronoun *we* opposed to relatively low frequencies of third person pronouns. This marked pattern for *we* can also be illustrated by considering overall text length, as FR/F features similar frequencies to Shaw despite being considerably shorter. In the source text, the endophoric *er* often establishes cohesive links with the singular noun *Jude*. Hitler often metonymically 'labels' all of Jewry by using the third person singular *der Jude*, which is pronominally referenced in expressions such as *he is the implacable deadly enemy of all light* (Weizmann p. 6). Employing such a pattern persistently has a dehumanising and thus naturalising effect in that additional negative attributions practically become redundant (Schmitz-Berning 2000: 328). This singular pattern appears to be reflected in Weizmann and FR/R, especially regarding their frequent usage of third person pronouns. Patterns for *we* and *he* also appear to indicate more diversified topical selections in Weizmann and Shaw. Moreover, the pronoun *I* occurs with considerably less frequency in the extracts than in the other two translation types.

The modality system constitutes a further resource for relaying interpersonal meaning and in turn more or less subtle ideological overtones. Modality broadly relates to the discursive negotiation of permission, obligation and certainty (Chilton 2004: 59). Modality thus

circumscribes those linguistic devices which express attitude and commitment. Central devices in English are thought to be modal auxiliaries, modal and evaluative adjectives and adverbs, verbs of knowledge, prediction and evaluation, and generic sentences (Fowler 1986: 131-132). All these devices can also be used in German, which on the word level additionally offers modal particles and subjunctive verb inflections to convey attitudinal shades of meaning (Russ 1994: 205; the treatment of modal particles in the target texts is discussed in Chapter 7.2.3). The variety of intra- and interlingual resources available within and across modality systems in addition to the fact that most modal operators can communicate attitude and commitment simultaneously explain why there are seldom one-to-one relations in translation. Despite the conceptual fuzziness of translational correspondence, however, the calculation of a small segment of modal auxiliaries provides some indications for potential ideological salience. Table 6.6 presents target text selections of some modal auxiliaries which express relatively strong probability and obligation. Apart from these central auxiliaries, the table also includes the marginal modal *ought* (Quirk *et al.*: 1985: 137).

Table 6.6: Modal verbs

MODAL VERB	will	must	shall	should	ought
Murphy	1054	758	92	441	104
Mussey	753	714	58	164	18
Ripperger	922	374	9	198	22
Manheim	914	688	41	243	5
Dugdale	152	187	30	87	29
Cranston	118	242	5	69	-
Weizmann	8	8	-	9	-
Foreign Office	48	37	9	3	3
FR/F	21	17	2	7	1
FR/R	25	27	1	4	-
Shaw	28	27	3	5	-

Full-text frequencies again indicate the highest figures for Murphy, with two noteworthy patterns concerning *should* and the relatively formal *ought*. Distribution patterns among the remaining full-text versions are less illuminating, perhaps except the notably infrequent usage of *must* in Ripperger. In comparison with the full-text translations, the marginal modal *ought* features relatively prominently in Dugdale. The figures for *must* in Cranston stand out in terms of markedness, exceeding numbers in Dugdale and indeed almost approximating those in Ripperger. The most outstanding patterns among the extract translations relate to the combined high frequencies in Foreign Office (100 occurrences), where figures for *will* and *must* appear relatively marked. It needs to be stressed, however, that this is the longest extract selection. In view of text length, overall figures for FR/R, the shortest text in the corpus, stand

out slightly. With 57 combined occurrences it contains higher frequencies than FR/F (48), and trails only marginally behind second-placed Shaw (63). Despite being the second-longest extract, Shaw indeed appears to record moderate frequencies for modal auxiliaries. And, with only 25 occurrences, Weizmann contains the smallest overall number. On balance, and at least as far as can be gauged from pure frequencies, the two extract versions with a more varied topical focus employ comparatively sparse amounts of modal verbs expressing strong probability and obligation. The following sub-section closely complements the overall raw frequency analysis.

6.1.3 Keywords

Keyword lists are based on comparisons between at least two raw frequency lists. They record words which are unusually frequent within one word list as compared to a 'reference' list. *WordSmith* assigns a positive or negative 'keyness' value to those words which occur exceptionally frequently or infrequently in comparison with a reference list. Keyword lists can thus be seen as "an extension to the frequency list" (Olohan 2004: 81). Keywords within a specific text can be computed either against a significantly longer reference corpus, or against a reference text of similar length. If two texts of similar lengths are compared, it does not matter which one is taken as the reference (Winters 2005: 85-86).

For the present purposes, and as a complement to the assessment of raw frequencies, keyword frequencies provide some further information on ideologically different viewpoints of translation agents. The automatic keyword analysis is based on a non-lemmatised count. The longest texts within the corpus, the full-text translations, have been compared with each other. The abridgments and extract translations have been compared against the full-text translation by Ralph Manheim. In addition to distinctive words already identified, new noteworthy words concern those which occur significantly more often in the analysed text or respective reference text, and those not featuring in the reference text at all.

The six keyword lists for the full-text translations range between 47 and 145 keywords. They show notable differences between Murphy and the other three unabridged versions. Lists including the Murphy translation are considerably longer than lists including any of the other three versions. This distinctiveness might be due to this translation's disproportionate length, and partly due to spelling differences between American and British English, as for instance types like *Labour* or *Honour* in some lists were recorded as keywords. In terms of ideological analysis, noteworthy keyword frequencies concern a small number of comparatives and superlatives.

Table 6.7: Keywords

Keyword	Murphy	Mussey	Ripperger	Manheim
greater	68	89	150	106
greatest	59	94	115	119
more	755	825	879	829
most	371	411	615	535

As indicated in Table 6.7, the largest numerical discrepancies exist between Murphy and Ripperger. Each keyword in the table indeed cropped up in the comparison between these two translations, whereas the two superlatives were also computed as 'key' in the comparison between Murphy and Manheim. None of the above keywords were recorded in the comparison between Murphy and Mussey, whose frequencies almost equal each other. In this respect, and considering that the phrase and sentence level analysis is still outstanding, these findings appear not too clear-cut. It is worth remembering, however, that the expressive qualifier *great* was found to be one of only two top 20 words which occur least frequent in Murphy (cf. Table 6.1). Therefore, albeit with a high degree of caution, a compliant attitude in Murphy may tentatively be derived from these keyword frequencies.

The two keyword lists for the Dugdale and Cranston abridgments range between 66 and 63 keywords respectively. Their keyword frequencies more visibly underscore the findings from the previous two sub-sections. Some of the highest 'keyness' values in Cranston's abridgment, for instance, are assigned to the top-positioned personal pronoun *I*, to the possessive pronoun *my*, and to the modal auxiliary *must*. Lexical words such as *Race, Battle, Jew* and *great* are recorded as key, just as the two forms *Nazi* and *Nazis* which are totally absent in the reference corpus. New noteworthy types which actually occur more often in Cranston than in Manheim have also moved in, such as the two verb forms *destroy* and *destroyed* and the emotive adjective *horrible*. Notable keyword frequencies for Dugdale concern a high positive keyness value for the modal verb *ought* and a markedly low frequency for the noun *People*. In general, however, keyword frequencies for Dugdale, apart from partly mirroring the raw frequency lists, do not point to evidently distinctive terminology which might point towards the translation agents' ideological viewpoint.

The five keyword lists for the extract translations range between nine and 21 keywords. They also complement the raw frequencies and contain some additional keywords worth mentioning. The keyword list for Weizmann contains additional terminology specific to foreign policy and race theory such as *Resources, European, Re-conquest*, as well as *Idealism* and *Aryan*. The Foreign Office memorandum adds primarily foreign policy terms such as *territorial, Frontiers, Colonies, Plough, Acquisition, Settlement*, and also the noun *Sword*. Similarly, FR/F records *Sword* and *Plough* as additional keywords. FR/R's topical focus is

underscored through the supplementary keyword *Extinction.* Shaw contains the additional keywords *Jewry* and *Terrorism,* the latter of which does not actually occur in Manheim's translation. Interestingly, the distinctively low frequencies for the pronoun *I* are further substantiated, as it features as a negative keyword in Weizmann, Foreign Office and FR/F. Distinctive modal verb frequencies, however, could not be confirmed via the automatic extraction of keywords from the extract translations.

In the following section, the potentially most significant frequency results are further examined by means of a concordance pattern analysis. The corpus-driven investigation thus moves further towards the phrase and sentence level by computing some contrastive concordance patterns. In doing so, some preliminary results concerning lexical words are taken forward to sub-section 6.2.1, those concerning keywords are taken forward to sub-section 6.2.2, and those concerning grammatical words to sub-section 6.2.3.

6.2 Concordance patterns

This and the following section build on some results of the frequency analysis. A corpus-driven approach lends itself well to the identification of attitudinal patterning associated with specific lexical items. In this respect, the generation of contrastive concordances aims to sketch evaluative patterning within the translation profile corpus. Concordance software can help to diagnose such patterning – generally referred to as semantic prosodies – within the co-textual environment of a given lexical item. In order to arrive at interpretations of functionally relevant semantic prosodies, a corpus-driven analysis needs to account for lexicogrammatical co-occurrence patterns within prominent semantic fields (Tognini-Bonelli 2001: 19).

From this point onwards, the discussion of the results is also carried out by utilising Fillmore's (1985) scenes-and-frames semantics. This branch of textual analysis, which is attached to cognitive linguistics, studies how images (or scenes) are evoked via linguistic clues. Scenes-and-frames semantics has also been discussed by researchers in translation studies (e.g. Kussmaul 2000, Snell-Hornby 2005). Broadly speaking, *frames* refer to linguistic forms which may trigger cognitive *scenes* regarded as "the experienced or otherwise meaningful situation or scenario" (Snell-Hornby 2005: 194). According to this theory, the translation process is described as follows: "Based on the frame(s) of the source text, the translator-reader builds up his/her own scenes as activated by personal experience and internalized knowledge of the material concerned" (ibid.: 195). This form of scene construal on the part of translation agents, it may be added, is certainly most dependent on functional requirements. In this respect, it is important to note that any frame may constitute a "system

of linguistic choice" in the service of an overall rhetorical purpose (Fillmore 1977: 63, quoted in Snell-Hornby 2005: 194).

A frame may thus correlate with a variety of lexicogrammatical choices; it may include different grammatical structures or items of different lexical fields. A lexical field can be understood as a semantically coherent "group of lexemes which belong to a particular activity or area of specialist knowledge" (Saeed 1997: 63). An English frame may, for example, consist of a system of choice based on lexical fields such as *struggle, fight* or *battle* which evoke roughly similar cognitive scenes involving FIGHTING, perhaps also WAR.[16] Some cognitive scenes, however, may become more emotively charged when specific frames, such as *battle*, are more consistently applied throughout one text in comparison with other texts (cf. the discussion of this particular lexeme in the previous section). For the present purposes, a frame is also considered as an individual lexeme or grammatical structure with the potential to trigger one specific scene.

All in all, linguistic choices within more or less conceptually coherent semantic networks can be understood not only as *socially* evaluated frames when viewed against the backdrop of overall textual functions, but also as *linguistic* frames which generate vivid mental scenes in the reader's mind (cf. Chapter 1.2 and Chapter 2.3.1). It is thus instructive to see whether translation agents opted for compatible linguistic frames in line with overall rhetorical functions and their own ideological attitudes.

6.2.1 Lexical words

The noun lemma *Kampf* occurs with considerable frequency in the source text. Target text frequencies indicate that the lemma appears most prominently expressed by the synonymous nouns *fight* and *struggle*, while Mussey and Cranston often appear to employ the somewhat more emotively charged *battle* (cf. Tables 6.1 and 6.2). By combining all types – i.e. all word forms and word classes – within the four lexical fields *struggle, fight, battle* and *war*, a detailed consistency analysis has produced further potentially significant results. This consistency analysis has shown that compliant translation agents less often employ lemmas such as *battle*, whereas high frequencies in Cranston and Shaw stand out amongst all translations (cf. Table 6.4). Considering the introduction of scenes-and-frames semantics into the analytical approach, it may thus be assumed that at least some ideologically inclined translation agents strategically opted for linguistic frames such as *battle* or *war*.

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[16] Following the conventional practice in Fillmore (1985), cognitive scenes underlying linguistic choices are presented in capitals, while representations of word forms are presented in italics.

However, since pure frequencies only allow tentative assumptions about ideological stance, the comparison of lexical co-occurrence patterns may provide further textual evidence of ideological motivations. Hence, taking a system of choice based on the lexical fields *struggle*, *fight*, *battle* and *war* as the starting point, the employment of recurrent collocations containing emotively charged adjective frames may be seen as indicative of an ideological orientation. Table 6.8 summarises all adjective collocates pertaining to these four lexical fields. Without recourse to the source text, contrasted collocate frequencies in fact substantiate the ideological rift between compliant and resistant positions. Considering the three length dimensions within the corpus, minimum collocate occurrences of five, two and one were calculated for the different translation types. Frequencies are indicated in brackets.

Table 6.8: Adjective collocates within four lexical fields

Murphy	political (10), bitter (9), hard (9), new (8), great (7), gigantic (5), long (5), lost (5)
Mussey	political (14), great (10), hard (9), bloody (8), eternal (7), heroic (7), lost (7), bitter (6)
Ripperger	political (13), great (13), bloody (8), eternal (8), hard (8), lost (7), heroic (6), internal (5), long (5)
Manheim	political (13), hard (14), great (13), eternal (11), gigantic (8), lost (8), bloody (8), heroic (7), mutual (7), long (6), common (5)
Dugdale	hard (6), long (3), political (3), great (2), new (2), original (2)
Cranston	eternal (3), great (3), national (2)
Weizmann	British, coming, destructive, European, lost, uninterrupted
Foreign Office	bloodiest, decisive, eternal, German, great, heroic, incessant, perpetual, political, severe, sterile, terrible
FR/F	bloody, British, decisive, eternal, hard, final, political, unfruitful
FR/R	constant, severest
Shaw	bloody (2), constant (2), decisive (2), eternal, fierce, French, huge, original

The collocation profile provides a broad outline of semantic preferences. The adjectives *eternal*, *great* and *political* occur in seven translations, followed by *bloody* and *hard* (6 times) and *lost* (5 times). Profiles for the full-text translations appear most consistent. The collocates *great*, *hard*, *political* and *lost* feature in all four translations. The collocates *bloody*, *eternal*, *heroic*, *long* feature in three versions. Ideologically significant at this junction is the absence of the emotive collocates *bloody*, *eternal* and *heroic* in Murphy, as well as the relatively small frequency of *great*. Whilst a significantly low frequency for *great* in Murphy was already noted earlier (cf. Table 6.1; also Table 6.7), the emotive collocates *bitter* and *gigantic*, however, elsewhere only feature in Mussey and Manheim respectively. Profiles for the abridgments and extracts naturally are more diversified, given that they are based on largely different source text passages. The abridgments display less ideologically interesting patterns,

although a certain contrast in emotiveness cannot be fully denied. The collocates *bloody*, *decisive* and *eternal* occur in three extract translations, and the collocates *British, constant, political* and *severe* occur in two.

The broadly divergent frequencies in Murphy and the absence of emotive collocates in Dugdale at least suggest a certain reduction of emotiveness from the source text. Such numerical frequencies of collocation patterns are meaningful to a certain extent, but they need to be further verified by patterns obtained between source-target text comparisons. Also target-target text comparisons may yield useful findings. Thus, the calculation of contrastive concordance patterns constitutes the first step away from the word and phrase level towards the level of co-text. Bearing in mind that *bloody* occurs significantly less as an adjective collocate in Murphy, it is worthwhile examining how the source text adjective *blutig* fares across the individual translation profiles. In this sense, the source text concordances in Figures 6.1 and 6.2 provide a small 'window' into the colloquial, defamatory and brutal nuances of Hitler's discourse. Most importantly, however, they show how contrastive concordancing can illuminate ideologically divergent viewpoints in translation. Moreover, the figures provide further insight into local translation strategies.

Across the four translation concordances, there are four lines in which the source-text imagery of BLOOD is only once or never emulated (lines 2, 5, 9, 23). However, the concordance lines in Murphy, as even a casual glance shows, display notable divergences in emotiveness, in contrast both to the source text and to the other three translations. This divergence points to a slightly shifted register. Out of 29 occurrences, the 'obvious' equivalent only appears 14 times, and the synonym *sanguinary* is chosen in five instances (lines 8, 17, 19, 25-26). This choice, however, arguably still maintains 'scene consistency'. Adjective-noun collocations are only syntactically represented 12 times (lines 1, 2, 6, 14-15, 17, 19-21, 25-27), though once the grammatical superlative is not considered (line 27). Frequent dissolutions of collocations by means of mostly interrelated semantic and syntactic transformations are indeed noteworthy. An overall translational modification of collocations is thus reflected in more or less nuanced semantic adjustments (e.g. lines 14, 17, 19, 25-26), tendencies to paraphrase (lines 8, 9, 13, 18), word class changes (lines 5, 11, 22, 24), and word omissions (lines 3, 7, 12, 16, 23, 28). Evident local strategies which reduce emotiveness are certainly shifts from *blutige Ausrottung* to *ruined, sich blutig bekämpfend* to *bitterly fight, blutige Brachialgewalt* to *force and bloodshed* (lines 3-5), or *blutige Vergewaltigung* to *oppression* (line 28). The last example constitutes a relatively obvious dissolution of crude metaphorical imagery.

Both contrastive concordances also 'showcase' the variety of synonyms within the semantic field of struggle applied within the entire corpus (lines 4, 6, 13-14, 18-19, 21, 25). The ubiquity of such synonyms is further discernible within the immediate co-textual environment of some highly emotive passages (lines 3, 5, 7-8). Apart from the relatively consistently chosen *civil war* and *battlefield* (lines 6-7), semantic variations in Murphy are again noteworthy. This translation profile features comparatively more synonyms than the other three versions. A predilection for the frame *battle* in Mussey is further substantiated, whilst Ripperger and Manheim appear least diversified in their choices for different synynoms. The rendering of verb-noun collocations serves as a reminder that pure word frequencies need to be verified by further co-textual analysis. This becomes apparent in the various renditions of *den Kampf aufnehmen* or *diesen Streit durchfechten* (lines 5, 8). The contrastive concordance also points to a certain linguistic convergence between Ripperger and Manheim, the latter of which replaced the former (e.g. line 1, 3, 4).

Figure 6.1: Concordance blutig I

#	SOURCE TEXT (left)	SOURCE TEXT (keyword)		MURPHY (keyword)	MURPHY (right)		MUSSEY (left)	MUSSEY (keyword)
1	o würden sich aus ihnen die	blutigen Ankläger erheben, Hundert	1	bloodstained accusers would arise,	ders were to open to-day the	1	lain were to open today, the	bleeding accusers would rise from th
2	kratie und des Handels eine	Blutige Armut. Vor den Palästen der	2	Abject poverty confronted the wealt	till vaster horde of workers.	2	th of aristocracy and trade a	bleeding poverty. Before the palaces
3	den Kampf steigernd bis zur	blutigen Ausrottung der ihm verhaß	3	ruined his hated adversary. In Russia	d disintegration, until he has	3	intensifying the battle to the	bloody extermination of his hated o
4	im Handumdrehen eine sich	blutig bekämpfende Rotte von Ratt	4	bitterly fight against each other. If t	urn into a swarm of rats that	4	a swarm of rats carrying on	bloody battle among themselves. If
5	nun den Kampf dagegen mit	blutiger Brachialgewalt aufnimmt?	5	force and bloodshed? Would we stil	roceeded to suppress it with	5	he begins to combat it with	brutal brachial force? Is one then re
6	gegenwärtigen, daß aus den	blutigsten Bürgerkriegen häufig ei	6	most bloody civil wars, while from	erged from the ordeal of the	6	t realize that often out of the	most bloody civil wars a sound natio
7	n auf dem Schlachtfeld dem	Blutige Ende auszuliefern, aber zeh	7	slaughtered on the battlefields, while	llions of human beings to be	7	ship" to deliver millions to a	bloody end on the battlefield without
8	genug, diesen Streit bis zum	blutigen Ende durchzufechten. Die	8	sanguinary issue through to the end	ation and tenacity to fight a	8	ight the battle through to the	bloody end. These great masses the
9	rgehende Spielerei, sondern	blutiger Ernst. Ich habe schon dam	9	cause to be championed ardently. I	e no idle dallying but only a	9	no temporary plaything, but	deadly earnest. I have always had an
10	o wie es sich im Jahre 1918	blutig gerächt hat, daß man 1914 un	10	to pay with our blood for the failure	ngth. Just as in 1918 we had	10	xist serpent once and for all	had to be paid for with blood in 19
11	seinem viereinhalbjährigen	blutigen Geschehen das innere Glei	11	The outpouring of blood for four-an	ever fight their own battles.	11	its four-and-a-half years of	bloody events disturbed the inner eq
12	n in Deutschland immer mit	blutigstem Hohn übergossen hatte,	12	derided and exploited the individual	e Marxists, who had always	12	princes in Germany with the	bloodiest mockery suddenly appeale
13	robern hat, also durch einen	blutigen Kampf. Da allerdings steh	13	through a fight where blood will ha	etted sword; in other words,	13	a sharp sword, i.e. through a	bloody battle. In this connection I do
14	h so heftig zucken unter den	blutigen Kämpfen der einzelnen Na	14	terrific conflict going on between th	mally rickety because of the	14	mpire was convulsed by the	bloody turmoil of individual nationa
15	an einer solchen wurden mit	blutigen Köpfen auseinandergeschla	15	broken heads. It certainly did not cal	ersed and driven away with	15	ttended were scattered with	broken heads, and driven away. Tru
16	Rücksicht auf Wunden und	blutige Opfer, ganz erfüllt von dem	16	bloodshed, inspired with the great id	t, indifferent to wounds and	16	rce, reckless of wounds and	bloody sacrifices, full of the great id
17	s- und Gefängnisstrafen und	blutigster Maßnahmen, die er in za	17	the most sanguinary methods of rep	s of years, and even though	17	rison and jail sentences and	bloodiest measures which it inflicte
18	nt, er begrüßte das Ende des	blutigen Ringens, war glücklich, die	18	the strife in which so much blood h	gladly welcomed the end of	18	appy to greet the end of the	bloody fight, to be able again to go h
19	nicht die Schuld des ganzen	blutigen Ringens auf Deutschland?	19	sanguinary struggle on the shoulder	lay the whole blame for the	19	hrust the guilt for the whole	bloody struggle upon Germany? But
20	on SA-Hundertschaften mit	blutigen Schädeln auseinandergetrie	20	bleeding skulls. The National Sociali	w minutes and sent off with	20	few minutes scattered with	bloody heads by the S. A. groups of
21	ner Hof wohl doch noch das	blutigen Schlachten des Weltkrieg	21	bloody battles of the World War not	man soil Let us imagine the	21	soil. Let us suppose that the	bloody battles of the World War had
22	n nichts mehr vorhanden als	blutige Spiel um die Rache für Sado	22	the game of blood in order to get its	e Court might have chanced	22	ly still have ventured on the	bloody game of revenge for Sadowa.
23	rdnung und die Gruppe des	blutiger Spott und Hohn. Man mac	23	gibes and sneers for that masterpiece	rague there was nothing but	23	there. They had nothing but	cutting mockery and scorn for this
24	g dieser Freiheit nach einem	blutigen Terrors. Was aber war nun	24	blood and terror. Was it not perfectl	r, in the other were those of	24	e and order and the group of	bloody terror. What could be more n
25	enn je berufen glaubt, seine	blutigen und ehrenvollen Kampf di	25	sanguinary and honourable struggl	the loss of its liberty after a	25	ction of this freedom after a	bloody and honorable struggle assu
26	hl oder übel die schwersten,	blutige Unterdrückung der ganzen	26	sanguinary despotism on the rest of	an ever called to impose its	26	elf called upon to impose its	bloody suppression upon the whole
27	azifist zu jeder auch noch so	blutigsten Verfolgungen auf sich ne	27	bloody persecution. And in that case	ve to submit to a severe and	27	oneself the most severe and	bloody persecutions. This is the sam
28	rgang ist und bleibt aber ein	blutigen Vergewaltigung der Natio	28	oppression which is being exercised	nation is groaning under an	28	ists will pass over in silence	any rape upon the nation, no matte
29		blutiger. Wenn man jedoch der Über	29	bloodshed. If we are once convinced	will always be marked with	29	h a process is and remains a	bloody one. If however one has the c

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Figure 6.2: Concordance *blutig* II

#	SOURCE TEXT (context)	SOURCE TEXT (keyword)	RIPPERGER (context)	RIPPERGER (keyword)	MANHEIM (context)	MANHEIM (keyword)
1	o würden sich aus ihnen die	blutige Ankläger erheben, Hundert	, out of them would rise the	bloody accusers, hundreds of thousa	, from them would arise the	bloody accusers, hundreds of thousa
2	kratie und des Handels eine	blutige Armut. Vor den Palästen der	merce was contrasted with a	dismal poverty. Thousands of unem	nd commercial wealth dwelt	dire poverty. Outside the palaces on
3	den Kampf steigernd bis zur	blutige Ausrottung der ihm verhaß	g the struggle to the point of	bloodily exterminating his hated op	g the struggle to the point of	bloodily exterminating his hated fo
4	im Handumdrehen eine sich	blutig bekämpfende Rotte von Ratt	mes a horde of rats, fighting	bloodily among themselves. If the Je	into a horde of rats, fighting	bloodily among themselves. If the Je
5	nun den Kampf dagegen mit	blutiger Brachialgewalt aufnimmt?	nches a fight against it with	brute force? Is one determined to off	p the struggle against it with	brutal strong-arm methods? Are w
6	gegenwärtigen, daß aus den	blutigsten Bürgerkriegen häufig ei	often grown out of the most	bloody civil wars, while the rottenne	been borne in mind that the	bloodiest civil wars have often give
7	n auf dem Schlachtfeld dem	blutigem Ende auszuliefern, aber zeh	craft' to deliver millions to a	bloody end. But the Pan-German mo	ship' to subject millions to a	bloody end on the battlefield withou
8	genug, diesen Streit bis zum	blutigem Ende durchzufechten. Die	h to fight this struggle to the	bloody end. And the Pan-German m	carry through the fight to its	bloody end. And the Pan-German m
9	rgehende Spielerei, sondern	blutiger Ernst. Ich habe schon dam	s not a temporary game, but	dead earnest. Even in those days I h	it was no passing game but	grim earnest. Even then I had an ins
10	o wie es sich im Jahre 1918	blutig gericht hat, daß man 1914 un	ree. Just as in the year 1918	bloody vengeance was taken for the	nal strength. Just as in 1918	we paid with our blood for the fact
11	seinem viereinhalbjährigen	blutigen Geschehen das innere Glei	, in its four and a half years'	blood-shedding, has destroyed the in	h its four and a half years of	bloody events disturbed the inner ba
12	n in Deutschland immer mit	blutigstem Hohn übergossen hatte,	hich had always poured the	bloodiest scorn particularly on the in	princes in Germany with the	bloodiest scorn, now came out as an
13	robern hat, also durch einen	blutiger Kampf. Da allerdings steh	arp sword, that is, through a	bloody struggle. To be sure, I do not	sword; in other words, by a	bloody fight. But I do not hesitate t
14	h so heftig zucken unter den	blutigen Kämpfen der einzelnen Na	alm might twitch during the	bloody struggles of the various natio	uiver and quake beneath the	bloody battles of the different natio
15	an einer solchen wurden mit	blutigen Köpfen auseinandergeschla	ersed and driven away with	bleeding heads. Such a trick, howev	ersed and driven away with	bleeding heads. Such an accomplish
16	Rücksicht auf Wunden und	blutige Opfer, ganz erfüllt von dem	out considering wounds and	bloody sacrifices, completely filled	thout regard for wounds and	bloody victims, filled entirely with t
17	s- und Gefängnisstrafen und	blutigster Maßnahmen, die er in za	rvice and prison and despite	most bloody means which in immume	n and jail sentences and the	bloodiest measures which in innum
18	nt, er begrüßte das Ende des	blutigen Ringens, war glücklich, die	ont welcomed the end of the	bloody struggling, he was happy to	ont welcomed the end of the	bloody struggle, he was glad to retu
19	nicht die Schuld des ganzen	blutigen Ringens auf Deutschland?	any with the entire guilt of	bloody struggle? But would one hav	ove tile blame for the whole	bloody struggle on Germany? And
20	on SA-Hunderschaften mit	blutigen Schädeln auseinandergetrie	s, were driven asunder with	bloody heads by the S.A. detachmen	few minutes scattered with	bloody skulls by SA detachments. T
21	Man stelle sich vor, daß die	blutigen Schlachten des Weltkrieg	erman soil. Imagine that the	bloody battles of the World War had	erman soil. Suppose that the	bloody battles of the World War ha
22	ner Hof wohl doch noch das	blutige Spiel um die Rache für Sado	uld probably have risked the	bloody game of a revenge for Sadow	ould probably have risked a	bloody venture to avenge Sadowa.
23	n nichts mehr vorhanden als	blutiger Spott und Hohn. Man mac	tesmanlike' masterpiece but	cruel taunts and sneers. With absol	There there was nothing but	bitter scorn and mockery for this '
24	rdnung und die Gruppe des	blutigen Terrors. Was aber war nun	and order, and the group of	bloody terror. But what was more n	and order and the group of	bloody terror. Now what was more
25	g dieser Freiheit nach einem	blutigen und ehrenvollen Kampf di	xtinction of freedom after a	bloody and honorable struggle insu	e loss of this freedom after a	bloody and honorable struggle ass
26	enn je berufen glaubt, seine	blutige Unterdrückung der ganzen	elf called upon to impose its	bloody oppression on the whole wor	us of a mission to impose its	bloody oppression on the whole wo
27	hl oder übel die schwersten,	blutigsten Verfolgungen auf sich ne	r or worse, the most violent,	bloodiest hounding. In that case one	or worse invite the gravest,	bloodiest persecutions. But then we
28	azifist zu jeder auch noch so	blutigen Vergewaltigung der Natio	will pass over in silence the	most bloody rape of the nation, it m	ist will accept in silence the	bloodiest rape of our nation at-the h
29	rgang ist und bleibt aber ein	blutiger. Wenn man jedoch der Über	evelopment is and remains a	bloody one. If, however, one profess	h a process is and remains a	bloody one. If, however, we harbor t

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Concordance lines for the abridgments and extract versions show a somewhat less clear-cut ideological rift between translational compliance and resistance. Figure 6.3, however, still points to some underlying motivations to expose emotive passages to those unaware of expurgations in Dugdale. After all, the British extracts were especially produced as a reaction towards this translation. Four source text lines were selected in two versions (lines 2, 4, 26, 28), and two in three versions (lines 6, 13). Only two of these are shared by Dugdale with another translation (lines 2, 26). By contrast, it is notable that probably the most evocative passages in the entire concordance feature in three resistant translation profiles (lines 4, 28). It is, however, somewhat surprising that Cranston's *rape of the nation* and FR/F's *deadliest violence* do not fully reflect the cognitive imagery triggered in the source text.

Figure 6.3: Concordance *blutig* III

#	SOURCE TEXT		TRANSLATION	
DUGDALE				
2	kratie und des Handels eine	blutige Armut. Vor den Pälasten de	greater host of workers, and	crushing poverty side by side with t
10	o wie es sich im Jahre 1918	blutig gerächt hat, daß man 1914 un	to be destroyed. Just as the	bloodshed of 1918 was a retributio
16	Rücksicht auf Wunden und	blutige Opfer, ganz erfüllt von dem	reat, careless of wounds and	bloody sacrifice, filled to the brim w
24	rdnung und die Gruppe des	blutigen Terrors. Was aber war nu	e and order and the group of	bloody terror. Was it not perfectly n
26	enn je berufen glaubt, seine	blutige Unterdrückung der ganzen	er the whole world under its	bloody oppression. We must not for
CRANSTON				
1	o würden sich aus ihnen die	blutigen Ankläger erheben, Hundert	d unprepared, would arise -	bloody accusers of the traitors who
2	kratie und des Handels eine	blutige Armut. Vor den Pälasten de	cially ill. Gaudy wealth and	horrible poverty mingled in deep co
4	im Handumdrehen eine sich	blutig bekämpfende Rotte von Rat	they become rats waging a	battle of gore among themselves. If
5	nun den Kampf dagegen mit	blutiger Brachialgewalt aufnimmt?	ssive resistance and makes a	violent attack? Passive resistance re
6	gegenwärtigen, daß aus den	blutigsten Bürgerkriegen häufig ei	realized at that time that the	bloodiest civil war has often created
9	rgehende Spielerei, sondern	blutiger Ernst. Ich habe schon dam	g this thing forever. I was in	deadly earnest. I began to realize, th
11	seinem viereinhalbjährigen	blutigen Geschehen das innere Glei	Germany's best element had	sacrificed itself at the front, the great
13	robern hat, also durch einen	blutigen Kampf. Da allerdings steh	only by a sharp sword and a	bloody conflict. At this time, howev
15	an einer solchen wurden mit	blutigen Köpfen auseinandergeschla	l to the masses was apt to be	bloodily broken up by Communists i
16	Rücksicht auf Wunden und	blutige Opfer, ganz erfüllt von dem	ever considered wounds nor	blood sacrifices. By mid-summer of
20	on SA-Hundertschaften mit	blutigen Schädeln auseinandergetrie	of the day our Storm Troops	smashed some reds who tried to inte
28	azifist zu jeder auch noch so	blutigen Vergewaltigung der Natio	fists pass over in silence the	rape of the nation, no matter if it co
WEIZMANN				
4	im Handumdrehen eine sich	blutig bekämpfende Rotte von Rat	nce turn into a rabble of rats	bloodily fighting each other. The Je
FOREIGN OFFICE				
6	gegenwärtigen, daß aus den	blutigsten Bürgerkriegen häufig ei	t bear in mind that out of the	bloddiest civil wars a healthy nation
FR/F				
13	robern hat, also durch einen	blutigen Kampf. Da allerdings steh	sharpened sword, that is, by	bloody struggle. It is worse for a pe
28	azifist zu jeder auch noch so	blutigen Vergewaltigung der Natio	ifist remains silent about the	deadliest violence done to the nation
SHAW				
3	den Kampf steigernd bis zur	blutigen Ausrottung der ihm verhaß	on, intently fighting until he	destroys his hated opponent. Russia
6	gegenwärtigen, daß aus den	blutigsten Bürgerkriegen häufig ei	mber that out of some of the	most bloody civil wars have sprung
13	robern hat, also durch einen	blutigen Kampf. Da allerdings steh	ut only by a sharp sword - a	bloody war. An alliance that does n
26	enn je berufen glaubt, seine	blutige Unterdrückung der ganzen	self called upon to inflict its	bloody oppression upon the whole

Compared against all other translations within the corpus, Cranston appears to pursue a rather 'free-spirited' approach. This is not only apparent in the fact that most other versions, apart from Murphy, more rarely dissolve adjective-noun collocations. In particular lines 11 and 20 demonstrate that it is often difficult to discern a corresponding source-text unit. The sentence level analysis in Section 6.3 will further demonstrate how Cranston often only renders small fragments of longer sentences. The frame *horrible* which was highlighted during the keyword analysis is visible in Cranston (line 2). A detailed consistency shows

that with 13 occurrences also only Mussey habitually resorts to this emotive adjective (Ripperger 5 times, Manheim 4, Dugdale 1, Shaw 1). Similarly, the lexical frequency analysis has shown that amongst the extract translations Shaw opts with notably high frequencies for items pertaining to the lexical fields *struggle, fight, battle* and *war*. It is thus interesting to observe that line 13 evokes a warlike scenario in contrast to all other translations, with Murphy's paraphrase *through a fight where blood will have to be shed* exhibiting the lowest degree of emotiveness. Shaw once uses the active verb form *destroy* as a correspondence for an emotive collocation (line 3). This frame was highlighted as a keyword in Cranston, and its occurrence also reflects Shaw's predilection for choosing words from this particular lexical field. In sum, the examination of a contrastive concordance pattern visualises a somewhat more positive semantic prosody in Murphy, with Cranston especially tending slightly into the opposite direction.

6.2.2 Keywords

The lexical frame *destruction* in Shaw showed a relatively marked occurrence in comparison with top 20 words in the other extract translations. In addition, the two verb forms *destroy* and *destroyed* were both highlighted as keywords in the comparison between Cranston and the reference corpus Manheim (cf. Table 6.3 and Section 6.1.3). A detailed consistency of the entire lexical field indeed displays significant frequencies in Cranston and Shaw:

Table 6.9: Detailed consistency for *destruction*

	MU	MS	RP	MA	DD	CR	WM	FO	FR/F	FR/R	SW
destruction	50	66	80	53	22	19	8	1	1	3	15
destructiveness	0	1	0	0	0	0	0	0	0	0	0
destructors	0	0	0	0	0	1	0	0	0	0	0
destroyer	1	2	3	3	2	1	0	0	0	0	0
destroyers	2	3	4	4	2	1	0	0	0	1	0
destructive	16	17	17	12	4	4	2	0	0	0	1
destructively	1	3	0	2	0	0	0	0	0	0	0
destroy	26	20	31	23	12	32	2	1	0	0	4
destroys	8	11	16	14	2	4	0	0	0	1	3
destroyed	21	15	31	13	8	18	2	0	1	0	1
destroying	7	7	21	9	7	9	1	0	0	2	0
TOTAL	132	145	203	133	59	89	15	2	2	7	24

Amongst the full-text translations, Ripperger stands out in overall numbers, with Murphy narrowly displaying the smallest frequencies. The statistics for Ripperger show a high frequency of 99 combined verb forms. Interestingly, Cranston comes second with 63 verb

types, followed by Murphy (62), Manheim (59), Mussey (53) and Dugdale (29). Combined noun, adjective and adverb frequencies are less indicative in this regard, with Dugdale featuring four more types than Cranston (30 and 26 respectively). Statistics for the extracts, however, show exceptional overall frequencies for Shaw, with Weizmann also relatively often employing lexis pertaining to this specific lexical field. These potentially ideologically significant frequencies in Cranston and Shaw can be taken as a starting point for further contrastive investigations. It is thus worth matching the above results against their respective source text passages, which can then be further compared against some other translations.

Figure 6.4 matches all 24 types in Shaw against the source text and the two ideologically divergent full-text versions Murphy and Manheim. Compared with the source text, Shaw's concordance pattern confirms a significant reduction in lexical diversity. The source text concordance by contrast exhibits ten semantically related lexical frames, the most frequent of which are *Vernichtung* (9 times), *Zerstörung* (5), *Ausrottung* (3) and *brechen* (2). Syntactically, Murphy effects most word class changes (lines 3, 7, 15, 17, 21-22), followed by Shaw (1, 10, 17, 22) and Manheim (lines 15, 22). In view of semantic representations, and in contrast to Manheim, Murphy opts for *break* and *destroy* as representations for the twice occurring colloquial *brechen* (lines 10, 20). Two conspicuous shifts in Murphy concern the choice *suppression of France* (line 4) as well as *until he has ruined* for *bis zur blutigen Ausrottung* (line 22; cf. Figure 6.1, line 3). Syntactically and semantically, Manheim appears more source text oriented than the other two versions. Although he renders the synonymous lexical frames *Zerstörung* and *Vernichtung* variously by *annihilation* or *destruction* (lines 3-7, 9, 13, 17), he appears to aim for a kind of terminological consistency. By contrast, it is not unlikely that Shaw's cheap-selling and short pamphlet, geared towards a large readership, pursued its own form of terminological clarity in the service of an overall rhetorical purpose. This probably also explains quantitative source text diversions, such as the conflation of *Aussterben oder Untergehen* to *destruction* (line 15). However, in some contrast to this textually resistant stance, though probably in line with a quest for 'rhetorical clarity', Shaw never attempts to communicate the eliminationist associations of the frame *Ausrottung* (lines 12, 18).

Figure 6.4: Concordance *destruction* I

	SOURCE TEXT		SHAW	
1	worden im ewigen Frieden	geht sie **zugrunde**. Für uns Deut	nent peace it will go down to	**destruction**. No country has ever b
2	hen dieser Entweihung und	**Zerstörung** eines durch Gottes	ifference this desecration and	**destruction** of a noble and unique i
3	olgen geeignet ist, zu einer	**Vernichtung** der französischen	part that will contribute to the	**destruction** of France as the master
4	ng, daß Deutschland in der	**Vernichtung** Frankreichs wirkli	ding, to be sure, that with the	**destruction** of France, Germany wi
5	die restlose wirtschaftliche	**Vernichtung** Deutschlands, son	s not only the total economic	**destruction** of Germany but her co
6	die restlose wirtschaftliche	**Vernichtung** Deutschlands, son	t only the complete economic	**destruction** of Germany but also he
7	d eigene Wege gehen? Die	**Vernichtung** Deutschlands war	ewish world dictatorship. The	**destruction** of Germany did not lie
8	große Hetzer zur restlosen	**Zerstörung** Deutschlands. Wo i	reat agitator for the complete	**destruction** of Germany. Wherever
9	nau so wie auch heute eine	**Vernichtung** Japans weniger bri	interest, exactly as today the	**destruction** of Japan does not lie in
10	und nationale Rückgrat zu	**brechen**, um es reif zu machen f	their only aim, after all, is the	**destruction** of the backbone of the
11	erden. Man halte sich die	**Verwüstungen** vor Augen, welc	oday. Let us bear in mind the	**destruction** which the Jewish basta
12	ung Deutschlands, d. h. die	**Ausrottung** der nationalen völki	hevization of Germany, ie the	**destruction** of the national, racial,
13	essen einziges Interesse die	**Vernichtung** des anderen ist. M	tner whose only interest is the	**destruction** of the other. Above all
14	zu bekämpfen, d. h. deren	**Einsturz** vorzubereiten. Sowohl	sible means to bring about its	**destruction**. World concepts are int
15	andensein des Ariers. Sein	**Aussterben** oder **Untergehen** w	le without the Aryans. Their	**destruction** would mean the return
16	aufbauend wirken, sondern	**zerstörend** und in ganz seltenen	lect is never constructive, but	**destructive**. It is not thru him that
17	nd wünscht deshalb dessen	**Vernichtung** noch vor Begründ	m; consequently he desires to	**destroy** it before establishing his o
18	seitig zu übervorteilen und	**auszurotten** versuchen, sofern n	uld endeavour to surpass and	**destroy** one another. But even this
19	gen blonden Mädchen und	**zerstören** dadurch etwas, was au	lond young girls and thereby	**destroy** something which can never
20	icher Gebilde von heute zu	**brechen**, um sich des gefährlich	Japan. Therefore, he tries to	**destroy** the Japanese national state
21	seines Kampfes hervor. Es	**zerstört** nun immer rascher, bis	ntality of the given nation. It	**destroys** faster and faster, until it h
22	f steigernd bis zur blutigen	**Ausrottung** der ihm verhaßten	tion, intently fighting until he	**destroys** his hated opponent. Russi
23	olkes herunterzieht, ja oft	**vernichtet**, so daß unsere Kraft	ntegration pulls down or even	**destroys** the Aryan virtues of our G
24	st, wird vom Juden niemals	**unterjocht** werden können. Er	ious of its blood will never be	**destroyed** by the Jew, for he can on

	MURPHY		MANHEIM	
1	al peace his greatness must	**decline**. For us Germans, the slo	d only in eternal peace does it	**perish**. For us Germans the slogan
2	ence at the profanation and	**destruction** of a noble and uniq	erently at this desecration and	**destruction** of a noble and unique l
3	no sacrifice in our effort to	**destroy** the French striving towa	calculated to contribute to the	**annihilation** of French efforts towa
4	d that Germany sees in the	**suppression** of France nothing	Germany actually regards the	**destruction** of France as only a me
5	only the absolute economic	**destruction** of Germany but its	t only the complete economic	**annihilation** of Germany, but also
6	nly the absolute economic	**destruction** of Germany but its	t only the complete economic	**annihilation** of Germany, but also
7	at Britain to have Germany	**annihilated**, but primarily a Jew	and go their own ways? The	**annihilation** of Germany was not a
8	at agitator for the complete	**destruction** of Germany. Whene	reat agitator for the complete	**destruction** of Germany. Wherever
9	ish interest. And to-day the	**destruction** of Japan would serv	a Jewish one, just as today a	**destruction** of Japan serves British
10	o a cat. Their sole task is to	**break** the national backbone of t	a cat; their function is only to	**break** the people's national and patr
11	mopolitan Jew. Look at the	**ravages** from which our people	l world Jew. Bear in mind the	**devastations** which Jewish bastardi
12	Germany, that is to say, the	**extermination** of the patriotic a	tion of Germany - that is, the	**extermination** of the national folki
13	rtner whose only aim is the	**destruction** of his fellow-partne	one whose sole interest is the	**destruction** of his partner. Above a
14	and prepare the way for its	**destruction**. These purely destru	e means; that is, to prepare its	**downfall**. This purely destructive fi
15	the Aryan. If he should be	**exterminated** or **subjugated**, th	e presence of the Aryan. If he	**dies out** or **declines**, the dark veils
16	be constructive but always	**destructive**. At best it may serve	onstructive effect, but will be	**destructive**, and in very rare cases
17	, and therefore he wants to	**destroy** it before establishing his	tate, and, therefore, desires its	**annihilation** even before establishi
18	ploit one another and try to	**exterminate** one another in a bit	her in hate-filled struggle and	**exterminate** one another, in so far
19	nt fair-haired girls and thus	**destroy** something which can no	oung blond girls and thereby	**destroy** something which can no lo
20	iatic. Therefore he seeks to	**destroy** the Japanese national St	Asiatic. And so he strives to	**break** the Japanese national state w
21	are fighting. Their work of	**destruction** now goes ahead mo	r struggle. They now begin to	**destroy** with ever-greater rapidity,
22	disintegration, until he has	**ruined** his hated adversary. In R	uggle to the point of bloodily	**exterminating** his hated foes. In R
23	ing and in some cases even	**destroying** the fundamental Ary	gration drags down and often	**destroys** the last Aryan values of o
24	ir blood, they can never be	**overcome** by the Jew. Never in	ious of its blood can never be	**enslaved** by the Jew. In this world

Figure 6.5 below matches all 22 noun and 4 adjective types in Cranston against the source text as well as Murphy and Manheim. Cranston's concordance pattern shows a similar reduction in lexical diversity as in Shaw. The concordance in fact illustrates a similar 'flattening' of the source text's semantic range, thereby communicating a simpler, somehow more direct message, and in turn semantic prosody, of destruction and decay. The most frequent source text frames are again *Vernichtung* (8 times) and *Zerstörung* (6), yet consistent renditions of *Schicksal* (line 1), *Entwicklung* (line 2) or *Untergang* (lines 4, 9) by *destruction* suggest an underlying rhetorical motivation. Just as Shaw, Cranston also tends to conflate semantic repetitions, such as *zersetzend und zerstörend*, which he translates by *destructive* (line 24). Once again, Murphy effects by far the most word class

changes (lines 3, 5, 11, 13, 15, 18, 20) compared with Cranston (lines 16, 20, 21, 26) and Manheim (lines 11, 13, 26). In addition, though Murphy in a way provides the most 'dramatic' reading, some lines betray a tendency to 'iron out' drastic imagery by semantic strategies (lines 8, 16), and to some extent also by word class change (line 3).

Figure 6.5: Concordance *destruction* II

	SOURCE TEXT		CRANSTON	
1	sondern einen zu gleichem	Schicksal bestimmten Staat sieht	state singled out for the same	destruction. An alliance is not for
2	judentums an einer solchen	Entwicklung. Der Zwiespalt zwi	mies are still working for our	destruction. But the Marxist soldi
3	zwischen dieser Lehre der	Zerstörung und dem Wesen ein	lation between the doctrine of	destruction and the nature of a ra
4	sgewalt ein Volkstum dem	Untergang entgegengeführt wird	hen a people is driven toward	destruction by any government p
5	ich mich in diese Lehre der	Zerstörung hinein - und diesmal	y investigated this doctrine of	destruction, led this time not by p
6	, die unser Volk in Not und	Verderben führten und die im U	ed our people into misery and	destruction, loving themselves m
7	mus, dessen letztes Ziel die	Vernichtung aller nichtjüdische	arxism aims for the ultimate	destruction of all non-Jewish Nat
8	erung des Deutschtums die	Vernichtung Österreichs voraus	the German race required the	destruction of Austria; further, na
9	duldend ertrug. Karthagos	Untergang ist die schrecklichste	een passed by in silence. The	destruction of Carthage was a ter
10	ung Deutschlands, d. h. die	Ausrottung der nationalen völki	erests. The Jew works for the	destruction of Germany as a step
11	tat Italien in den Tagen des	Zusammenbruches seiner Ison	did Italy do in the days of the	destruction of her Isonzo front?
12	nau so wie auch heute eine	Vernichtung Japans weniger brit	me way, the Jews pray for the	destruction of Japan to clear the
13	schen Nation die Frage der	Vernichtung des Marxismus ist.	's future was a question of the	destruction of Marxism. This infe
14	g" bezeichnen darf. Mit der	Zertrümmerung der Persönlich	ns of human civilization. The	destruction of personality, nation,
15	assung, sondern vor allem:	Beseitigung der vorhandenen jüd	dea of the racial state, but the	destruction of the Jewish idea. In
16	hen auch der letzte Pazifist	aussterben, da die andere Welt a	d Pacifism would die with the	destruction of the last German, fo
17	essen einziges Interesse die	Vernichtung des anderen ist. Ma	tner whose sole interest is the	destruction of the other. An allian
18	usammenbruchs sowie die	Vernichtung der Nutznießer des	asons for our collapse and the	destruction of those who took ad
19	rmanisierung, sondern eine	Vernichtung germanischen Ele	have been racial mixture and	destruction, therefore, of the Ger
20	rößen nur groß sind in der	Zerstörung der Menschheit und	race whose great men are all	destructors, scornfully labels all t
21	, würde er damit immer nur	zerstörend wirken können, auf k	with these he would only be a	destroyer, for the requisite of crea
22	des, versuchte, sich an den	Verderbern der Heimat zu räche	mpt to take revenge upon the	destroyers of his country in the b
23	aufbauend wirken, sondern	zerstörend und in ganz seltenen	ent toward a higher sphere, is	destructive, never constructive. A
24	hatten hier noch nicht ihre	zersetzenden und zerstörenden	ation has not yet gotten in its	destructive work. This great mass
25	steigende Einsicht von der	vernichtenden Wirkung soziald	t seemingly realization of the	destructive destiny of social dem
26	te mir gelingen, sie von der	Verderblichkeit ihres marxistisc	ould convince the Jews of the	destructive nature of their Marxis

	MURPHY		MANHEIM	
1	ate condemned to the same	doom as Russia. One does not fo	s a state destined to the same	fate. And you do not make pacts
2	even still more, but such a	proceeding would be very much	tock exchange Jews in such a	development is great. The cleava
3	tions existing between this	destructive teaching and the spe	ction between this doctrine of	destruction and the nature of a pe
4	pose of leading a people to	ruin, then rebellion is not only th	a nationality is led toward its	destruction, then rebellion is not
5	deep into the study of that	destructive teaching. This time,	ime I dug into this doctrine of	destruction- this time no longer l
6	g our people to misery and	ruin, and who, in the hour of thei	ed our people into misery and	ruin and amid the misfortune of t
7	and will continue to be the	destruction of all non-Jewish na	hose goal is and remains the	destruction of all non- Jewish nat
8	assed. They were: That the	dissolution of the Austrian Empi	ld be safeguarded only by the	destruction of Austria, and, furth
9	e much more exacting. The	fall of Carthage is a terrible exa	borne in patient silence. The	fall of Carthage is the most horribl
10	Germany, that is to say, the	extermination of the patriotic an	tion of Germany - that is, the	extermination of the national folk
11	in Italy when their armies	collapsed on the Isonzo front? W	ays after her Isonzo front had	collapsed? And what again did Fr
12	ish interest. And to-day the	destruction of Japan would serv	a Jewish one, just as today a	destruction of Japan serves Britis
13	em of how Marxism can be	exterminated. I considered the d	an nation was the question of	destroying Marxism. In the catast
14	from a criminal brain. The	destruction of the concept of per	d as a 'philosophy.' With the	shattering of the personality and t
15	People's State but rather to	wipe out the Jewish State which	tate conception, but above all	elimination of the existing Jewish
16	that the last pacifist would	disappear with the last German.	occur, the last pacifist would	die out with the last German, sinc
17	rtner whose only aim is the	destruction of his fellow-partner	one whose sole interest is the	destruction of his partner. Above
18	o our collapse and we must	eliminate all those who are profi	of our collapse, as well as the	destruction of its beneficiaries ca
19	nify Germanization but the	annihilation of the German elem	ase not a Germanization but a	destruction of the Germanic elem
20	reat only in their efforts to	destroy mankind and its civilizat	reat men are only great in the	destruction of humanity and its c
21	were so they might only be	destructive and could never hav	t this alone, he could only act	destructively, in no case could he
22	to wreak vengeance on the	destroyers of their country, unde	to avenge himself against the	destroyers of his homeland, in the
23	be constructive but always	destructive. At best it may serve	onstructive effect, but will be	destructive, and in very rare cases
24	ised its disintegrating and	degenerating influence on this c	rted their disintegrating and	destructive effects. The broad ma
25	to me that immediately the	disastrous effects of the Marxist	ncreased understanding of the	destructive effects of Social Dem
26	inally convince them of the	danger inherent in the Marxist f	ceed in convincing them how	ruinous their Marxist madness wa

6.2.3 Pronouns and modality

Raw and keyword frequencies of a small selection of pronouns and modal verbs have provided some tentative indications on ideological stance (cf. sub-sections 6.1.2 and 6.1.3). Two extract translations, FO and FR/F, both of which mainly focus on foreign policy, display high frequencies of the pronoun *we* (cf. Table 6.5). In view of these preliminary findings, a concordance search sorted by the most frequent collocate to the right of the search word *we* helped to further pinpoint some translational patterns. Table 6.10 shows the top five total frequencies for the full-text translations and abridgments, and considers minimum occurrences of two for the extract translations.

Table 6.10: Collocates for *we*

Murphy	must (82), had (68), were (57), have (51), should (47)
Mussey	must (87), can (47), have (42), had (41), were (37)
Ripperger	had (42), have (29), were (25), must (24), are (22)
Manheim	must (47), had (46), can (45), were (36), have (34)
Dugdale	had (23), were (15), have (13), must (12), are (11)
Cranston	had (23), must (21), were (17), Nazis (8), would (7)
Weizmann	national (2)
FO	must (8), are (6), national (4), can (3), will (3)
FR/F	can (2), find (2), should (2)
FR/R	have (2)
Shaw	must (4), are (2), have (2), need (2)

Modal verbs and primarily auxiliaries constitute the most frequent collocates immediately following *we*. The types *have* and *had* probably refer to a certain degree to the semi-auxiliary *have to* which has obligatory function (Quirk *et al.* 1985: 145). The lexical collocate *national* in Weizmann and FO belongs to the adjective-noun compound *National Socialists*. The eight times occurring collocation *we Nazis* further hints at a 'polemical touch' in Cranston. The most frequent modal auxiliary in the table – *must* – features in all full-text translations and abridgments, and in two extract translations, occurring five times in top position. With 21 occurrences, Cranston shows a marked frequency in comparison with Dugdale and the full-text editions. Taking into account that both FO and Shaw are much shorter than the abridgments, their high collocate frequencies for *must* are also noteworthy. As will be recalled, the grammatical word *must* showed significant overall frequencies in Cranston and FO. Besides, the only occurrence of *will* in the table also reflects its relatively frequent overall usage in FO. The modal auxiliary *must* also appeared

unusually infrequently in Ripperger when compared with the other three full-text translations (cf. Table 6.6). Moreover, it was highlighted as a keyword in Cranston when compared with the reference corpus Manheim (cf. Section 6.1.3). In view of the raw and keyword frequency results in conjunction with these concordance patterns, it is worth pinpointing the collocation pattern *we must* within the just highlighted translation profiles. Thus, all 21 occurrences in Cranston as well as the eight and four occurrences in the Foreign Office memorandum and Shaw are taken as 'yardstick' for two contrastive concordances. The patterns are compared against the two compliant translations, against Ripperger, and against the source text.

The first concordance illustrated in Figure 6.6 compares Cranston with Ripperger and Murphy. Although once again only providing a small window into the immediate co-text, the figure relatively clearly confirms the personalisation pattern in Cranston as exemplified by his application of the frame *we must*. This pattern becomes accentuated in cross-translation comparison, but also in relation to the relevant micro-elements in the source text. Ripperger and Murphy, for instance, opted eight and nine times respectively for the collocation *we must*, concurring no less than five times in this regard (lines 9, 18, 23, 27, 32). In the source text, the impersonal indefinite pronoun *man* and the modal infinitive *haben zu* frequently contribute to the expression of obligation. As the concordance shows, these are often rendered by means of a larger variety of micro-strategies in Ripperger and Murphy than in Cranston (e.g. lines 2, 6, 19). Still, only Ripperger replaces *man* by the equally impersonal *one* (lines 2-3, 7-8, 20). The four times occurring semi-auxiliary *have to* in this translation further ties in with the collocation frequencies, as this is probably the most frequent collocate of *we* (lines 4-6, 10; see Table 6.10). The concordance is also indicative of a generally large variety of modal choices throughout the corpus (e.g. lines 7, 13, 28-30). Similarly, as in the previous two concordances, a rhetorical repetition, *soll und darf* in line 1, is conflated, this time by Murphy and Cranston (cf. the translations of semantic repetitions highlighted in Figure 6.4, line 15 and Figure 6.5, line 24).

Figure 6.6 illustrates the physical limits of the contrastive concordance approach, considering that such concordances only provide short de-contextualised glimpses of grammatical structures. Lines 2 and 3 belong to one long source text sentence, where the impersonal *man* both agrees with *erziehe* and *verpeste*. Due to space constraints, line 3 cannot adequately clarify the pronoun-verb agreement. Nevertheless, both lines again appear to confirm that Cranston adds some rhetorical flourishes. Hence, opting for two sentences and fronting them both with the frame *We must* appears to assume an even more commanding tone. Furthermore, the regular difficulty of finding corresponding source text

units for Cranston's choices comes to the fore (especially lines 21, 31 and 32). More than a potential ideological rift between compliant and resistant strategies, this concordance illustrates the qualitative difference between Cranston and two full-text translations.

Figure 6.6: Concordance *we must* I

#	SOURCE TEXT		RIPPERGER	
1	usetzen. Denn eines soll und darf	man nie vergessen: Die Majorität	a ruthless decision. One thing we	must and may never forget: here,
2	gegen den Katholizismus an sich.	Man erziehe das deutsche Volk s	against Catholicism in itself. One	should educate the German peopl
3	echte des eigenen Volkstums und	verpeste nicht schon die Kinderh	t of their own nationality, and one	should not poison the children's h
4	ir den langen Krieg nun beenden	müßten, ja, daß unser Vaterland f	and began to tell us that now we	had to end the long war, that even
5	d wir uns in die Gnade der Sieger	begaben, schweren Bedrückunge	now the War was lost and that we	had to surrender to the mercy of t
6	as wir zu kämpfen haben, ist die	Sicherung des Bestehens und der	ctrine: people and country. What	we have to fight for is the securit
7	der das wird nicht gehen; das darf	man nicht wagen, das ist noch zu	his, or this won't be possible; one	cannot risk this, it is still too dang
8	mit meiner Auffassung, daß man	diesem Kampf nicht ausweichen,	trouble with my opinion that one	could not evade this fight, but tha
9	den wir Deutsche brauchen, dann	müssen wir uns erst Klarheit darü	ed, has to be constituted, then we	must first see clearly what kind o
10	tiges Schicksal verhindert wurde,	haben wir heute, vom Gesichtspu	f our knowledge now gained, we	have to examine and to evaluate
11	uung befähigt sind. Deshalb ist es	aber erst recht notwendig, den Re	of general distress. Therefore it is	all the more necessary to oppose t
12	t Terror ein Ende bereiten müsse.	Daraufhin kamen nun die Auffor	elopment forever, but that an end	must be put to it by terror. Therea
13	ssen und unterhöhlt werden. Man	halte sich die Verwüstungen vor	by international world Jewry. Let	the desolation which Jewish hybr
14	sigkeit. Demgegenüber haben wir	Nationalsozialisten allen Anlaß, z	gnificance. In the face of this, we	National Socialists have every jus
15	Die Bedeutung der Einzelstaaten	wird künftig überhaupt nicht meh	ance of the individual States will,	in the future, lie altogether outsid
16	urteilung dieser Frage uns immer	vorschweben muß, ist der, daß au	axim and guiding principle which	must always shine before us in es
17	wendung für die Gegenwart kann	sich aber damit nur aus der Beant	ractical application for today can,	consequently, mean only: which
18	rblicken? Denn darüber muß man	sich endlich vollständig klar werd	t to their own future. Because we	must at last become entirely clear
19	ne Hemmung Italiens, wobei man	sich nie darüber täuschen soll, da	riction on Italy, and thereupon let	nobody deceive himself - kinship
20	r Spießbürger. Darüber muß man	sich doch wohl klar sein, daß die	lly or else a German Babbitt. One	must be quite clear about the fact
21	wieder in Erinnerung bringen. An	Stelle des Hasses gegen Arier, vo	al enemy of our present world. In	place of the insane hate for Aryan
22	ich bildenden niederen Rasse. Sie	muß dann, ohne Rücksicht auf "T	on the course of foreign affairs. It	must, then, without regard to 'trad
23	eriode selbst begründet läge. Wir	haben uns, im Gegensatz zum Ve	representatives of that epoch, we	must again profess the advocacy
24	iner kolonialen Erwerbung haben	wir die Lösung dieser Frage zu er	domain of life in Europe. For we	will find this question's solution n
25	unkten bestimmt wurde, so wenig	darf die künftige von völkischen	dynastic viewpoints, equally little	must the future be governed by dr
26	as Judentum einer solchen Politik	gegenüber die schärfsten Widerst	the sword. It is natural that Jewry	declares the sharpest resistance to
27	z die gleiche Stellung aber haben	wir heute auch Rußland gegenüb	'oppressed nations.' But today we	must adopt exactly the same attit
28	ehen oder ihn gar zu halten. Man	vergesse doch nie, daß die Regen	e sincerely or of keeping one. We	must never forget that the regents
29	regiment aller Zeiten ausübt. Man	vergesse weiter nicht, daß diese	of tyranny of all time. Nor must	we forget that these rulers belong
30	Welt aufbürden zu müssen. Man	vergesse nicht, daß der internatio	pression on the whole world. We	must not forget that the internatio
31	olle für unser deutsches Volk. Da	man dazu Kraft benötigt, der Tod	for our German people. Since we	need strength for this, but the mor
32	würgt und die Kraft raubt, haben	wir jedes Opfer auf uns zu nehme	ttles us and robs our strength, we	must undertake every sacrifice w

#	MURPHY		CRANSTON	
1	ed line of policy. One truth which	must always be borne in mind is t	her than make up one's mind. We	must never forget: A majority ca
2	evil I have been speaking of is to	train the Germans from youth up	not act in this ridiculous way. We	must train the German people fro
3	ts of their own people, instead of	poisoning their minds, while they	ights of their own nationality. We	must not infect our children's hea
4	his story by informing us that we	must now end this long war, beca	attempting to tell us that now we	must end the war, that it was lost
5	the war was lost, he said, and we	were at the mercy of the victor. T	d the war, that it was lost and we	must submit ourselves to the mer
6	. People and Fatherland. What we	have to fight for is the necessary	trine: People and Fatherland! We	must fight for the life and the inc
7	, or "That is not possible", or "We	ought not to take such a risk; it is	that," "this won't work out," "we	mustn't venture that," "it is too d
8	sition, which was that the conflict	should not be evaded but that it s	to fight hard for my view that we	must not try to evade this trouble
9	institution we Germans need, we	must first have a clear notion as t	live after us will understand. We	must carefully ask how the state
10	ithout any assistance on our part,	must now be reconsidered and uti	oint of our new understanding we	must study and evaluate that whi
11	e universal want. That is why we	must face the calculators of the	d those capable of leading it. We	must set up against the masters o
12	ored for ever, and that terror must	be applied in order to put an end t	an to worry, and soon felt that we	must be stopped. Then fighters w
13	onal and cosmopolitan Jew. Look	at the ravages from which our pe	suicide in religious warfare.) We	must understand how this Jewish
14	of annihilation. In face of this we	National Socialists must try to gr	y's disastrous foreign policy. We	must also struggle to transform t
15	the individual states in the future	will no longer lie in their political	blem in the light of the future, we	must see that the importance of t
16	l and guiding principles which we	must always bear in mind when s		
17	hese principles at the present time	must depend on the answer given	ts, must travel the same road. We	must ask these questions at the pr
18	e to their own future? Finally, we	must be quite clear on the follow	interests? With regard to this we	must be clear about one thing: T
19	f Italy's future, and Italy does not	deceive herself by thinking that r	decrease of Italian power, and we	must not fool ourselves with any
20	erman philistine. In this regard it	must be quite clearly understood t	mple German country buffoon. It	should be recognized by this tim
21	ho menaces the world to-day. In	place of preaching hatred against	at the great enemy is the Jew. We	must not hate Aryans, for they ar
22	conceived notions, the movement	must find the courage to organize	ge war upon this aimlessness. We	must unite and strengthen the Ge
23	e who represented that period, we	must take our stand on the princi		
24	Europe. For colonial acquisitions	will not solve that question. It can	e of the actual fatherland will we	solve our great national problem.
25	erations. The new German policy	must not follow the sentimentalit	ttle for its own people. The future	will not be guided by internation
26	ill provide the soil. That the Jew	should declare himself bitterly ho	ew is against the policy which we	must follow, but even some "raci
27	of those inferior races. To-day we	must take up the same sort of atti	ich I see are racially inferior. We	must take a similar view of Russi
28	remaining true to it, if they did. It	must never be forgotten that the p	ing an alliance honestly. They are	bloody criminals; they are the scu
29	ny as was never known before. It	must not be forgotten that these r	cruellest tyranny of all time. And	they are the greatest liars in the w
30	potism on the rest of the world. It	must not be forgotten that the inte	est liars in the world. Today those	ruling Russia see in Germany not
31	eople. To carry out this policy we	need that force which the mortal	lied in the last war. We need soil.	Therefore France, the mortal ene
32	us of our strength. Therefore we	must stop at no sacrifice in our ef	re France, the mortal enemy who	stifles us, must be nullified - and

The eight and four collocations respectively in FO and Shaw as shown in Figure 6.7 below are much less indicative of a potential ideological strategy. It is, however, worthwhile comparing the concordance for FO, Shaw and Dugdale with the previous one. As in Cranston, there is thus a certain tendency in FO to personalise, at least as far as can be observed within the recurrent collocation pattern chosen for analysis. Three out of eight instances, for example, do not concur with micro-strategies chosen in Ripperger and Murphy (lines 20, 25, 31). As Figure 6.6 above, this concordance shows no ideological divergence between translational compliance or resistance. Three lines, however, are an interesting case in point, as they stem from one specific instance of lexical repetition in the source text (lines 28 to 30). Here the frames *We must* in Shaw and Dugdale show some translational divergence with Murphy and Cranston. While Murphy retains the source text's impersonality, Cranston chooses non-modal categorical assertions, which in effect constitute the strongest possible statements to be made (Fairclough 2003: 219).

Figure 6.7: Concordance *we must* II

SOURCE TEXT		FOREIGN OFFICE	
2 gegen den Katholizismus an sich.	Man erziehe das deutsche Volk s	d is not for cowardly peoples. Let	the German people be educated fr
3 echte des eigenen Volkstums und	verpeste nicht schon die Kinderh	n rights, and let children's hearts	not be poisoned with the curse of
6 as wir zu kämpfen haben, ist die	Sicherung des Bestehens und der	object of our struggle is to assure	the existence and development of
16 urteilung dieser Frage uns immer	vorschweben muß, ist der, daß au	and directing principle which we	must always have before our eye
18 rblicken? Denn darüber muß man	sich endlich vollständig klar werd	neglect of duty. On this point we	must at last be completely clear:
20 r Spießbürger. Darüber muß man	sich doch wohl klar sein, daß die	tics go by the name of crimes We	must, however, be able to realise
23 eriode selbst begründet läge. Wir	haben uns, im Gegensatz zum Ve	the freedom of its existence. We	must, in contradistinction with th
24 iner kolonialen Erwerbung haben	wir die Lösung dieser Frage zu er	expand our utmost in Europe. We	must not look on the acquisition
25 unkten bestimmt wurde, so wenig	darf die künftige von völkischen	by dynastic considerations, so we	must beware in future of being le
31 olle für unser deutsches Volk. Da	man dazu Kraft benötigt, der Tod	for our German people. But as we	must have the strength for that an
32 würgt und die Kraft raubt, haben	wir jedes Opfer auf uns zu nehme	pitilessly and wearing us out, we	must decide to make all sacrifice

SHAW

13 ssen und unterhöhlt werden. Man	halte sich die Verwüstungen vor	If can be studied again today. Let	us bear in mind the destruction w
18 rblicken? Denn darüber muß man	sich endlich vollständig klar werd	e hope of common conquest. One	must be perfectly clear on this po
22 ich bildenden niederen Rasse. Sie	muß dann, ohne Rücksicht auf "T	n. It (the National Socialist Party)	must unite our people, without pa
28 ehen oder ihn gar zu halten. Man	vergesse doch nie, daß die Regen	remains preparation for war. We	must not forget that the rulers of
29 regiment aller Zeiten ausübt. Man	vergesse weiter nicht, daß diese	l rule of tyranny of all times. We	must not forget, either, that these
30 Welt aufbürden zu müssen. Man	vergesse nicht, daß der internatio	ession upon the whole world. We	must not forget that the internatio
31 olle für unser deutsches Volk. Da	man dazu Kraft benötigt, der Tod	France. Since for this purpose we	need power, and since France, the
32 würgt und die Kraft raubt, haben	wir jedes Opfer auf uns zu nehme	us and depriving us of power, we	must not shrink from any sacrific

DUGDALE

1 usetzen. Denn eines soll und darf	man nie vergessen: Die Majorität	attraction to them. One thing we	must and may never forget: a ma
6 as wir zu kämpfen haben, ist die	Sicherung des Bestehens und der	: Nation and Fatherland. What we	have to fight for is security for th
9 den wir Deutsche brauchen, dann	müssen wir uns erst Klarheit darü	require should be constituted, we	must first be clear as to what kin
16 urteilung dieser Frage uns immer	vorschweben muß, ist der, daß au	he essential and basic idea which	is ever before us in considering th
19 ne Hemmung Italiens, wobei ma	sich nie darüber täuschen soll, da	restrictions for Italy's future, and	she does not deceive herself into t
23 eriode selbst begründet läge. Wir	haben uns, im Gegensatz zum Ve	ts just before the War. Our object	must be to bring our territory into
24 iner kolonialen Erwerbung haben	wir die Lösung dieser Frage zu er	urope. For acquisition of colonies	will not solve that question - noth
28 ehen oder ihn gar zu halten. Man	vergesse doch nie, daß die Regen	ny alliance for a long period. We	must not forget that Bolshevists a
29 regiment aller Zeiten ausübt. Man	vergesse weiter nicht, daß diese	tyrannous regime of all time. We	must not forget that many of the
30 Welt aufbürden zu müssen. Man	vergesse nicht, daß der internatio	under its bloody oppression. We	must not forget that the internatio

6.3 Lexical fields

The corpus-driven analysis of word frequencies and concordance patterns has, in some instances, tentatively pointed towards an ideological divergence between translational compliance and resistance on the level of texture. Up until now the overall corpus investigation has been primarily target-text-based, with one exception where, following the computation of target text collocates, the adjective collocate *blutig* was taken as a starting point for contrastive concordance patterns (cf. Section 6.2.1). This section complements the previous two sections by combining elements of frequency and concordance analysis, but constitutes a primarily source-text-based investigation of texture. In this sense, it links in with the purely corpus-based investigation which discusses the treatment of some of Hitler's typical rhetorical strategies in translation in Chapter 7, Sections 7.1 to 7.4.

The present section focuses on the translation of prominent semantic networks. More specifically, and in order to illustrate the ideological impregnation of texture, it concentrates on master signifiers pertaining to the three lexical fields *Kampf, Volk* and *Blut*. In the source text, these lexical fields are crucial for the overall argument, as they underscore the central and intertwined ideological themes of struggle, ultranationalism and racism (cf. again Chapter 3.2.2, Table 3.1). Their interrelation becomes apparent in Hitler's social-Darwinist understanding of politics as nothing less than the struggle between unequal races for their survival. For the analysis of lexical fields in translation, the alphabetical wordlist in *WordSmith* can be harnessed as an inductive tool. This type of wordlist can be used to identify prominent lexical fields or individual lexemes within the source text which can then be matched against the individual translation profiles. Figure 6.8 below shows a screenshot of the widely stratified lexical field *Blut* as computed by *WordSmith*.

Figure 6.8: Screenshot lexical field *Blut*

Snapshots such as these provide a cursory insight into the conceptual organisation and intensity of Hitler's discourse. The lexical field *blood* is particularly rich in metaphorical frames such as *Blutmeer*, *Blutsauger*, *Blutsreinheit* or *Blutsumpf*. Trawling through the alphabetical word list it indeed appears that Hitler took ample advantage of the flexibility of the German language to produce creative compounds (cf. Kenny 2001 on a corpus-based investigation of the translation of German creative compounds into English). There are a large variety of emphatics in prominent lexical fields which conjure up strong emotive imagery. The lexical field *Kampf*, for instance, includes sometimes highly idiosyncratic frames such as *Kampflust*, *Seelenkampf* or *Verleumdungskampf*. Similarly, frames such as *Völkerbrei* or *Volksmörder* attest to Hitler's racism and propensity to use expletives. Emotive lexis has generally been recorded under the headings of aggressive vocabulary or evaluative epithets (cf. Frind 1964, Bork 1970, Rash 2006); such vocabulary is discussed within the category of 'attitude' as part of the appraisal scheme in Chapter 7.3.

Many types recorded in the frequency tables – e.g. *Feind, Jude, Kraft, Krieg, Nation, Staat, Tod* – also occur in widely stratified lexical fields. In order to illustrate a potential ideological divide between different translation profiles, however, it is sufficient to concentrate on the three lexical fields suggested. In each of the following three sub-sections, the results are first presented in the form of concordance patterns. Moving on from discussions of immediate co-texts, the focus will then be slightly enlarged by 'zooming out' to a sentence-based comparison. At the end of each sub-section, there is a

reference to Appendix III which contains sets of sample sentences justifying the observed patterns.

6.3.1 *Kampf*

In the German source text, the lexical field *Kampf* is stratified into no less than 84 lemmas and 122 types, adding up to 637 words in total. The conceptual imagery within this lexical field relates to the glorification of struggle as a positive value *per se* – after all, the book bears the very word in its title – and to the emphatic elevation of the Nazi movement's and the German people's fighting spirit. The linguistic frame is most prominently expressed by the English frames *fight* and *struggle*. However, only rarely can consistent choices be observed within the translation profiles. Figure 6.9 provides a snapshot of this translational variety. The concordance patterns for the four full-text translations are based on the 15 times occurring noun-preposition combination *Kampf mit*, which need not be reproduced to prove the point.

Figure 6.9: Concordance *Kampf mit*

	MURPHY		MUSSEY	
1	eft was to fight, and in that	fight to employ all the weapons wh	se the last hope was battle,	battle by every weapon which the
2	, to the highest degree, the	employment of all possible resourc	e noblest justification for a	struggle using any and every wea
3	is first skilled tactics in the	struggle with the rest of the animal	is first shrewd steps in the	battle with other animals must by
4	ey are ready to carry on the	struggle for existence by means of	hich are ready to decide the	battle of existence by their own la
5	appealed to the nobility of	fighting with 'intellectual' weapons.	brutality, and always urges	war with "intellectual" weapons,
6	c of Nature brings him into	conflict with those principles to wh	ic of Nature, man comes in	conflict with the principles to whi
7	is necessary to carry on the	fight against the organized might of	the strength to fight out the	battle with the organized power o
8	ars will not be equal to the	struggle. And this is because it wo	carry through to victory the	struggle with an equally united b
9	s unfavourable in case of a	conflict with England. And though	tandpoint, unfavorable to a	battle with England, being small
10	laim that all contemporary	conflicts must be decided by the we	breezes, preach nothing but	battle with intellectual weapons f
11	he bourgeois democracy to	fight Marxism with intellectual wea	quence of it, their slogan to	fight with intellectual weapons w
12	llowing days. I was always	struggling with my unsympathic fri	days; it was a never-ending	battle with my unsympathetic frie
13	of reaching those ends and	fights for them with his characterist	his own way and fights the	battle with his own weapons, just
14	he weapons with which he	works are lies and calumny, poison	ing their inner structure; he	fights with his weapons, with fals
15	ed in the right way and the	fight carried through with unswervi	s been rightly seen and the	battle fought with unshakable ten
	RIPPERGER		MANHEIM	
1	ining salvation was fight; a	fight with all weapons which the hu	maining hope was struggle,	struggle with all the weapons whi
2	blime justification for their	fighting with all weapons. Only by	loftiest justification of their	struggle with every weapon. Onl
3	intelligent measures in the	fight with other animals - have cert	intelligent measures in the	struggle with other beasts assured
4	t they are ready to fight the	struggle for existence by their own	ds, are prepared to fight the	struggle for existence by their ow
5	lity, and always appeals to	fight with 'spiritual' means which, s	ity and keeps appealing for	struggle with 'intellectual' weapo
6	re, becomes entangled in a	fight against the principles to whic	ic of Nature, he comes into	struggle with the principles to wh
7	e force for fighting out the	struggle with the organized power	the strength to carry on the	struggle with the organized powe
8	vercoming victoriously the	struggle with an equally uniform b	ictoriously to withstand the	struggle with an equally unified,
9	viewpoint unfavorable to a	conflict with England, while the lan	he military standpoint for a	fight with England; it was short a
10	ach for the present only the	fight with spiritual weapons and fle	for the present nothing but	struggle with spiritual weapons, a
11	scene, its appeal to lead the	struggle with 'intellectual weapons'	ratic appeal to carry on the	struggle with 'spiritual weapons'
12	for days; it was a constant	struggle with a pitiless friend. And	e; my life was a continuous	struggle with this pitiless friend.
13	se in his way and fights his	struggle with his weapons, so also	own way and carries on the	fight with his own weapons, like
14	ing them internally, and he	fights with his weapons, with lies a	boring from within, and he	fights with his weapons, with lies
15	rightly understood and the	fight is carried out with unshakable	ctly comprehended and the	struggle is carried through with u

There is one clear instance where a target text frame in Murphy does not trigger a mental scene – or association – with STRUGGLE. This can be seen when comparing *employment of all possible resources* with the renditions in the other target texts, for instance, *struggle*

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using any and every weapon, fighting with all weapons, and *struggle with every weapon* (line 2; see also line 14). This example hints at an ideological leaning in Murphy. Nonetheless, Murphy and Mussey apply the broadest range of lexical resources, while Manheim especially uses the least amount of synonyms. The concordance further confirms results from the lexical frequency analysis. The frame *struggle*, for instance, only features in the top 20 frequency list in Manheim, and thus already indicated his predilection for this particular choice (cf. Table 6.1). Other preferred lexical choices highlighted by means of detailed consistencies are Mussey's predilection for the frame *battle* and Ripperger's frequent choice for *fight*. In addition, the concordance brings to light the earlier recorded 'inverse' frequencies for *fight* and *struggle* in Ripperger and Manheim (cf. Table 6.4).

Sentences which contain the source text pattern *Kampf mit* are not heavily represented in the abridgments and extract translations. There are, however, two ideologically relevant instances. The first one concerns a reference to England which is of particular interest to Anglo-Saxon readers (line 9 above). Cranston chooses the phrase *war against England* which, considering that this is a politically sensitive reference, stands in some contrast to the choices in the full-text translations. The second example concerns the application of the frame *war* by Mussey (line 5 above); a frame which has also been chosen by Shaw. The concordance below displays a slightly enlarged co-text, and lists all translations which chose this passage.

MU	physical force and persistently appealed to the nobility of	fighting with 'intellectual' weapons. But this fight, curiously e
MS	ude language, opposes all physical brutality, and always urges	war with "intellectual" weapons, which oddly enough is alwa
RP	ressions, it rejects all physical brutality, and always appeals to	fight with 'spiritual' means which, strangely enough, is neares
MA	essions, it rejects all physical brutality and keeps appealing for	struggle with 'intellectual' weapons, a conception, strange to
DD	ressions, deprecates brute force and always writes in favour of	fighting with "intellectual" weapons, and this appeals curious
CR	de words; denounced all physical brutality, and always would	fight only with "intellectual" weapons; this latter idea, oddly
SW	s no rude language, is opposed to physical brutality, and urges	war only with intellectual weapons. This is the fruit of a half-

Shaw's choice of *war* again reflects the findings from the frequency analysis (see Tables 6.3 and 6.4). Although it is difficult to diagnose a deliberate motivation to 'exploit' the semantic space available in the target language, some translations appear to invite the reader to evoke a more warlike set of images. This is indeed further accentuated by the enlarged concordance lines which show a clear difference in emotiveness between translational compliance and resistance, in particular considering the collocation *physical brutality* (similar examples will be discussed in Chapter 7.3).

The following three representative examples move on to the translational treatment of the lexical field *Kampf* on the full-sentence level. As will be shown, once again several choices, such as Mussey's and Cranston's options for *battle*, and Shaw's predilection for *war*, support the previous discussion of detailed consistency between the 11 translation

profiles. Examples 6.1 and 6.2 are indicative of Hitler's glorification of struggle. Example 6.1 includes no less than three synonyms within the broad semantic network of *Kampf*. The target text examples further demonstrate the semantic range of various translational choices.[17]

[EXAMPLE 6.1]

Source Text:	Wer leben will, der **kämpfe** also, und wer nicht **streiten** will in dieser Welt des ewigen **Ringens**, verdient das Leben nicht. (317)
Murphy:	He who would live must **fight**. He who does not wish to **fight** in this world, where permanent **struggle** is the law of life, has not the right to exist. (242)
Mussey:	He who would live, then, must **fight**, and he who will not do **battle** in this world of eternal **struggle** does not deserve to live. (282)
Ripperger:	He who wants to live should **fight**, therefore, and he who does not want to **battle** in this world of eternal **struggle** does not deserve to be alive. (397)
Manheim:	Those who want to live, let them **fight**, and those who do not want to **fight** in this world of eternal **struggle** do not deserve to live. (262)
FO:	Let him who wishes to live, **fight**! He who refuses to **struggle** in this world, where the law is one of incessant **struggle**, does not deserve to live. (2)
Cranston:	*He who would live $ fight—and he who will not battle in the eternal struggle has no right to live on this earth.* (14)

The verb frame *kämpfen* is frequently chosen when the physical realities of struggle are to become palpable for the reader. On balance, yet by far not consistently, it is represented by the verb frame *to fight*. Similar associations are attached to the synonyms *streiten* and *Ringen*. There is also variation in conciseness, divergent applications of modal auxiliaries (cf. Sections 6.1.2 and 6.2.3) and the additional highlighting in Cranston. The proposition expressed in the phrase *Welt des ewigen Ringens* here refers to the metaphysical realities of STRUGGLE.

This ontological 'truth' is vividly expressed in Example 6.2. The example not only betrays the author's disturbing view of the human condition, but with hindsight also highlights his ultimate intentions. It is one of few sentences which had been included in three out of the five extract translations within the corpus.

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[17] If an abridged or extract translation chose the respective source text passage, it is included in an 'example box'. The individual example boxes always present prime examples of individual patterns. The numbers in brackets indicate page numbers. The relevant structures discussed are highlighted in bold; structures which are not represented in translation remain unmarked. If the example boxes contain passages which were emphasised in a text, then they are presented in italics. Cranston, and some of the extract translations, highlighted passages where no highlighting in the source text exists. Dugdale and the Foreign Office memorandum never, and Murphy and Shaw rarely, reproduced source text highlighting. As can be seen via the authentic sample pages from each translation profile in Appendix II/A, most target texts reproduced the original spaced type in italics, though some opted for bold type. Occasionally, dollar signs in Cranston represent words which were unreadable in the copy acquired from the Library of Congress, New York. The missing word in Example 6.1 may be a modal verb.

[EXAMPLE 6.2]

Source Text:	Im ewigen **Kampfe** ist die Menschheit groß geworden – im ewigen Frieden geht sie zugrunde. (149)
Murphy:	Man has become great through perpetual **struggle**. In perpetual peace his greatness must decline. (124)
Mussey:	In eternal **battle** mankind became great; in eternal peace it will go to destruction. (139)
Ripperger:	Mankind has grown strong in eternal **struggles** and it will only perish through eternal peace. (175)
Manheim:	Mankind has grown great in eternal **struggle**, and only in eternal peace does it perish. (124)
FO:	Humanity has grown up in a perpetual **struggle**; eternal peace would lead it to the tomb. (4)
FR/R:	*In constant war mankind has become great – in eternal peace it must perish.* (10)
Shaw:	Mankind became great in constant **warfare**; in permanent peace it will go down to destruction. (5)

The sentence level reflects more clearly the systematicity of micro-strategies. Here Mussey, and especially FR/R and Shaw, carry out an abstraction change (Chesterman 1997: 103), choosing a more concrete linguistic frame which, as discussed above, arguably triggers a more specific warlike scenario. Considering the political context and underlying function of these two translations, such a scenario appears marked by virtue of its diametrical opposition to the concept of peace. And FR/R's additional highlighting even further underlines this conceptual disparity.

By contrast, ideologically compliant translation agents achieve a reduction of emotiveness by occasionally choosing a more unassuming linguistic frame. Example 6.3 vividly demonstrates this moderating strategy. For the present argument, it is sufficient to present the first part of the sentence.

[EXAMPLE 6.3]

Source Text:	Die Einschiebung eines derart unbestimmbaren und so vielseitig auslegbaren Begriffes [der Begriff *völkisch* – SB] in den **politischen Kampf** führt zur Aufhebung jeder **strammen Kampfgemeinschaft**, da ... (398)
Dugdale:	Introduction into the **political struggle** of a conception, so undefined and with so many interpretations, would tend towards destroying that **community of aim in the struggle** in order to ... (141)
Murphy:	Whenever such a vague concept, which is subject to so many interpretations, is admitted into a **political movement** it tends to break up the **disciplined solidarity of the fighting forces**. (303)
Mussey:	The injection into the **political struggle** of an idea so indefinable and capable of so many interpretations leads to the dissolution of any **rigorous fighting fellowship**, which ... (350)
Ripperger:	The insertion into the **political fight** of so undefinable a conception, interpretable in so many senses, leads to the diminution of every **energetic fighting unity**, as ... (501)
Manheim:	The insertion of such an indefinable and variously interpretable concept into the **political struggle** leads to the destruction of any **strict fighting solidarity**, since ... (328)
Cranston:	*Such a vague conception doesn't belong in a political battle, for it weakens unity, and ...(19)*

The example offers added explanatory value, for it also includes a noun compound. An occasional 'positive modulation' of source text scenes by compliant translation agents – as also shown in the discussion of lexical and keyword concordance patterns (Sections 6.2.1

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and 6.2.2) – can be observed within this lexical field. Here, a kind of positive scene modulation is clearly discernible in Murphy, where the target text reader is slightly steered towards a scenario of collective political effort rather than violent uprising. Moreover, Murphy's and Dugdale's choices for *strammen Kampfgemeinschaft* differ in emotional intensity compared to the three American full-text translations. Once again, pragmatic changes in Cranston stand out against all other versions. These changes are exemplified by condensation, additional highlighting, and the creation of a colloquial intonation via the contraction *doesn't*, whilst the combative *battle* appears to compensate for the very liberal interpretation of *strammen Kampfgemeinschaft*.

In sum, the translational representation of this lexical field suggests an occasional positive evaluation of source text scenes by compliant translation agents and a slightly reverse strategy of 'negative' modulation by some resistant translation agents. Amongst all resistant translations, periodic correspondences of the frame *war* for *Kampf* are more noteworthy in the extract translations and Cranston, while Shaw's text is indeed particularly 'prolific' in this regard.

All these broad tendencies are represented in the first nine sample sentences in Appendix III/A. The samples further exemplify the translational treatment of synonyms and the more or less subtle forms of cross-ideological scene modulation. Here one instance is particularly noteworthy. Where the uncompromising *Bündnisse schließt man nur zum Kampf* was omitted by both Dugdale and Murphy, Shaw, by contrast, opts for *Alliances are made for the sole purpose of war*. Nonetheless, the samples also demonstrate that within each ideological trend a multitude of divergent micro-linguistic choices can generally be found. Moreover, one sample is indicative of Murphy's predilection to paraphrase, whilst simultaneously opting for a 'stronger' target text frame (see App. III, A.1 to A.9; two counter-examples in Murphy are to be found in A.1 and A.9).

6.3.2 *Volk*

The lexical field *Volk* is the most diversified in the source text. It contains no less than 122 lemmas and 84 types, adding up to 1,418 words in total. High frequencies and the large lexical variation explain this frame's ideological and rhetorical significance. This master signifier virtually occurs on every page. The conceptual imagery underlying *Volk* relates to the idealisation of a homogeneous 'folk spirit' developed within a section of 19th century German philosophical thought (Rash 2006: 93). In its overriding and most significant sense, *Volk* stands for a culturally and racially unified national community. Hitler extended and

emphatically elevated this reverence for the *Volk* by glorifying it as a cohesive organic entity which needed to be kept healthy and protected from harmful outside influences (Rash 2006: 55-58; also Schmitz-Berning 2000: 642). Hitler stipulated a strict hierarchy between races, with the superior 'Aryan' race destined to lead the world. In view of this culturally and ideologically determined conceptual background, it is no surprise that *Volk* and its lexical variations bear few – if any – parallel associations and thus equivalent lexicalisations in English. This conceptual gap constitutes a 'cultural lacuna' (coined by Vinay and Darbelnet 1958/1995: 65) which results in a wide translational diversity.

This frame is most prominently expressed by the English frames *people* or *nation*. But there are also a variety of additional choices ranging from omissions to frames such as *race*, *country* or *nationality*. At times strategic selections are made based on the respective topic. When Hitler discusses international politics, for example, translation agents sporadically opt for the arguably more neutral frame *nation*. When the frame *Volk* appears in the context of population policy, some opt for the more specific and neutral frame *population*. Similarly, when Hitler's unrelenting racism comes to the fore, collocations such as *niedere Völker* occasionally become *inferior races*. Other occasional choices are personalisations such as *the Germans* for the frequent collocation *Deutsches Volk*.

The semantic diversity is also partly illustrated in a concordance based on a snapshot of the source text pattern *unseres Volkes*. This pattern occurs 95 times in total. It vividly illustrates the significance placed on the organic unity of the German people and thus further substantiates this concept's central value within the overall narrative. Since cherished values are generally highly contested, the pattern is surrounded by a considerable amount of evaluative lexis. Sorting the source text concordance by the third word to the left facilitated the identification of 21 examples containing highly evaluative lexis immediately preceding the pattern. Figure 6.10 shows the pattern's translational representations without the source text.

Figure 6.10: Concordance *unseres Volkes* I

#	MURPHY		MUSSEY	
1	an act of highway robbery	against our people. The disruptiv	o an unheard-of plundering	of our people. The Marxist wor
2	he lack of character which	our people have shown during th	the pitiful mental condition	of our people at that time, we m
3	e of happiness in the midst	of the national misery. Pohner w	od fortune amid the misery	of our people. He was a man of
4	art of the hereditary enemy	of our people, just as it suits the p	is chauvinistic arch-enemy	of our nation as to the cool-blo
5	turally the internal enemies	of our people will howl with rage	teful baying of our enemies	of our nation at home. But neve
6	nt presented by the enemy	of our people. For I know that a t	mmon front of the enemies	of our nation. For I know the d
7	ternal and external enemies	of our nation, must be attributed	ly hounded by every enemy	of our people within and witho
8	e our enemies are playing	against our nation and is in acco	and favored by the enemies	of our people. By such attitude
9	eferring to the woeful state	of public feeling and thus excuse	the pitiful mental condition	of our people at that time, we m
10	s France, the mortal enemy	of our people, would be isolated.	g France, the deadly enemy	of our people. Even though this
11	ce which the mortal enemy	of our nation, France, now depri	and since the deadly enemy	of our people, France, is mercil
12	hands of the mortal enemy	of our people. Even the simplest	ty helps the deadly enemies	of our nationality. Every last a
13	ho are the mortal enemies	of our people. If this precaution	h the Marxist arch-enemies	of our nation would be possible
14	among the mortal enemies	of our people. The followers of t	determination is the enmity	of our people's deadly enemy t
15	ere the evil spirits leading	our people astray. The sojourn in	familiar with the corrupter	of our people. One year of my l
16	chool. The rats that poison	our body-politic gnaw from the h	memories of the great mass	of our people, and privation and
17	een allowed to take effect	among our people is illustrated b	far the inward Judaization	of our people had progressed in
18	isappear as the debasement	of our people gradually increased	- thanks to the gradual ruin	of our people - the danger for th
19	in the process of enslaving	our people, a process which the p	of the gradual enslavement	of our people, brought about by
20	e no illusions. The collapse	of our people was overwhelming,	t be deceived: The collapse	of our people was monstrous, a
21	for freedom. The collapse	of our nation in the years followi	d as evident as the collapse	of our people was in the years a

#	RIPPERGER		MANHEIM	
1	t an unheard-of plundering	of our people. The Marxist work	an unprecedented pillaging	of our people. The destructive
2	True, the characterlessness	of our people for the last six year	e, the absence of character	in our people for the last six ye
3	s in the midst of the misery	of our people. A man of granite h	happiness amid the misery	of our people. A man of granite
4	vinistic, hereditary enemy	of our people, and to the ice-cold	e of this hereditary enemy	of our people as is the ice-cold
5	ful yapping of our internal	national enemies. We National S	eful yapping of the enemies	of our people within. We Natio
6	gainst the common front of	our national foes. Because I kno	mmon front of the enemies	of our people. For I know that s
7	ternal and external enemies	of our people, must be attributed	the inner and outer enemies	of our people, must be attribute
8	esired by and opportune to	our national enemies. By such an	desirable and convenient to	our national enemies. By such
9	evalent wretched mentality	of our people at the time, or to let	e of the wretched mentality	of our people at the time, and e
10	thereby the mortal enemy	of our nation, France, is left in is	e France, the mortal enemy	of our nation, would be isolated
11	this, but the mortal enemy	of our nation, France, relentlessl	e France, the mortal enemy	of our nation, inexorably strang
12	aiding the mortal enemies	of our nationality. Every last agit	aiding the mortal enemies	of our nationality. Every last a
13	had a principled reckoning	with our nation's Marxist mortal	sic reckoning with Marxism	at last became possible and actu
14	e part of the mortal enemy	of our people. It must be pointed	ves from the mortal enemy	of our people. It must, over and
15	ughly to know the seducers	of our people. Only a year of my	acquainted with the seducer	of our people. A single year of
16	ts of the political poisoning	of our nation gnaw away the littl	e rats that politically poison	our nation gnaw even this little
17	n this the inner Judaization	of our people has progressed can	w far the inner Judaization	of our people has progressed ca
18	ks to the gradual depravity	of our people, the danger appeare	dually increasing depravity	of our people, the danger to the
19	uences of the enslavement	of our people begun gradually by	effects of the enslavement	of our people, gradually initiate
20	olossal was the breakdown	of our people, but just as colossal	: Immense was the collapse	of our people, and the exertion
21	. Bitter and obvious as was	our national collapse in the years	. Bitter as was the collapse	of our nation in the years after

The concordance does not betray ideological divergences, but vividly illustrates the multiplicity of choices. Murphy's choices are again most variable (e.g. lines 9, 16). He also tends to paraphrase, for instance when comparing *evil spirits leading our peole astray* with *corrupter of our people* (Mussey) and *seducer(s) of our people* (Ripperger, Manheim; line 15). The other three translations largely vary between the frames *people* and *nation*, though Manheim in one instance does not contain the frames *nation* or *people* (line 13).

Figure 6.11 presents all passages which were selected in the abridgments and extract translations. The figure includes the source text patterns and also highlights the immediately preceding nouns. The translational representations betray slightly divergent degrees of emotiveness.

Figure 6.11: Concordance *unseres Volkes* II

SOURCE TEXT		DUGDALE	
1 unerhörte **Ausplünderung**	**unseres Volkes** bedeute. Die marx	as a frightful **plundering**	**of our nation.** The Marxist work
5 rfüllten Gebell der **Feinde**	**unseres Volkes** im Innern. Lassen	iteful yappings of **enemies**	**of our race** at home. we Nationa
13 marxistischen **Todfeinden**	**unseres Volkes** möglich wurde un	t with the Marxist **enemies**	**of our nation.** I have frequently i
14 on seiten des **Todfeindes**	**unseres Volkes** entgegengebracht	wards him by the **enemies**	**of our nation.** The Movement sho
15 t lernte ich den **Verführer**	**unseres Volkes** ganz kennen. Sch	understood the **corrupter**	**of our nation.** The more I contend
19 ge geleiteten **Versklavung**	**unseres Volkes.** Das Reich war ge	n the gradual **enslavement**	**of our nation** under the Peace Tre
20 war der **Zusammenbruch**	**unseres Volkes,** ebenso ungeheuer	s: Vast as was the **collapse**	**of our nation,** equally vast must b
		CRANSTON	
4 auvinistischen **Erbfeindes**	**unseres Volkes** wie der eisig kalte	s chauvinistic **arch enemy**	**of our people,** just as it does the c
6 einsamen Front der **Feinde**	**unseres Volkes.** Denn ich weiß, d	itizens of Germany against	**our national enemy.** In closing, I
8 en vermögen, den **Feinden**	**unseres Volkes** erwünscht und gel	which serves the **enemies**	**of our people.** No nation on earth
10 st und damit der **Todfeind**	**unseres Volkes,** Frankreich, der Is	olated - this **deadly enemy**	**of our people!** but all of the necess
11 raft benötigt, der **Todfeind**	**unseres Volkes** aber, Frankreich,	**mortal enemy** who stifles	us, must be nullified - and every p
14 von seiten des **Todfeindes**	**unseres Volkes** entgegengebracht	okes in this **mortal enemy**	**of our people.** It must, again and a
15 t lernte ich den **Verführer**	**unseres Volkes** ganz kennen. Sch	. Now I knew the **seducers**	**of my race.** For a time I was childi
		WEIZMANN	
10 st und damit der **Todfeind**	**unseres Volkes,** Frankreich, der Is	lf and that the **arch enemy**	**of our people** – France – would b
		FOREIGN OFFICE	
10 st und damit der **Todfeind**	**unseres Volkes,** Frankreich, der Is	s. Thus the **mortal enemy**	**of our country,** France, will be iso
11 raft benötigt, der **Todfeind**	**unseres Volkes** aber, Frankreich,	t and as the **mortal enemy**	**of our people,** France, is stranglin
		FR/F	
10 st und damit der **Todfeind**	**unseres Volkes,** Frankreich, der Is	fact that the **deadly enemy**	**of our people,** France, would be is
		SHAW	
4 auvinistischen **Erbfeindes**	**unseres Volkes** wie der eisig kalte	erverse and sadistic hatred	**of our people's arch-enemy** as the
11 raft benötigt, der **Todfeind**	**unseres Volkes** aber, Frankreich,	France, the **deadly enemy**	**of our people,** is pitilessly choking

The second concordance reveals further target frames for *Volk* (line 5 – Dugdale; 11, 15 – Cranston; 10 – Foreign Office). Dugdale especially displays a predilection for the frame *nation*. Cranston represents only once the frame *unseres Volkes* by *us*, and once by *my race*, the latter of which, in a way, may be seen as a slight scene evocation (lines 11, 15). Across the resistant translation profiles, Cranston generally chooses the largest number of synonymous frames. The figure also demonstrates that these translations frequently selected passages concerning Hitler's hatred of France (lines 10- 11). These passages do not occur in Dugdale, whose rendering furthermore reflects a weakening of the frame *Todfeind* (lines 13, 14). This recurrent semantic modification hints at the existence of censorship.

The following example is indicative of Hitler's racist and supremacist world view. Here the term *Herrenvolk* unequivocally communicates the ideological value of elitism (cf. Chapter 3.2.2).

[EXAMPLE 6.4]

Source Text:	Wir alle ahnen, daß in ferner Zukunft Probleme an den Menschen herantreten können, zu deren Bewältigung nur eine höchste Rasse als **Herrenvolk,** gestützt auf die Mittel und Möglichkeiten eines ganzen Erdballs, berufen sein wird. (422)
Dugdale:	We are all aware that in the far future mankind will have to deal with problems to cope with which some most noble race will have to be summoned as **leader of the world,** supported by the forces of the whole of the globe. (150)
Murphy:	We all feel that in the distant future many may be faced with problems which can be solved only by a superior race of human beings, a race destined to become **master of all the other peoples** and which will have at its disposal the means and resources of the whole world. (322)
Mussey:	We all have a presentiment that in the distant future man may be faced with problems to whose solution only a superb race and a **ruling nation,** supported by the means and the possibilities of a whole globe, will be adequate. (371)
Ripperger:	We all sense that in the distant future problems could approach man for the conquest of which only a highest race, as the **master nation,** based upon the means and the possibilities of an entire globe, will be called upon. (581)
Manheim:	We all sense that in the distant future humanity must be faced by problems which only a highest race, become **master people** and supported by the means and possibilities of an entire globe, will be equipped to overcome. (348-49)
FO:	We are all of us aware that in a distant future humanity will meet with problems which alone can be solved by a **master people** of the highest race supported by all the means and all the resources of the whole world. (2)
FR/R:	We all foresee that at some future time humanity will be faced with problems to the solution of which only a supreme race will be called and which will draw on the resources and possibilities of a whole planet. (12)

The juxtaposition of several translations demonstrates that semantic and/or syntactic translation strategies may result in rhetorical shifts. The conceptual imagery of an 'organic racial unity' may become diluted when rendered by the frame *nation*. This strategy also to some extent undercuts the supremacist proposition put forward in the source text. In addition, Dugdale and the extract translations not only frequently tend to condense on the level of textual organisation (cf. Chapter 5.4), but also on the level of texture, as shown in the comparison between *Mittel und Möglichkeiten eines ganzen Erdballs* with *forces of the whole of the globe* (Dugdale), and the contraction from *eine höchste Rasse als Herrenvolk* into *supreme race* (FR/R). Murphy, on the other hand, expands the same proposition into *a superior race of human beings, a race destined to become master of all the other peoples.*

Numerous variations between translation profiles can also be observed in the correspondences for the adjective *völkisch*. Indeed, no translation profile betrays any particular preference. In attributive position, translational options vary widely between *ethnic, national, nationalist, patriotic, popular, populist,* or *racial.* When the adjective

occurs in frequent collocations such as *völkischer Staat* or *völkische Weltanschauung*, choices are generally consistent within individual translations. An ideologically relevant exception, however, is Shaw, who represents each collocation once, opting once for *Nazi State* and once for *popular Nazi world concept*. Another collocation, such as, for instance, *völkische Zersplitterung* which occurs three times in total, is always rendered consistently as *patriotic disintegration* (Murphy), *folkish split-up* (Ripperger), *populist disunion* (Mussey), or *folkish splintering* (Manheim). In predicative position, the adjective is often left untranslated by Murphy, whilst all other translation agents more or less consistently opt for *folkish*. As discussed earlier, Murphy explained in his foreword that he often left the adjective *völkisch* 'standing in the original' (cf. Chapter 5.3.2); the expression *Feinde der völkischen Idee*, for instance, reads *enemies of the völkisch idea*. All in all, the representation of the frame *völkisch* does not betray any potentially ideologically inspired patterns. Appendix III, A.10 to A.14 provides an overview of the divergent translational options discussed within this sub-section.

6.3.3 *Blut*

The lexical field *Blut* contains 44 lemmas and 60 types, adding up to 176 words in total. This lexical field communicates the ideological value of racism and is indicative of the way Hitler appeals to the fears and prejudices of the susceptible reader. The conceptual imagery within this lexical field largely functions metaphorically, relating to the idea that the common bloodstream uniting the Germans is constantly threatened by becoming poisoned or infected with disease. When the linguistic frame *Blut* occurs in its base form, it is generally rendered as *blood* in all translations. When it occurs in derived forms, the compliant translations more regularly deviate from the source text imagery. This can be illustrated graphically by juxtaposing the two most diverging translations in the corpus. The following concordance contains all noun compounds beginning with *Blut** and shows its representations in Murphy and Manheim.

Figure 6.12: Concordance *Blut** I

#	SOURCE TEXT		MURPHY		MANHEIM	
1	ündete, die nicht als	Blutegel an unserer	ho would not be as	vampires on her ec	own economy like	leeches, but could a
2	r herein. Ein wahrer	Blutegel, der sich a	terest. He is a real	leech who clings to	und interest. A true	blood-sucker that
3	s gegen den ewigen	Blutegel lichterloh	against this eternal	profiteer and drove	against the eternal	blood-sucker, it do
4	hen Nachwelt einen	Bluteinsatz gerecht	sterity to allow the	blood of our peopl	ke any sacrifice of	blood seem justifie
5	aten kein wertvoller	Bluteinsatz mehr v	eople that no future	sacrifice would be	be no worth-while	blood left to stake f
6	herlich den größten	Bluteinsatz von all	ey poured out more	blood than any oth	inly given the most	blood of all the nati
7	bis in die äußersten	Blutgefäße dieses e	rious hand into the	bloodstream of thi	into the outermost	blood-vessels of thi
8	ntelligenz in wilder	Blutgier abwürgte	people out of sheer	blood-lust, and tha	telligentsia in wild	blood lust, and no
9	t ungehindert in den	Blutlauf unseres V	o enter the national	bloodstream and i	ble to penetrate the	bloodstream of ou
10	olksjuden wird der	Blutjude und Völk	e People, arises the	'Jew of the Blood',	's Jew becomes the	blood-Jew and tyra
11	sen, daß aus diesem	Blutmeer eigentlic	t from the ocean of	blood only three ph	mit that this sea of	blood has given ris
12	ete, der die größten	Blutopfer auf dem	sacrificed the most	blood on the altar o	ad laid the greatest	blood sacrifices on
13	l an pflichtgemäßen	Blutopfern gebrach	and paid its toll of	blood. One extrem	iven its measure of	blood sacrifices; th
14	er; denn ein solches	Blutopfer trifft ja e	shown that such a	sanguinary metho	e shows that such a	blood sacrifice stri
15	und das Wesen der	Blutreinheit geführ	intaining the racial	blood unadulterate	sity and essence of	blood purity. Thus
16	und ebenso durstige	Blutsauger um so e	that another pair of	bloodsuckers, equ	as that a few other	bloodsuckers, just
17	ege, der Nation ihre	Blutsauger und Ha	id the nation of the	vampires and valet	ng the nation of its	leeches and the sto
18	e Verkörperung der	Blutschande. Mei	e the incarnation of	mongrel depravity.	the embodiment of	racial desecration.
19	ge nicht auch er der	Blutschande	of adulterating its	blood. In short, the	defilement of the	blood. The result o
20	ßeren Umfange die	Blutschranken für	break down the last	barriers of discrimi	pulling down the	blood barriers for
21	st freisprechen von	Blutschuld und Vo	sons will justify the	blood of the sons o	nsible statesmen of	blood-guilt and sac
22	in der mangelnden	Bluteinheit auch d	the quality of their	blood. At all critica	t with their lack of	blood unity they la
23	leibt. Die verlorene	Blutsreinheit allein	ure. But the loss of	racial purity will w	e lost purity of the	blood alone destro
24	n der Aufgabe ihrer	Blutsreinheit. Und	me only when their	blood has remained	andonment of their	blood purity. And
25	änkt – die Frage der	Bluts-Reinerhaltu	urity of the racial	blood will last as lo	g the purity of the	blood will endure a
26	letzten fränkischen	Blutsreste in dem s	ll traces of French	blood will finally b	mnants of Frankish	blood would be su
27	n nötig, den letzten	Blutstropfen einzu	the last drop of its	blood to maintain i	ary, its last drop of	blood for its existe
28	n bolschewistischen	Blutsumpf hineing	o be drawn into the	blood swamp of B	ed into the bloody	Bolshevistic moras
29	atz freizugeben. Die	Blutsvermischung	dulteration of the	blood and racial de	or new formations.	Blood mixture and
30	nen seiner edelsten	Blutträger raubte, i	illions of their best	racial stock and tur	llions of its noblest	blood-bearers, but
31	öpferische Rasse an	Blutvergiftung abs	tamination of the	blood. The most pr	race died out from	blood poisoning. T
32	aupt, das andere zur	Blutvergiftung, da	dulteration of the	blood-strain; for al	a poisoning of the	blood, since every
33	bedenke, daß diese	Blutvergiftung nur	nd the fact that this	poisonous contami	d consider that this	blood poisoning ca
34	hkeit, daß bei jeder	Blutvermengung d	ave mingled their	blood with that of a	mingling of Aryan	blood with that of l
35	s erfolge durch eine	Blutvermischung e	ly by a mixture of	blood, but in this c	possible. Unless a	blood mixture brin
36	Werkes, als dessen	Blutzeugen sie den	e memory of those	martyrs may be a p	of this work. As its	blood witnesses, m
37	tig aber ein solcher	Blutzufluß war, ko	need for this fresh	blood supply beca	transfusion of new	blood was, I mysel
38	ichten durch frische	Blutzufuhr von unt	h a supply of fresh	blood from beneath	an influx of fresh	blood from below t
39	rung eines weiteren	Blutzusatzes von s	ted. Where no new	blood from the sup	n influx of further	blood from the hig

The concordance broadly indicates that the frame *blood* appears to be most conceptually related to poisoning, dilution, sacrifice or notions of purity. These also appear to be broadly metaphorically linked to the HUMAN BODY as a cognitive representation. In this sense, some lines are programmatic of the National Socialist doctrine in that they trenchantly communicate the ideal of blood purity (lines 22-25). The target frame *blood* certainly has the potential to evoke more or less identical scenes. Although it is not applied 12 times by Murphy and three times by Manheim, some synonymous frames arguably evoke almost identical target scenes (lines 1-2, 14, 17). It is altogether the frequency of sometimes interrelated strategies which points to an underlying motivation in Murphy. There are frequent instances of paraphrase (lines 4, 14-15, 19, 22, 24-25, 29), and semantic adjustments frequently erase corresponding target scenes (lines 3, 5, 18, 20, 23, 30, 33, 36). The concordance thus allows a convenient overview of the treatment of source text frames throughout an individual translation, and the way this can accumulatively affect the reader's ability to construe corresponding scenes. Figure 6.13 shows those instances which have been considered in the two abridgments.

Figure 6.13: Concordance *Blut** II

	SOURCE TEXT		DUGDALE		CRANSTON	
5	aten kein wertvoller	**Bluteinsatz** mehr vor	d, until there were	none left worth me	ly bleed our people;	and if this small aim
6	cherlich den größten	**Bluteinsatz** von allen			rely sacrificed more	**blood** than any other
7	bis in die äußersten	**Blutgefäße** dieses ein			n Vienna - Marxism.	Once again I thorou
8	Intelligenz in wilder	**Blutgier** abwürgte un	reat State, and in a	fury of massacre w	re into a mad lust for	**blood**. For ten years
10	Volksjuden wird der	**Blutjude** und Völkert			w becomes a tyrant -	an example of what
11	ssen, daß aus diesem	**Blutmeer** eigentlich n			at **sea of** our wasted	**blood** only three val
12	dete, der die größten	**Blutopfer** auf dem Alt	offered the biggest	**blood sacrifice** at		
13	ll an pflichtgemäßen	**Blutopfern** gebracht;	und, paid its **toll of**	**blood**; the extreme		
16	und ebenso durstige	**Blutsauger** um so ehe			were countless such	**leeches** ready and w
17	ege, der Nation ihre	**Blutsauger** und Handl				
18	ie Verkörperung der	**Blutschande.** Mein D			he personification of	incest (sic). All my t
19	nge nicht auch er der	**Blutschande** zum Opf	ame of mixing the	**blood**. Perhaps the	as long as he avoids	**blood defilement.** T
20	ößeren Umfange die	**Blutschranken** für an			ak down **barriers of**	**blood.** The Jews bro
23	bleibt. Die verlorene	**Blutsreinheit** allein z	s earth. The loss of	racial purity ruins t	ent. Only the loss of	**blood purity** destro
26	e letzten fränkischen	**Blutsreste** in dem sich			nferior mulatto state.	Our old German col
28	n bolschewistischen	**Blutsumpf** hineingeze	an nation into the	**blood-slough** of B		
29	latz freizugeben. Die	**Blutsvermischung** un	for new creations.	**Blood-mixture,** a		
31	öpferische Rasse an	**Blutvergiftung** abstar			destroyed itself with	**blood-poisoning.** Ea
32	aupt, das andere zur	**Blutvergiftung,** da je			o finance, leading to	**blood poisoning**; fo
33	n bedenke, daß diese	**Blutvergiftung** nur na			entering our national	**blood stream** will, u
34	ichkeit, daß bei jeder	**Blutvermengung** des	w each time Aryan	**blood** became mix	ry **mixture of** Aryan	**blood** with inferior r
35	es erfolge durch eine	**Blutvermischung** ein	hen, by mixing the	**blood,** and that wo		
38	ichten durch frische	**Blutzufuhr** von unten	tual class by **fresh**	**blood** from below.	fresh transfusions of	**blood** from below c

Contrary to the full-text translations, here it is less ideologically relevant how the imagery is represented, rather more which passages have been selected. Therefore, it is notable that the abridgments share relatively few instances, and that frames with particularly crude imagery belong to passages not considered in Dugdale (e.g. lines 10-11, 16-17, 31-33). These are prominently displayed in Cranston, although often he does not consider the source text frame at all (lines 5, 7, 10, 26). The concordance containing the interpolation *sic* in Cranston signifies a reference to Vienna. The slightly enlarged co-text reads *To me the giant city was the personification of incest (sic)*, with *incest* prominently highlighted. Such interpolations actually occur five times in Cranston, functioning as a rhetorical device to distance the reader.

The following sentence example is indicative of the ideological weight carried by the frames *Volk* and *Blut*. The sentence also demonstrates the conceptual interrelation of both lexical fields.

[EXAMPLE 6.5]

Source Text:	Im Gegenteil: die **blutsmäßigen Vergiftungen,** die unseren <u>Volkskörper,</u> besonders seit dem Dreißigjährigen Kriege, trafen, führten nicht nur zu einer Zersetzung unseres **Blutes**, sondern auch zu einer solchen unserer Seele. (437)
Dugdale:	On the contrary, the **poisoning through the blood** from which our <u>national body</u> has suffered ever since the Thirty Years' War, has not only upset our **blood,** but our soul as well. (156)
Murphy:	On the contrary, the **poison** which has invaded the <u>national body,</u> especially since the Thirty Years' War, has destroyed the uniform constitution not only of our **blood** but also of our national soul. (332)
Mussey:	On the contrary, the various **poisonings of blood** which have afflicted our <u>body politic,</u> especially since the Thirty Years' War, have decomposed not only our **blood** but our soul. (383)
Ripperger:	On the contrary: the **blood-poisoning** which affected our <u>national body,</u> especially since the Thirty Years' War, led not only to a decomposition of our **blood** but also of our soul. (597)
Manheim:	On the contrary, the **poisonings of the blood** which have befallen our <u>people,</u> especially since the Thirty Years' War, have led not only to a decomposition of our **blood,** but also of our soul. (360)
FR/R:	The **poisoning of the blood** of our <u>national body,</u> especially since the Thirty Years' War, led to a disintegration not only of our **blood,** but also of our soul. (10)
Cranston:	**Blood poisoning** has led to decomposition of our **bodies** and souls; (21)

The metaphorical *Volkskörper* rarely evokes identical scenes throughout the translation profiles. Another related example concerns the renditions of the nominal phrase *Versyphilitisierung des Volkskörpers* which may become *spreading of syphilis throughout the whole of our national life* (Murphy), *syphilization of the body politic* (Mussey), *syphilization of our national body* (Ripperger), or *syphilization of our people* (Manheim). These examples reflect broad patterns within the individual translations, as, for instance, Murphy's predilection for rewording on the phrase level. Interestingly, Manheim's choices almost never relay the powerful imagery evoked by the source text frame *Volkskörper*.

The omission of the sentence connector *im Gegenteil* in Cranston and FR/R further reflects the overall condensed format of abridgments and extract selections. Cranston indeed most consistently employs contraction strategies. As indicated in Example 6.5, the frequent adjective compound *blutsmäßig* tends to lose its emotive imagery in Murphy. It needs to be said, however, that in this example all translations arguably display equal emotive intensity. As shown in Appendix III, A.15 to A.19, and although in both ideological directions there are exceptions to overall trends, the cognitive imagery of BLOOD, though rarely completely retained, is more frequently disrupted in translational compliance. One persistent feature throughout is Murphy's tendency to expand on the phrase level, though on occasion he also condenses source text information.

6.4 Conclusion

This first part of the textual investigation of 11 translation profiles was based on an inductive-analytical approach. With the help of electronic corpus software, the analysis proceeded from the generation of frequency lists and concordance patterns towards an assessment of the translation of thematically significant master signifiers. In doing so, this chapter has shown that an ideological contrast between both patterns of translational recontextualisation, though to differing degrees, manifests itself on the textual levels of the individual translation profiles. In terms of analytical method, the preceding analysis has shown how a specific focus on evaluative patterns can help to illuminate how values and, by extension, ideologies are expressed – or linguistically *labelled* – within individual translation profiles (cf. Hunston and Thompson 2000: 6).

The computing of raw and keyword frequency lists has generated a broad semantic outline for each translation profile. Lexical frequencies afforded occasional insights of ideological significance, as evidenced in the frequent employment of the pejorative term *Nazi* in Cranston's abridgment, or the high frequency of the mass noun *destruction* in Shaw's extract translation. A comparative analysis within the semantic field of 'struggle' has further highlighted lexical preferences throughout the corpus. While the lexical frame *battle* occurs in high numbers in Mussey's full-text translation, Cranston and Shaw display notable frequencies in their application of the frame *war*. In addition, lexical frequencies for the extract translations, and to some extent also for the abridgments, elucidate the thematic range of their selections.

The computing of grammatical frequencies exposed interesting findings concerning the pronominal and modal representation of social agency. In this respect, Cranston's exceptionally frequent usage of the first person pronoun *I* reflects a pattern of personalising the target text. This pattern closely corresponds to the often personalised section headings in tabloid style. A predominance of first person pronouns is also noticeable in the extracts on foreign policy, whereas frequent third person pronouns distinguish those extracts that place importance on race theory and policy. Modal verb frequencies show a marked pattern for the formal auxiliary *ought* in the two compliant translation profiles, and again conspicuous frequencies, this time concerning the usage of *must*, in Cranston. Moreover, amongst the extract selections those with a clear topical focus display marked frequencies for modals indicating strong probability.

An automatic keyword analysis constructively complements an investigation of raw frequencies. Thus, the computation of exceptionally frequent or infrequent words in comparison with a reference corpus partly reinforced the raw frequency results and also

generated new ideologically relevant observations. Keyword frequencies for the full-text translations suggest a slight ideological discrepancy between Murphy's compliant translation and the three American versions. This discrepancy is indicated by a numerical under-representation of some comparative and superlative forms. The keyword analysis also established that Cranston is likely to be the most 'fiercely' ideologically resistant translation. The analysis not only confirmed the 'keyness' of the first person pronoun *I*, but also generated uncharacteristic emotive lexical frequencies if considering the corpus as a whole. The keyword analysis for the extract translations underscored topical selections and at times also highlighted additional items of ideological significance.

Some preliminary results were then carried forward to a contrastive concordance analysis. This approach allowed a further refined investigation of the immediate co-texts surrounding individual master signifiers. Here the automatic generation of frequent collocations and lexical consistencies served as starting points for presenting contrastive concordance patterns. Following on from the lexical frequency analysis, lexical collocates within the semantic field of 'struggle' indeed showed different degrees of emotiveness between translational compliance and resistance. Collocates such as *bloody* and *eternal*, for instance, featured with much less frequency in Murphy than in the other three full-text versions (cf. Table 6.8). A thorough discussion of contrastive concordances with the source text adjective *blutig* as the node word then showed further divergences in emotiveness, with Murphy and Cranston especially situated at two opposite poles.

Following on from the keyword frequency analysis, a detailed consistency of items pertaining to the lexical field 'destruction' indicated exceptional frequencies for Cranston and Shaw. A target-text-based concordance eventually showed that these two translations in fact seemed to have deliberately erased the source text's lexical diversity in the service of an overall rhetorical purpose. By contrast, Murphy showed a tendency to erase particularly drastic imagery, as exemplified in options such as *suppression of France* for *Vernichtung Frankreichs* (cf. Figure 6.4). Following on from the grammatical frequency analysis, which established a relative high frequency of the pronoun *we* in two extract translations focusing on foreign policy, a collocation pattern was generated which revealed high frequencies for the collocation *we must* in Cranston, Shaw and indeed in FO. Further target text concordancing confirmed the personalisation pattern in Cranston, but otherwise disclosed relatively few results of ideological significance.

Finally, an assessment of the translation of three lexical fields further accentuated a slight ideological rift between resistant and compliant translation strategies. This last analytical step combined elements of word, phrase and sentence analysis. The investigation

consisted of establishing frequencies and concordance patterns for the three conceptually significant lexical fields *Kampf*, *Volk* and *Blut*. In addition, individual translation strategies were highlighted by means of prime examples on the sentence level. This investigation has further shown that ideologically resistant translation agents occasionally apply emphatically intensified frames while ideologically compliant translation agents tend to reduce the emotiveness of source text scenes. It needs to be borne in mind, however, that compliant or resistant forms of 'scene modulation' are dependent on the interconnection of various stylistic and linguistic strategies, as instances of 'strategic functionality in practice' are at times overtly signalled by supra-segmental deviations. In this context, it is also important to realise that all forms of textual intervention depend much on perceptions of social identities. In striving to induce a 'consenting' or 'dissenting' reading experience, the translation agents, with every move, attempted to anticipate the target readership's political sensitivities.

In sum, translational compliance appears to be concerned with providing a somewhat more refined 'academic' target text, whereas translational resistance appears to aim for an equally 'eruptive' target text. While this already indicates the translational creation of slightly divergent 'discourse worlds', the following deductive approach will investigate whether this ideological clash manifests itself in additional textual strategies. In doing so, the translational representations of linguistic and metaphorical elements characteristic of Hitler's own 'discourse world' will be assessed.

CHAPTER 7: POSITIONING

This chapter focuses on the linguistic realisation of typical rhetorical features within the individual translation profiles. This second part of the intratextual analysis partly builds on the previous results. It attempts to establish how micro-linguistic *translation procedures* – in conjunction with the translational management of source text frequencies and prominent lexical fields – might have contributed to *position* the author and his narrative in line with the demands of strategic functionality (cf. Chilton and Schäffner 1997, 2003; Chilton 2004; Baker 2006). The analysis proceeds deductively by using evaluative features already established in the literature on Nazi discourse as the investigative platform (Seidel-Slotty 1961, Frind 1964, Bork 1970, Winckler 1970, Rash 2006). In order to facilitate a linguistically fine-grained analysis, the appraisal system designed to differentiate functions of evaluative language has been integrated into the analytical framework (Martin and Rose 2003).

The systematic description of the individual translation profiles against the source text and amongst each other is based on a set of prevalent translation procedures which have been identified (Sections 7.2 to 7.4). The overall analysis then links in with the realm of textual organisation and situative-agentive practices by providing a couple of indicative passages within the conflictive ideological strands discussed (Section 7.5). This systematic description of the individual translation profiles will further specify how typical linguistic strategies may be related to the pressures of individual translation events and the sociocultural context. Moreover, this approach helps to record broad textual differences and similarities within and across the three major translation types: full-text translations, abridgments and extract translations. Chapter 8 then concludes the overall descriptive analysis.

7.1 Translation procedures

The corpus-analytical approach was accompanied by an assessment of aligned translation profiles. This systematic examination of texture helped to classify a set of interdependent *quantitative, sequential* and *qualitative* translation procedures. The emphasis on *interdependence* also acknowledges the significance of social causality, whilst the specification of these transformative micro-strategies helps to deliver a transparent description of ideological signification. An overtly exhaustive and detailed description of translation procedures is, of course, not the object of the overall investigation. Translation

procedures, after all, represent the causal link between texture and context, so they cannot be inferred exclusively from intratextual comparisons. Moreover, a narrow analytical framework based on isolated systemic-functional or meta-linguistic parameters would not do justice to a discourse-analytical investigation of ideological motivatedness. A discourse-analytical approach requires a constant shuffle – in other words triangulation – between text, discursive practices and sociocultural context (cf. Chapter 2.3.1). This causal interplay of text and context variables necessitates a more holistic approach to functional and linguistic description, which is, nonetheless, informed by the specific textual phenomena observed within the corpus.

All textual phenomena are dependent on more or less rhetorical, and by extension functional, requirements. Translation profiles are thus largely determined by agentive-functional requirements in relation to social norms and ideologies (cf. Chapter 2.1). These social pressures are largely reflected in the relationships obtaining between translation profiles and a given source text. It is therefore reasonable to assume that translation procedures were to some extent guided by the typicalities of Hitler's language use. Translation agents were certainly largely aware of Hitler's style and thus 'treated' rhetorical subtleties in accordance with their overall purposes (some isolated comments on translational micro-strategies have been highlighted in Chapter 5.3). In this respect, the presentation of the results is structured according to *typical rhetorical strategies* by the source text author. These are outlined in accordance with three discourse-semantic parameters pertaining to the *appraisal system* as discussed in Martin and Rose (2003). The authors describe their scheme for linguistic analysis as follows:

> Appraisal is concerned with evaluation: the kinds of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and readers aligned. Appraisals are interpersonal kinds of meanings, which realize variations in the tenor of social interactions enacted in a text (Martin and Rose 2003: 16).

Firmly anchored in the systemic-linguistic tradition, an analytical focus on appraisal considers those subtle shades of meaning on the level of tenor within the interpersonal function of language (as postulated in Halliday 1994). The linguistic negotiation of interpersonal meaning takes place through source attribution, through the expression of different kinds of attitudes, and through the amplification of attitudes. In this sense, the appraisal parameter of *engagement* foregrounds the communicative participants, *attitude* itself circumscribes the emotions involved and *graduation* communicates the strength of attitudes.

Organising the analytical discussion according to the general rhetorical parameters of appraisal and along the lines of typical features of Hitler's language use facilitates the identification of semantic subtleties throughout the corpus. While the appraisal system is useful to identify "how readers may be dynamically positioned as a result of textual patterning" (Coffin and O'Halloran 2005: 144), it can certainly be added that decision-makers also positioned the source text author himself according to their rhetorical purposes. Micro-decisions in the form of various translation procedures are key elements in attempts at ideological positioning. The ideological impact of translational micro-decisions may be usefully 'read off' by adhering to the principle of salience, that is, by accounting for conspicuous variations within the corpus (Brownlie 2003: 114).

The following translation profile description attempts to not remain too narrowly linguistics-focused in order to cast the analytical net as wide as possible. The characterisation of micro-strategies for the following discussion is mainly inspired by Delisle *et al.* (1999), but also by previous attempts to arrive at a systematic classification of translation strategies (Vinay and Darbelnet 1958/1995, Chesterman 1997, Brownlie 2003). These sometimes overly detailed and categorical micro-analytical grids have been adapted for the present purposes. Therefore, eight interrelated translation procedures are posited and discussed according to quantitative, sequential and qualitative elements of texture. After all, the objective of the present analysis is to describe broad, probably ideologically inspired patterns and variations on the level of texture. The translation procedures are outlined as follows:

Figure 7.1: Translation Procedures
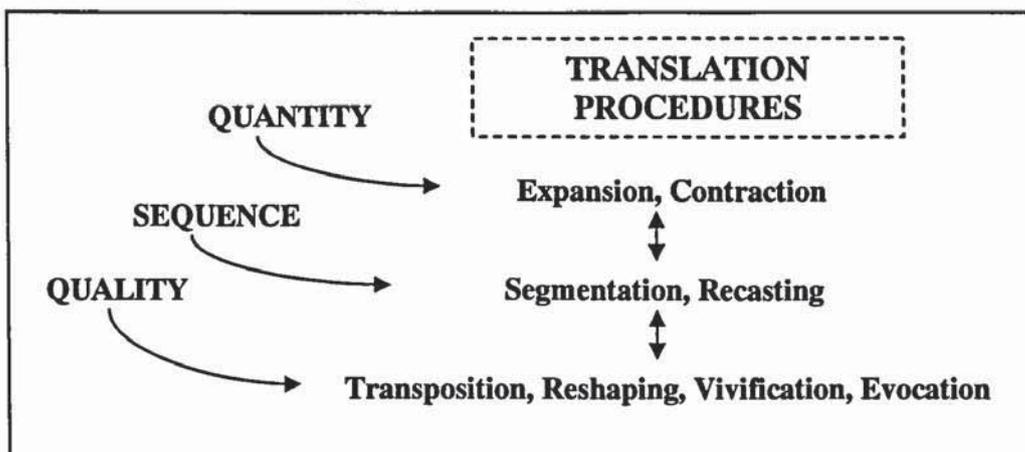
The arrows delimit how the different types of information presentation relate to the individual procedures and how the procedures may be on multiple occasions interrelated with each other.

Quantitative elements of texture, most generally, constitute the amount of information presented in translation profiles, simply by the addition or omission of information. *Expansion* and *contraction* procedures may thus take place on all levels of texture. Global information selection was already discussed within the analytical step of textual organisation in Chapter 5, and indeed defines the three major translation types within the corpus. Quantitative procedures also effect the sequence and quality of information presentation.

Sequential procedures affect the 'flow' of information presentation. *Segmentation* primarily refers to inter-sentential changes of cohesion, and *recasting* to changes concerning the intra-sentential order of linguistic and structural units.

The four qualitative procedures most directly affect the presentation of content on the levels of grammar, semantics, style and cognition. *Transposition* constitutes a translation procedure effecting grammatical changes. *Reshaping* essentially effects changes in semantic content, such as shifts according to overall propositions, processes, or adjuncts. These shifts may include changes in abstraction, transitivity, mood or modality. *Vivification* relates to the imitation or naturalisation of source text style. By occasionally violating target language norms, imitation may lead to stylistic impoverishment of the target text. This may contribute to a kind of 'disruptive' reading experience. By closely adhering to target language norms, naturalisation may lead to stylistic improvement of the target text. This may contribute to a kind of 'smooth' reading experience.

Finally, *evocation* procedures most directly relate to changes in emotiveness. This may be achieved by more or less obvious shifts in cognitive imagery and overall changes in perspective. Evocation procedures entail the notion of scene modulation as discussed in Chapters 6.2 and 6.3. Depending on functional translational purposes, modulations may lead to positively or negatively evaluated scene construal. Once again, all these micro-procedures are interrelated to different degrees, as will also become apparent during the following translation comparison. This discussion will show how individual translation procedures are applied with specific reference to typicalities of Hitler's language use, and with reference to typical evaluative functions of language within the framework of the appraisal system (Sections 7.2 to 7.4). The interplay of some or all of these translation procedures is then synthesised (Section 7.5).

7.2 Engagement

The appraisal system constitutes a context-sensitive analytical tool to describe interpersonal meaning. All linguistic resources employed within the appraisal framework closely relate to the relationships between discourse participants. The resources applied within the analytical dimension of *engagement* most closely echo the "source of attitudes" transmitted through a text (Martin and Rose 2003: 44). Engagement helps to elucidate to what degree authors may be seen as 'visible' within their texts, but also to what degree they 'engage' with their readers. Author visibility and reader involvement are interconnected, so it is worth matching some relevant rhetorical strategies applied in the source text against their English representations. Three persistent rhetorical moves applied in *Mein Kampf* which can be dealt with under the heading of engagement are *reader involvement, sarcasm* and *colloquial language* (Rash 2006, who actually distinguishes between irony and sarcasm). As already implied in the term engagement, these three rhetorical devices are overtly self-referential.

7.2.1 Reader Involvement

Reader involvement foregrounds the communicative link between author and reader. Rhetorical strategies of reader involvement position the reader for an emotionally affirmative response (cf. Reisigl and Wodak 2001: 81). The source text author becomes highly visible in such passages, which consequently bear relatively close associations with spoken discourse (cf. Tannen 1989). Instances of reader involvement in *Mein Kampf* can be observed in passages where the author forcefully expresses his personal feelings and opinions. Some translational representations of such instances appear to be ideologically inspired. They are discussed under the headings *personal opinion* and *appellatives*.

Personal opinion

There are numerous instances where Hitler overtly indicates his personal beliefs. Statements of personal opinion are generally couched in a colloquial style. Seeking to directly bond with the sympathetic reader, Hitler often directly signals his approval or disapproval of social actors or events. As the data analysis reveals, when confronted with this rhetorical device compliant translation agents persistently reduced the immediacy of the argument. On numerous occasions source text scenes are positively modulated. Example 7.1 is indicative of this translational strategy:

[EXAMPLE 7.1]

Source Text:	Der ganze Betrieb war mir so widerlich, daß ich mich sofort entschloß, wenn möglich wieder fortzugehen. (226)
Dugdale:	The whole thing was so repulsive to me that I promptly resolved to get out of it as quickly as I could. (93)
Murphy:	As the whole administration was quite repulsive to me, I decided to leave it as soon as I possibly could. (179)
Mussey:	The whole business was so repugnant to me that I decided at once to depart if possible. (205)
Ripperger:	The entire business disgusted me to such a degree that I decided at once to go away again if possible. (277)
Manheim:	Their whole activity was so repellent to me that I decided at once to leave again as soon as possible. (188)
Cranston:	I was so disgusted I went away to ... (12)

In this example, six translations opt for four different adjectives, all of which are synonyms of each other. Across the translations, and perhaps apart from the adjective *disgusted*, the different synonyms above do not indicate a register shift. Although on several occasions emotiveness is strategically directed for ideological effect, for instance, when terms from different formal registers are chosen, it is mostly the interplay of semantic and syntactic procedures which is ideologically significant. Thus, in Murphy syntactic recasting shifts emphasis, while simultaneously semantic reshaping, i.e. the loss of the intensifier *so*, subtly reduces overall emotiveness. Conversely, Cranston recasts and reshapes by clause structure and mood changes, and also applies the micro-procedure of implicitation. The first person pronoun *I* in subject position creates an even more immediate emotive impact, which is a prevalent rhetorical feature within this translation profile (cf. Table 6.5). However, as seen in the following example, a fronted pronoun subject may also introduce a proposition which reduces overall suspense:

[EXAMPLE 7.2]

Source Text:	Ich war, auf das äußerste erregt, auch bei der kurzen Rede anwesend. (222)
Dugdale:	I was present and was profoundly affected. (91)
Murphy:	I was in a fever of excitement as I listened to the address. (176)
Mussey:	Intensely excited, I went to hear his brief speech. (202)
Ripperger:	In utmost excitement, I, too, was present during the short speech: ... (266)
Manheim:	In extreme agitation, I, too, was present at the short speech. (185)
Cranston:	Greatly excited, I went to hear him speak: ... (11)

Placed in mid-sentence position in the source text, the adjunct clause signals personal opinion. Here the consistent choices by resistant translation agents suggest that recasting helps to maintain suspense. Dugdale and Murphy, by contrast, slightly naturalise the target text by means of vivification.

There are, nonetheless, frequent occasions within this rhetorical feature which underscore the ideological differences between translational compliance and resistance simply on semantic evidence. Where the American translations render *Mir wurde schlecht*

as *turned my stomach* (Mussey), *It made me sick* (Ripperger), *I grew sick to my stomach* (Manheim), or *I was sick* (Cranston), Dugdale and Murphy have *I felt bad* and *It was with a feeling of disgust* (see App. III, B.1, also B.2). Where the Americans render *felsenfeste innere Überzeugung* as *unshakably convinced* (Mussey) or *unshakable inner conviction* (Ripperger, Manheim), Murphy has *firmly convinced*. However, the fact that Cranston simply opts for *believed* shows that there are counter-examples and proves the large variation in translational choices (B.3). The collocation *felsenfeste Überzeugung* occurs three times, and although Ripperger once has *firm conviction*, and Cranston once opts for *staunch belief*, direct juxtaposition of all the occurrences highlights the ideological clash (B.4, B.5).

In the extract translations, sentences containing statements of personal opinion are seldom included, probably because these translations mainly focus on content (some instances will be discussed in connection with the graduation system in Section 7.4). The exclusive focus on content, however, accounts for a reduction of author visibility, as for instance introductory passages before important points are at times deleted. Unlike in the full-text translations, such reductions also occur in Dugdale and Cranston (B.6).

Appellatives

The second key feature of reader involvement are appellatives. They manifest themselves most pertinently in the occasional adoption of direct speech, rhetorical questions, and exclamations. The diversity of linguistic strategies subsumed under this rhetorical feature reflects an equally diverse array of translational micro-strategies. In the following example, the author fuses a statement of personal opinion with an exclamation:

[EXAMPLE 7.3]

Source Text:	In wie kurzer Zeit aber war ich empört, als ich das jämmerliche Schauspiel sah, das sich nun unter meinen Augen abrollte! (83)
Dugdale:	It took but little time to arouse my indignation when I saw the miserable comedy which was being unfolded before my eyes. (43)
Murphy:	But I soon became enraged by the hideous spectacle that met my eyes. (76)
Mussey:	But **how** soon I was outraged at the wretched spectacle that took place before my eyes! (85)
Ripperger:	But **how** indignant I was, even after a short time, when seeing the miserable comedy that was going on before my eyes. (97)
Manheim:	**How** soon was I to grow indignant when I saw the lamentable comedy that unfolded beneath my eyes! (71)
Cranston:	**How** immediately I was outraged at the wretched comedy occurring before my very eyes! (6)

Translational compliance displays an occasional reluctance to retain the rhetorical vigour of individual exclamations. The above evocation procedure in effect constitutes a speech act shift, and is mainly achieved by the omission of the intensifying interrogative *how*.

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Exclamations are in fact occasionally omitted by both Dugdale and Murphy, as for instance the final clause *denn es war Kriecherei und sonst nichts weiter!* which Manheim translates as *for crawling it was and nothing else!*. Cranston, however, also omits the exclamatory clause in this example (App. III, B.7). A reduction of emotiveness is also achieved by reshaping when confrontational terms are adjusted from a more specific hyponym to a more general superordinate. The final clause *von denen jeder bei einer Waffe endet!*, for instance, becomes *each of which leads to the necessary armament.* in Murphy, but *each of which ends with a weapon!* in Mussey (B.8). In addition, incantations may undergo vivification, as exemplified in a phrase like *sonst wehe* which in Murphy becomes *If not, then disaster must result* (B.9).

Similar vivification procedures can be observed, for instance, in Murphy's translation of the exclamation *Fürchterlich, Fürchterlich!* by *It was all very awful.* (B.10). A reduction of reader involvement is further evident with renditions of mid-sentence interjections such as the collocations *wahrhaftiger Gott* or *weiß Gott*. The following complete concordance proves the point:

Figure 7.2: Concordance 'wahrhaftiger Gott/weiß Gott'

	SOURCE TEXT		MURPHY		MANHEIM	
1	assen, wahrhaftiger	Gott, nicht aufgezw	e War of 1914 was	certainly not force	s- no, by the living	God-it was desire
2	s sich, wahrhaftiger	Gott, nicht lohnen	rable that, surely to	God, it would not	e so pitiful that, by	God, it would not
3	tschen wahrhaftiger	Gott nie gefehlt, de	asses of the people.	God knows we G	. We Germans, by	God, have never l
4	doch, wahrhaftiger	Gott, kein Rücksch	s. Goethe was	certainly no reacti	w. And Goethe, by	God, was no react
5	n gilt, wahrhaftiger	Gott, am allermeist	ese gentry once can	truly say that their	es. It is to them, by	God, that the pop
6	. Nein, wahrhaftiger	Gott, darauf kommt	monarch. These are	certainly not looke	. No, by the living	God, this is very
7	d war, wahrhaftiger	Gott, ein beklemme	on. The picture was	indeed quite depre	possible. And, by	God the picture w
8	t, als ob er ihr weiß	Gott was geben wo	to give to the world	will oppose everyt	ere going to give it	God knows what,
9	nsinn zu einer weiß	Gott wie gewaltige	eir own effusions as	works of the highe	ense as something	God knows how i
10	m Herzen von weiß	Gott wie vielen Mil	deas in the hearts of	millions of men h	es' in the hearts of	God knows how
11	ganda und für weiß	Gott sonst noch wa	paganda agents and	God knows what	aganda chiefs, and	God knows what
12	m und kommt weiß	Gott wann nach Ha	ut and comes home	at all hours. He no	bars, coming home	God knows when;
13	ur so, als ob er weiß	Gott was wüßte. Si	lly pretend to know	God knows what.	though they knew	God knows what;

Murphy mostly omits the emphatic phrase, but tends to compensate by adverbs such as *certainly, truly,* or *indeed.* Enlarging line 3 towards the sentence level and including the remaining translation profiles, it can be seen that both Murphy and Dugdale, yet also Ripperger, apply recasting and vivification procedures (App. III, B.11). Dugdale only considers two of the 13 instances, in both of which he retains the incantation. This most recent example also points to a general tendency in the extract translations to relay propositional statements rather than concentrating on rhetorical refinement.

While the American full-text translations in general reflect the intensity of appellative rhetoric most closely, speech act shifts and semantic procedures are occasionally employed in the extract translations and Cranston's abridgment in order to emphasise certain topical points. This is most evident in relation to Hitler's militarism and expansionist objectives,

which are most prominently topicalised in four extract translations (cf. Chapter 5.5). One long sequence with several exclamations, stretching over two pages, is partially reproduced in three extract translations. Presenting the sequence in a condensed form illustrates the scarce employment of exclamation marks in Dugdale and Murphy, the relative 'faithfulness' of the American full-text versions and the relative 'slackness' of the remaining versions (see B.12). More than that, however, it is reasonable to assume that the speech act change effected in the Foreign Office memorandum concurs with a demand to provide the decision-makers in the government with concise and factual information. The speech act shift in Cranston, on the other hand, is more likely to concur with the robust rhetorical objective to expose the dictator's evil nature to a large readership, regardless of stylistic and rhetorical finesse. Finally, Shaw's predilection of *war* for *Kampf* is evident in this example as well, as already discussed in Chapter 6.

7.2.2 Sarcasm

Hitler's frequent application of sarcasm constitutes the second major rhetorical strategy within the framework of engagement. Hitler primarily uses sarcasm to ridicule or convey his contempt of adversaries and at times even of his own people. He employs a variety of linguistic strategies to communicate his disdain of Jews, Marxists, the Bourgeoisie, intellectuals, indeed of all individuals, groups or institutions which seem not to concur with his view of reality. Denouncements are mostly framed within 'ironic' quotation marks, and often preceded by the qualifier *sogenannt* or the emphasising determiner *dies*. Sarcasm is often verbalised without inverted commas when preceded by a determiner or by ironic epithets such as for instance *erlaucht, erhaben* or *gelehrt*. Sarcasm pervades the text more visibly than appellatives, constituting in effect a platform from which the author can subtly and strategically orchestrate his resentments and attacks against personal and political opponents. Two of the typical linguistic tools just mentioned come together in the following example:

[EXAMPLE 7.4]

Source Text:	In Wirklichkeit kann **diese sogenannte Regierung** nicht einen Schritt tun, ohne sich nicht vorher erst die Genehmigung von der allgemeinen Versammlung geholt zu haben. (95)
Dugdale:	**The so-called Government** can, as a matter of fact, take no action without first obtaining the consent of the general assemblage. (47)
Murphy:	In reality **the so-called Government** cannot do anything against the will of the assembly. (85)
Mussey:	In reality **the so-called government** can take no step without first getting the permission of the general assembly. (94)
Ripperger:	In reality, **this so-called government** cannot take one step without having first obtained the consent of the general assembly. (111-12)
Manheim:	In reality **this so-called government** cannot take a step without first obtaining the approval of the general assembly. (80)

The sentence is part of a longer argument against the majority principle. It communicates in a restrained fashion Hitler's hatred of parliamentarian democracy. Sarcasm can be realised by the same linguistic resources in English, so replacing the preceding determiner by *the*, which in the example above is not used in anaphoric function, diminishes the author's intent of ridicule. Even though here Mussey also drops the determiner, modifications of ironical intent occur predominantly and in varying degrees of consistency in the authorised translations (cf. App. III, B.13). In addition to the removal of determiners, sarcasm can be diminished by dropping quotation marks as well as by clause or sentence structure changes (B.14, B.15). The last two examples also illustrate Cranston's rather liberal approach to rendering rhetorical specificities, which is possibly due to an objective of not detracting the reader from the concise narrative flow. In this respect, Cranston also tends to remove sarcasm which signifies the author's contemptuousness of political opponents (B.16). This example again shows that for different rhetorical purposes than Cranston, compliant translation agents occasionally modify sarcasm when used as a direct defamatory device.

The occasional non-translation of linguistic markers of sarcasm also points to possible topical strategies on the part of translational compliance. Hitler's barely concealed disdain for his own population, at least when he envisages them on a large anonymous scale, has sometimes been removed (B.17). In this sense, and considering that Murphy further 'elaborated' on Dugdale's version, it is reasonable to assume that the target readership was not to be presented with a politician who derides his own people. Another topical strategy relates to instances when Hitler ridicules parliamentarian democracy, its institutions and representatives. Here one example is particularly telling in which the expression *in England, dem Lande der klassischen „Demokratie"* becomes *England, the land of "classic" democracy* (Dugdale) and *in England, the land of classic democracy* (Murphy), whilst the Americans simply reproduce the original markers (B.18, see also B.19, though Mussey in B.19 also deletes the ironic quotation marks).

Complete or partial elimination of sarcasm, however, is also an irregular feature in the extract translations. This strategy probably serves to 'weed out' any information which might detract from propositional content, and indeed also applies to Hitler's ridiculing of democratic parliamentarianism (B.20). Concerning another passage referring to England, Weizmann renders *In diesem Lande der „freiesten Demokratie"* by *In this land of freest "democracy"*. Weizmann's choice in fact provides an interesting counterbalance to the example discussed above when compliant translation agents omit ironical markers around the noun *democracy* (compare B.18 and B.21). Within the entire corpus, quotation marks

or inverted commas are at times newly introduced, or ironic speech is reproduced via capital spelling. In one example, Weizmann erases sarcasm by recasting an entire sentence, and Cranston by non-observance of the grammatical comparative (B.22). In several cases, punctuation markers of sarcasm are also used as a compensatory measure, for instance, to balance the non-translation of the ironic qualifier *sogenannt* (B.22 to B.24).

Bearing in mind that Murphy certainly to some extent used the Dugdale abridgment for his own work, and despite some counter-examples in each ideological direction, the generally more consistent removal of sarcasm in translational compliance suggests that liberal democratic sensitivities in the target culture were not to be upset (cf. Chapter 3.2). After all, translational export was geared to promote National Socialism abroad.

7.2.3 Colloquialism

Colloquial language is another ubiquitous rhetorical strategy in the source text. Features of colloquial language foreground the author's sociocultural identity, and also function to establish rapport with the reader. This rhetorical device is strongly reminiscent of oral rhetoric and manifests itself in a variety of linguistic strategies such as an unusually frequent usage of informal lexis, proverbs and idioms, modal particles, and a sporadic inclination towards using a conversational style. Colloquial language in *Mein Kampf* closely reflects the mass appeal and persuasive-didactic function of National Socialist propaganda (Mieder 1997). Examples concerning the translation of *colloquial lexis*, *idiomatic speech*, and the excessive usage of *modal particles* provide an insight into the way translational compliance attempted to create a more formal register.

Colloquial Lexis

The adoption of colloquial and often simultaneously metaphorical lexis barely conceals the author's predilection for violence. Frequent colloquial expressions in fact testify to the latent aggression which runs through the entire narrative. Such colloquial lexis poses a challenge for any translation task. The following example is indicative of this difficulty. It straddles the line between colloquialism and Hitler's 'ruthless' tenor (to be discussed in sub-section 7.3.1):

[EXAMPLE 7.5]

Source Text:	Die wenigen Warner wurden überhört oder totgeschwiegen. (159)
Dugdale:	The few who gave warnings were either ignored or silenced. (67)
Murphy:	The few who called attention to that truth were either ignored or silenced. (132)
Mussey:	The few men who sounded a warning were not listened to, or were met with a conspiracy of silence. (147)
Ripperger:	The few who uttered warnings were not listened to or were passed by in silence. (189)
Manheim:	The few who raised a voice of warning were ignored or killed by silence. (133)

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The metaphorical frame *totschweigen* triggers associations with DEATH, perhaps also with KILLING. Two American versions do not recreate a similar target text scene. Accumulative evidence shows that the two British versions frequently watered down potentially undesirable associations (cf. the discussion of lexical fields in Chapter 6.3).

The translation of colloquial lexis, however, does not consistently show that compliant translation agents exploited semantic instability for the sake of enhancing Hitler's political credibility. This can be illustrated with a complete concordance pattern for the lexical frame *erledigen*, again featuring Murphy's and Manheim's choices. As already indicated in Example 7.5, Manheim relatively consistently reproduces violently colloquial style. In this context, it is worth remembering that Manheim regarded Hitler's rather idiosyncratic 'stylistic peculiarities' less of a challenge than the 'peculiarly German' traits of his style (cf. Chapter 5.3.3). Figure 7.3 indeed appears to bear out Manheim's commentary:

Figure 7.3: Concordance 'erledigen'

	SOURCE TEXT		MURPHY		MANHEIM	
1	mit allen Mitteln zu	erledigen, die ihne	y possible means of	annihilating once	se every means to	get rid of a move
2	Terror endgültig zu	erledigen, um zwöl	etermined finally to	crush this Red the	firmly resolved to	dispose of the Re
3	m Österreich besser	erledigen zu könne	e might more easily	settle accounts wi	th Italy in order to	finish off Austria
4	en und seine Arbeit	erledigt. Denn sola	thorities would	get rid of the Jew	y, or else the state	disposes of the Je
5	as eigene Absterben	erledigt. Die Impot	orld domination will	die out only with	omination will be	ended by his own
6	tten Tage von selbst	erledigt haben. Völ	nt' would have been	disposed of withi	indle would have	shown itself up o
7	vielleicht für immer	erledigt. Ich hatte e	ement might thus be	ruined for ever. I	go the movement	finished for good
8	daß dieses Bündnis	erledigt sei an dem	e alliance would be	liquidated the mo	alliance would be	done for on the d
9	ensnotwendigkeiten	erledigt sein. Jede	is country would be	out of the questio	cessities would be	doomed to failure
10	r solchen Bewegung	erledigt. Sowie die	er have a mission to	fulfil. Once the Pa	ch a movement is	done for. As soo
11	ie wäre damit sofort	erledigt; und was d	emocracy would be	annihilated forth	ocracy would be	done for immedi

Contrasted with Manheim's pattern, there is less colloquial flair in Murphy, especially when considering choices such as *finish off*, *finished for good* or *done for*. Like Murphy, Dugdale on one occasion opts for *disposed of* (line 6). As can be seen, evocation procedures may also produce more violent or apocalyptic scenarios in Murphy's translation (e.g. lines 1-2, 5, 8, 11). On the whole, however, compliant translation agents tend to frequently opt for semantic reshaping in conjunction with stylistic naturalisation. Work-shy parliamentarians, for instance, would *quickly vanish into thin air* (Mussey) or *suddenly evaporate* (Ripperger, Manheim), while they would *quickly evanesce* in Murphy's translation. If Murphy here chooses a fairly lyrical lexical frame, Dugdale opts for the colloquial *blow away*, yet erases the grammatical subject (see App. III, B.25).

A couple of juxtaposed colloquial verb forms taken from three sentences presented in the Appendix illustrate that stylistic improvement is more prominent in translational compliance. Even so, there is almost never a thoroughly consistent pattern.

Source Text	Dugdale	Murphy	Mussey	Ripperger	Manheim
durchgezogen	–	has been through	dragged through	pulled through	dragged through
einpumpen	–	pump into	pumped into	pumped into	pumped into
abzujagen	to ward off	to forestall	to wrest from	to wrest from	to wrest from
zusammengeschustert	at the bottom	arrayed	cobbled together	put together	patched together
aufgepumpt	polished up	brushed up	shined up	made up	refurbished
umgemodelt	remodelled	dressed in a new form	remodeled	remodeled	remodeled

To illustrate one instance on the phrase level, in Murphy's version intellectuals look down on anyone *who has not been through the prescribed schools*, whereas they are *pulled* or *dragged through* in the American book translations. In the same sentence, however, and in line with the Americans, Murphy opts for the impulsive *to pump the necessary knowledge into him*, while Ripperger even introduces a crude metaphor by translating *to have the necessary knowledge pumped into his brains* (see B.26). As this sample sentence shows, once again Cranston differs from the American full-text versions by choosing a similar frame to Murphy. The remaining four verb frames display further divergences in colloquialness between compliant and resistant translation profiles. They come from two sentences (B.27, B.28). In example B.28, colloquial undertones still appear most closely represented in the American full-text translations, although Ripperger's three choices appear somewhat 'restrained'. Interestingly, however, he italicises the ironical *'party programs'*, which appears to provide a subtle counter-balance to his somewhat less colloquial lexical choices (cf. also example B.23). Cranston's choice, on the other hand, barely resembles the source text's semantic content. The final example also shows an instance of stylistic naturalisation on the part of translational compliance, whilst once again the extract translations and Cranston seem to opt for informational clarity (B.29).

Idioms

The frequent usage of idiomatic expressions in the source text betrays close proximity to spoken rhetoric. Idioms are more or less syntactically restricted. They need to contain at least two lexical words whose meanings do not combine to the figurative meaning of the idiomatic phrase as a whole. In view of divergent cultural experience and the essentially metaphorical qualities of idioms, they seldom correspond across languages. Similar to colloquial lexis, idiomatic expressions which betray the latently violent character of Hitler's discourse are viable candidates for assessing ideological divergences.

[EXAMPLE 7.6]

Source Text:	*Die Propaganda braucht sich deshalb nicht den Kopf zu zerbrechen über die Bedeutung jedes einzelnen der von ihr Belehrten, über Fähigkeit, Können und Verständnis oder den Charakter derselben, ... (652)*
Dugdale:	There is no need for propaganda **to worry itself** over the value of every single one of its scholars as regards efficiency, capacity, intellect or character, ... (233)
Murphy:	The propagandist need not **trouble too much** about the personal worth of the individual proselytes he has won for the movement. He need not inquire into their abilities, their intelligence or character. (475)
Mussey:	*Propaganda therefore does not need to worry about the value of each of its followers, nor about his qualities, efficiency, intellect or character, ... (562)*
Ripperger:	*Propaganda, therefore, needs not to rack its brain about the importance of each individual it enlightens, about his ability, achievements, and understanding or of his character, ... (850)*
Manheim:	*Propaganda does not, therefore, need to rack its brains with regard to the importance of every individual instructed by it, with regard to his agility, capacity, and understanding, or character, ... (529)*

Here the target language idiom *to rack one's brains* offers the same meaning and colloquial flavour. By contrast, opting for *to worry* or *to trouble* semantically reshapes the source text idiom and also implies a shift in cognitive imagery. In addition, Murphy's personalisation of the grammatical subject constitutes a naturalisation procedure. The following example contains three idiomatic expressions. It provides further testament of Murphy's tendency to stylistic refinement.

[EXAMPLE 7.7]

Source Text:	Es war ein Scheinantisemitismus, der fast schlimmer war als überhaupt keiner; denn so wurde man **in Sicherheit eingelullt**, glaubte **den Gegner an den Ohren zu haben**, wurde jedoch in Wirklichkeit selber **an der Nase geführt**. (132)
Dugdale:	It was sham anti-Semitism and was almost worse than none at all, for people were **lulled into security** and thought they **had the enemy by the ears**, whereas they were really **led by the nose** themselves. (58)
Murphy:	It was anti-Semitic only in outward appearance. And this was worse than if it had made no pretences at all to anti-Semitism; for the pretence **gave rise to a false sense of** security among people who believed that **the enemy had been taken by the ears**; but, as a matter of fact, the people themselves were being **led by the nose**. (112)
Mussey:	It was an apparent anti-Semitism that was almost worse than none; for being **lulled in security**, people thought they **had the enemy by the ears**, while in reality they themselves were **led around by the nose**. (124)
Ripperger:	It was a sham anti-Semitism that was worse than no anti-Semitism at all; because one was thus **lulled into security**; one thought that one **had caught the enemy by the ears**, whereas in reality one was being **led about by one's own nose**. (156)
Manheim:	It was a sham anti-Semitism which was almost worse than none at all; for it **lulled** people **into security**; they thought they **had the foe by the ears**, while in reality they themselves were being **led by the nose**. (110)
Cranston:	It was false anti-Semitism that was worse than no anti-Semitism at all. (8)

The example shows that, once again, there is rarely total consonance between translations with overlapping strategic functionality. Given the concentrated amassing of idiomatic expressions in this example, however, and in comparison with the other translation profiles, Murphy's impulse to naturalise by translating *gave rise to a false sense of security* becomes all the more noticeable. The example also nicely illustrates the contrast between frequent quantitative expansions in Murphy and the overall resistant strategy of textual contraction in Cranston. A potential predilection for such quantitative translation procedures in these two translations has already been noted during the discussion of textual

divisions (cf. Chapter 5.4). As emphasised at an earlier point (cf. Chapter 6.1.1) and reflected in earlier concordances and sentence examples, Ripperger and Manheim often concur on the individual phrase level, though Manheim's micro-decisions very rarely coincide completely with those in Ripperger.

Altogether, there are few ideologically meaningful modifications concerning the renditions of idiomatic expressions, amongst them further instances of reshaping in combination with evocation procedures (see App. III, B.30, B.31). In example B.31, only Ripperger's *hits one in the eye* retains the source text's idiomaticity. The other non-idiomatic choices, ranging from *clear, evident, strikingly evident, crudely apparent* to *crassly obvious*, represent a rising scale of emotional intensity, and again exemplify the more simulating approach of the American book translations in comparison with all other versions. Cranston, once again, is widely 'off the mark', this time by overall contraction and an evocation procedure as evident in the shift from *Wollen des jüdischen Weltbörsentums* to *diabolical desire of the Jews*. A difference across the ideological divide can further be illustrated when for instance a grammatical superlative as part of an idiomatic expression undergoes a syntactic transposition from *im wahrsten Sinne des Wortes* to *in the true sense* or *in the true sense of the word* in translational compliance, yet remains in place in the American translations (B.32).

Particles

Just as idioms, German particles, too, are a typical linguistic resource applied in informal speech. The frequent usage of modal particles is a marked feature in German oral – and thus colloquial – speech (Russ 1994: 29). Particles, just as the modality system, also serve to graduate the strength of attitudes, but due to their closeness to colloquial speech they are dealt with in this section. When applied in written discourse, modal particles convey attitudinal meaning by emulating intonation and rhythmic patterns of oral speech. Modal particles do not exist in English, though this kind of attitudinal meaning can be expressed by means of compensatory translation procedures (Winters 2005: 66).

In his foreword, Ralph Manheim provided some insightful commentary on the political relevance of Hitler's excessive usage of modal particles (cf. Chapter 5.3.3). Manheim largely 'sacrificed' them in translation since, after all, the peculiarly Germanic elements of Hitler's writing style appeared very tricky to reproduce in English. As Manheim rightly asserts, however, at times he was able to provide "a similar impression of wordiness by other means" (1943: xiv). Particles such as *bloß, doch, eben, eigentlich, gar, ja, wohl* or *überhaupt*, to name but a few, are indeed littered throughout the text, and many of them

regularly occur in various combinations. The resulting almost universal verbosity and oral speech pattern is frequently disrupted in all translation profiles. Various examples show, however, that the three American full-text translations most consistently attempt to imitate the source text's colloquialness when communicated by means of particles. All the other versions, by contrast, tend to tilt the balance slightly towards a more fully-fledged written speech pattern. The following example illustrates this on the clause level, taking the particle combination *ja eben* which occurs six times as a prime example.

deren Ziel **ja eben** die Überwindung der Niederlage sein soll / MU: which aims at overcoming this disaster / MS: whose goal it is to make good the defeat / RP: the very goal of which is to be the conquest of the defeat / MA: whose very goal is supposed to be to quell the defeat

Darin liegt **ja eben** der Sinn des Dichterwortes / MU: Such is the meaning of the poet's lines / MS: The words of the poet ... signify / RP: This is the very meaning of the poet's words / MA: The sense of the poet's words ... is

denn das Fürchterliche war **ja eben** / MU: for the alarming feature was / MS: for the fearful thing was precisely / RP: for the terrible thing was just the fact / MA: for the terrible part of it was

Aber die Frage ist dann **ja eben** erst recht die / MU: But the important question that arises here is / MS: But then more than ever the question is / RP: However, the question is then all the more / MA: But then more than ever the question becomes

darin liegt **ja eben** der Sinn einer germanischen Demokratie / MU: the inner spirit of our German democracy will of itself / MS: It is the very purpose of a Germanic democracy / RP: this is just the meaning of Germanic democracy / MA: Germanic democracy means just this / DD: the whole point of a German Democracy is / CR: Precisely this is the true meaning of German Democracy

Denn das Bedeutungsvolle eines derartigen Bundes liegt **ja eben** darin / MU: For the full significance of such an alliance lies in the fact / MS: For the significance of such a coalition lies in the very fact / RP: For the momentousness of such a type of alliance lies precisely in the fact / MA: For the significant feature of such an alliance lies precisely in the fact / WM: The significance of such an alliance would lie in the fact / FO: The essential in such an alliance is / FOE/FP: For the significance of such an alliance lies in the fact

As can be seen, no translation profile consistently communicates the colloquialness triggered by the German particles. Still, however, there is on balance a notable difference between Murphy and the other three full-text versions, with Murphy showing a tendency to naturalise towards norms of written argumentation. This tendency, in fact, is most marked in the abridgments and extracts.

The following example, which also contains an idiomatic expression, provides further proof of Hitler's extensive and indiscriminate usage of modal particles. More importantly, the example illustrates on the sentence level how subtle shades of meaning signified by a specific particle can be repressed in translation.

[EXAMPLE 7.8]

Source Text:	Unterliegt aber ein Volk in seinem Kampf um die Rechte des Menschen, dann wurde es **eben** auf der Schicksalswaage zu leicht befunden für das Glück der Forterhaltung auf der irdischen Welt. (105)
Dugdale:	If, in its struggle for human rights, a race goes under, it means that it has weighed too light in the scales of fate to be fit to continue to exist in this terrestrial world. (50)
Murphy:	But if a people be defeated in the struggle for its human rights this means that its weight has proved too light in the scale of Destiny to have the luck of being able to endure in this terrestrial world. (92)
Mussey:	But if a people is defeated in its battle for the rights of man, that means **simply** that in the scales of Fate it weighed too lightly to have the good fortune of survival in our mundane world. (102)
Ripperger:	But if a nation succumbs in its struggle for the rights of mankind, then it was **probably** found weighing too lightly in the scales of destiny to justify its good fortune of being allowed to continue on this mortal globe. (123)
Manheim:	And if a people is defeated in its struggle for human rights, this **merely** means that it has been found too light in the scale of destiny for the happiness of survival on this earth. (88)
FO:	If, in its struggle for human rights, a race goes under, it means that it has weighed too light in the scales of fate to be fit to continue in this world. (7)
FOE/R:	If in its struggle for the rights of men a people is defeated, then on the scales of Destiny it has been weighed and found wanting . . (10)

In connection with its linguistic co-text, here the particle *eben* communicates Hitler's callous disregard for human life. It is indeed reasonable to suggest that the metaphorical and idiomatic *etwas auf der Schicksalswaage zu leicht befinden*, at least for an analyst who benefits from historical hindsight, functions as an underhand justification for uncomfortable decisions to be made once Hitler would have gained power. Nonetheless, only the three American full-text translations made an attempt to retain the attitudinal meaning activated by the modal particle. In this respect, it may be argued that Mussey's and Manheim's selections closely imitate the callousness of the original proposition, and by extension the underlying 'genocidal mindset' (cf. Chapter 1.1). Some of the selected passages in the Foreign Office memorandum were also translated in Dugdale, and these Foreign Office target text passages show at times close convergence with Dugdale. In another example containing the particle *eben* which essentially conveys the same attitude, Mussey and Manheim again appear to catch Hitler's cold-hearted inhumanity relatively sharply. Interestingly, here Murphy's recasting of the last two source text clauses totally eradicates Hitler's pitiless stance on the question of military casualties (see App. III, B.33).

Weaving particles into verb phrases serves to moderate or reinforce Hitler's personal sentiment. Representing the attitudinal meaning engendered by phrases such as *mit etwas gar nichts zu schaffen haben* generally posed serious challenges for the translation agents. Even though such phrases are often stylistically polished in all translations, there are often

subtle rhetorical divergences between Dugdale and Murphy (B.34). Ignoring the moderating function of particles embedded in verb phrases, as for instance in *niemand wird wohl glauben,* has the effect of eradicating attitudinal subtleties, and thus cancels out the fine line between the expression of confidence and certainty (B.35). In this context, Cranston and the extract translations appear to deliberately avoid translational challenges posed by this particular particle (B.36). Whilst similar modifications, again, can be observed in translationally compliant translation profiles, these two examples illustrate how within the entire corpus adverbials or modal auxiliaries convey at times widely differing attitudinal meanings (the issue of modality will be taken up further in Section 7.5.2).

The intensifying function of particles such as *aber, ja* or *nur,* which are scattered widely throughout the text, and which in the case of *ja* has already been shown at the beginning of this sub-section, tends to be retained in the American full-text versions. The compliant translation agents however most frequently 'swept them under the carpet' (consider again B.31, B.33, B.35; see also B.37 to B.39). The last three examples also show that in the source text the indication of pauses by dashes (B.37) and the clustering or lexical repetition of particles (B.38 to B.39; cf. also B.1) even more compellingly simulate the intonation patterns of spoken conversation. In these three examples, contractions and recasting procedures from a hypotactic towards a paratactic sequence, as evident in Murphy's, and less so in Dugdale's translation profile, furthermore imply the loss of colloquial speech patterns.

7.3 Attitude

The central category within the appraisal system broadly circumscribes the range of linguistic resources available for expressing *attitudes.* Differentiating between three main types of attitude – the general expression of emotions, the judgement of social actors, and the appreciation of 'things' – offers a fine-grained analytical tool for assessing their linguistic manifestations (Martin and Rose 2003: 24). The linguistic expression of attitude thus essentially concerns the evaluation of sociocultural reality and the behaviour of social actors. Hitler's radicalism reveals itself first and foremost in his attitudes towards the political realities of his time. It is in fact reasonable to speak of an "implicitly genocidal message that resonates through Hitler's work" which aimed at the "manufacturing of a genocidal climate" (Gregor 2005: 56, 67). In view of an abundance of aggressive and threatening language, it is possible to identify translational modifications concerning

Hitler's self-representation in terms of his general *ruthlessness*, his unrestrained *defamation* of other social actors, and his open glorification of political violence and warfare. It is indeed not unreasonable to argue that such a rhetorical make-up reflects nothing less than an *eliminationist* discourse (cf. Kallis 2003).

7.3.1 Ruthlessness

There is a general consensus that National Socialist discourse stands out in terms of high levels of emotiveness and a tendency to irrational claims (Bork 1970; Frind 1964; Klemperer 1975; Sornig 1989; Winckler 1970). Much research has emphasised its aggressiveness, as for instance adjectives such as *brutal, fanatisch* or *rücksichtslos* essentially underwent a positive re-evaluation, which became particularly evident after the regime's instalment (e.g. Bork 1970: 23-27, Klemperer 1975: 77-83). National Socialist discourse in general and Hitler's writing in particular, however, also betray a more subtle vicious complexion. This trait is attached to the ultra-nationalist motive of creating – in fact, 'breeding' – a superior warrior race (Heywood 2003: 225-226).

In this respect, the small lexical field *Zucht* clearly signifies a certain 'ruthless' pseudo-scientific racialism. This lexical field ideologically and conceptually interrelates with the lexical field *Blut* (cf. Chapter 6.3.3). Since blood purity is the absolute precondition for a healthy state organism, large efforts have to be made to create a healthy *Volkskörper* (cf. Example 6.5). Consequently, the major educational mission of a future National Socialist state not only is to instil its subjects with a keen understanding of their own racial superiority, but also to breed a physically robust elite people. Figure 7.4 contains a selective concordance containing ten frames signifying the metaphorical concept of 'breeding upward', one of which refers to the breeding of animals. Murphy's options strongly suggest that this particular concept was not to be presented to the English reader.

Figure 7.4: Concordance 'Hochzüchtung/Höherzüchtung/Aufzüchtung'

	SOURCE TEXT		MURPHY		RIPPERGER	
1	tige Hochzüchtung	unseres Führermater	ntellectual **material**	out of which our l	al **high-breeding**	of our leaders wa
2	hte Höherzüchtung	der Kraft und Stärke	conquest, **increase**	the constitutional	and the breeding	of the strength an
3	ine Höherzüchtung	des einzelnen Kämp	rotagonist **develops**	his faculties to a st	higher breeding	of the individual f
4	zur Höherzüchtung	des Lebens überhau	tive **improvements**	of life in general.	re's will to breed	life as a whole to
5	en Höherzüchtung	führen muß, bis endl	eciprocal **education**	towards a higher t	higher breeding	, until finally the
6	ese Höherzüchtung	menschlicher Tatkra	**igher development**	of the human facul	higher breeding	of human energy,
7	der Höherzüchtung	mit einem Schlage	f years, to **establish**	an evolutionary hi	higher breeding	, which has perha
8	der Höherzüchtung	von Hunden, Pferde	ttention to **breeding**	and rearing pedigr	better breeding	of dogs, horses an
9	es hochgezüchteten	Rassengutes teilhafti	le's State to **educate**	a colony of 'aesthe	task of breeding	a colony of peace
10	raten **aufzuzüchten.**	Nicht im ehrbaren S	al quality **fashioned**	on truly noble line	ng of a **high-bred**	racial treasure. Th

Amongst all the translations, Ripperger most rigorously applies the breeding frame, although the upward movement is not always represented (lines 2, 8-9). The interrelated

transposition and recasting procedure resulting in *breed life as a whole towards a higher level* is only partly visible due to lack of space (line 4). The same is even more relevant to basically all lines in Murphy, where syntactic procedures mostly lead to shifts in cognitive imagery, as for instance in *develops his faculties to a still higher pitch of perfection* (line 3). Dugdale only rarely considers passages containing this lexical frame. He only applies it once in the context of breeding animals, opting for *improving the breeds of horses, dogs and cats* (cf. line 8). Lines 1, 3 and 4 are represented in the Appendix, providing a sentence level comparison of all translations. The examples further prove persistent evocation procedures in compliant translation profiles, though once again there is less strategic consistency in the resistant versions (see App. III, C.1 to C.3).

Despite such inconsistencies in translational resistance, however, the translation of this particular lexical field as a whole reflects the strategic functionality of translational compliance. Two further derivations used within the context of education policy, for instance, are always stripped of their literal associations. The derivations *anzüchten* and *heranzüchten* evoke straightforward and repulsive associations with breeding. It can be argued that by opting for linguistic frames with weaker associations such as *cultivating* or *physical training and development*, even in spite of occasionally similar procedures on the part of translational resistance, compliant translation agents consciously erased the ugly rationality of breeding (App. III, C.4 to C.6). In view of Example C.6, the fact that the abridgments and two extract translations chose this particular sentence confirms the significance of racial education in the Third Reich for the international debate at the time. This example further illustrates the varying choices for *völkischer Staat* (cf. App. III, A.13).

Notwithstanding these source-text-based observations, within the context of cultivating blood purity the target text frame *breeding* is – across the entire corpus and once again in multiple variations – also induced by other source text elements such as *Kreuzung* (*cross-breeding* or *inter-breeding*), *Fortpflanzung* or *Zeugung* (both *breeding*). Within the same conceptual field, Ripperger and Manheim both once replace *Hunderttausende von hochstehenden Menschen* by *hundreds of thousands of well-bred people*. This selection again illustrates their occasional micro-structural proximity, but also suggests that Manheim at times might have copied phrases from earlier translations. Within the context of racial education, Ripperger and Mussey, the latter of which actually very seldom opts for the frame *breeding*, once and twice respectively replace *erziehen* by *to breed*. Cranston twice adds this particular frame. His evocation changes, as usual, are accompanied by a host of other translation procedures. In this respect, he converts once *aus den Reihen des Heeres schossen alljährlich dreihundertfünfzigtausend kraftstrotzende junge Männer*

heraus into *Every year the army bred three hundred and fifty thousand real young men*. The second instance again shows that many micro-choices in this translation, above all segmentation procedures, can only be explained when accounting for the surrounding co-text. The example below also graphically illustrates Cranston's persistent simplification of the source text.

CRANSTON	SOURCE TEXT
The pacifist-humane idea may be perfectly fine when the highest man has conquered the world, and is its absolute ruler;	Tatsächlich ist die pazifistisch-humane Idee vielleicht ganz gut dann, wenn der höchststehende Mensch sich vorher die Welt in einem Umfange erobert und unterworfen hat, der ihn zum alleinigen Herrn dieser Erde macht.
for an idea can do no harm when its practical application is impossible.	Es fehlt dieser Idee dann die Möglichkeit einer schädlichen Auswirkung in eben dem Maße, in dem ihre praktische Anwendung selten und endlich unmöglich wird.
The only alternative to a pacifist world not dominated by the **highest breed** of man would be anarchy lacking any ethical idea - in other words, first barbarism, then chaos. (14)	Im anderen Falle hat die Menschheit den Höhepunkt ihrer Entwicklung überschritten, und das Ende ist nicht die Herrschaft irgendeiner ethischen Idee, sondern Barbarei und in der Folge Chaos. (315-316)

Such evocation procedures are not only discernible in resistant translation profiles. Despite his persistent removal of the source text frame *Zucht*, Murphy on occasion introduces the *breeding* frame. The phrase *rein blutsmäßig betrachtet*, for instance, becomes *from the standpoint of good breeding*, while *Triebes zur Rassenreinheit* becomes *urge for the maintenance of the unmixed breed*. On one occasion, Murphy translates *Bastardierung* by *crossbreeding* which, though exhibiting negative associations, constitutes a reduction of emotiveness.

Moving back to the source-text-based analysis, the uncompassionate source text frame *Bastard* occurs 21 times, and is variously, though not always, slightly softened to *mongrel* or *hybrid* by Murphy. The four instances considered in Dugdale, however, are all literally translated. All resistant translation profiles consistently opt for the target frame *Bastard*, though Ripperger three times opts for *hybrid*. Passages containing the source text frame *Bastard*, moreover, are prominently considered in the extract translations. And there are, once again, instances where the English frame is induced by other elements in the source text. This happens with the expletive *Judenbankerte* which in four translations becomes *Jew bastards* (Mussey) or *Jewish bastards* (Manheim, Ripperger, Cranston). Cranston also replaces the source frames *Mißgeburt* and *Junge* with this specific target frame. Shaw is the only extract translation that introduces the target frame once. This instance nonetheless is representative of the extensive contractions and frequent simplifications in all abridgments and extract selections:

SHAW	SOURCE TEXT
In numerous cases where the race stands up, the **bastards** break down. (30)	In allen kritischen Augenblicken, in denen das rassisch einheitliche Wesen richtige, und zwar einheitliche Entschlüsse trifft, wird das rassisch zerrissene unsicher werden bzw. zu halben Maßnahmen gelangen. (442)

Such sloganised representations strongly support the decision-makers' ideological perspective. Amongst the compliant translations, only Dugdale once introduces the form *bastardized* into his target text. Hitler here laments the apparent racial degeneration of the French people:

DUGDALE	SOURCE TEXT
She is constantly adding to her Army from the coloured populations of her immense Empire. If France goes on as she is now doing for three hundred years, she will have a powerful enclosed territory from the Rhine to the Congo, filled with a race **continually becoming more and more bastardized**. (254)	Nicht nur, daß es in immer größerem Umfang aus den farbigen Menschenbeständen seines Riesenreiches das Heer ergänzt, macht es auch rassisch in seiner **Vernegerung** so rapide Fortschritte, daß man tatsächlich von einer Entstehung eines afrikanischen Staates auf europäischem Boden reden kann. (730)

In all condensed translations and Murphy, segmentation and recasting are prominent translation procedures. Also the recapture of reference points from previously omitted sequences, such as here the introduction of *France*, tends to be accompanied by wide-ranging semantic rearrangements. It is thus often difficult to match seemingly corresponding source-target elements, as for instance the above highlighted phrase may be semantically related to various elements in the source text.

Apart from openly expressed racist attitudes, Hitler's ruthlessness probably becomes most obnoxious when he attempts to underpin his racist ideology with pseudo-scientific foundations. The institutionalisation of eugenics during the Third Reich was well documented at the time (e.g. Lewis 1934). Although there is no contextual evidence which might point to censorship as in some examples above, there is one further instance in Murphy suggesting that Hitler's obsession with racial purity and public health was deliberately mitigated:

SOURCE TEXT	MURPHY
Denn hier wird man, wenn nötig, zur unbarmherzigen Absonderung unheilbar Erkrankter schreiten müssen, **eine barbarische Maßnahme** für den unglücklich davon Betroffenen, aber ein Segen für die Mit- und Nachwelt. (280)	It would then be a case, where necessary, of mercilessly isolating all incurables - **perhaps a barbaric measure** for those unfortunates - but a blessing for the present generation and for posterity. (216)

The passage relates to Hitler's views on the treatment of terminally ill people in a future state. As announced in the source text, this truly barbaric proposal was later ruthlessly carried into practice within the ominous euthanasia programme. Murphy's insertion of the modifier *perhaps* – especially when considering that it was not added in the American full-text translations and Cranston who also rendered this passage – suggests that this

contentious domestic policy proposal was to be presented in a less drastic light to the English reader.

As indicated at the beginning of this sub-section, Hitler's ruthlessness is not only expressed in his pseudo-scientific racism, but also in a general obsession with martial and militant rhetoric. This is particularly evident in the application of frequent lexical frames such as *rücksichtslos, fanatisch* or *brutal*. On the whole, the underlying brutality of Hitler's discourse provides ample scope for taking advantage of semantic instability. Apart from openly violent passages, this can also be shown in cases when the author reflects back on his own actions during the beginnings of his political life:

[EXAMPLE 7.10]

Source Text:	Ich selber hatte mir die Organisation der Propaganda vorbehalten **und führte diese nun auch rücksichtslos durch.** (401)
Dugdale:	I myself undertook to organize the propaganda of the Movement **and now proceeded to carry it on without stint.** (142)
Murphy:	I kept the work of organizing the propaganda in my own hands **and I listened to no compromise in carrying it out.** (306)
Mussey:	I had reserved the organization of the propaganda for myself, **and I carried it through inflexibly.** (353)
Ripperger:	I had reserved for myself the organization of the propaganda, **and now I carried it out ruthlessly.** (506)
Manheim:	I had reserved for myself the organization of propaganda **and began ruthlessly to carry it out.** (332)
Cranston:	I reserved propaganda to myself, **and now I savagely carried it out.** (19)

The second clause communicates the self-assertive resolve to succeed in the political struggle at any cost. Murphy's choice excludes such an interpretation, suggesting that the political activist, at least hypothetically, might have been open to compromise. Considering Hitler's archetypal contempt for majority decision-making, such an evocation procedure might betray an underlying ideological purpose. Cranston most frequently reshapes semantic content towards the upper spectrum of emotional involvement, pursuing a converse strategy aimed at alienating the reader from the source text author.

Collocations such as *fanatische Unduldsamkeit* or *todesmutige Kämpfer* also underscore the ruthlessness of Hitler's discourse. According to him, the successful implementation of National Socialist doctrine required a fanatical belief in its ultimate correctness and a readiness for individual sacrifice. In this context, its followers had to be consumed by *fanatical intolerance* (Dugdale, Mussey, Ripperger, Manheim), and if necessary *fighters prepared to die* (Dugdale), *death-defying fighters* (Ripperger) or *warriors willing to die* (Manheim) were to defend the cause. The English collocation *passionate intolerance*, however, and the relative clause *fighting followers who are ready to lay down their lives for the cause* (Murphy), certainly reduce the emotional immediacy of the original proposition (see App. III, C.7, C.8). In both examples, Murphy appears to choose a more

formal register than Dugdale, who indeed for the most part translates *fanatisch* literally. For this particular frame, Murphy tends to use emotively weaker synonyms such as *ardent* or *indomitable*. It is only when the frame qualifies the fanaticism of political opponents in a negative way that Murphy chooses the 'obvious' equivalent. In one example, for instance, the divergent semantic interpretations of the frame *Kampf* are noteworthy as well, where the ideological divide becomes apparent in the associations attached to either *fanatical campaign of calumny* (Dugdale, Murphy) or *fanatical war of slander* (Mussey; see C.9).

Hitler's unconcealed predilection for political violence is further evident in the following example.

[EXAMPLE 7.11]

Source Text:	Nur im Ringen zweier Weltanschauungen miteinander vermag **die Waffe der brutalen Gewalt, beharrlich und rücksichtslos eingesetzt,** die Entscheidung für die von ihr unterstützte Seite herbeizuführen. (189)
Dugdale:	It is only when two world theories are wrestling on equal terms that **brute force, persistent and ruthless,** can bring about a decision by arms in favour of the side which it supports. (78)
Murphy:	It is only in the struggle between two Weltanschauungen that **physical force, consistently and ruthlessly applied,** will eventually turn the scales in its own favour. (153)
Mussey:	Only in a struggle of two world-concepts may **the weapon of brute force, persistently and ruthlessly used,** bring victory to the side it supports. (173)
Ripperger:	Only in the struggle of two views of life with each other can **the weapon of brute force, used continuously and ruthlessly,** bring about the decision in favor of the side it supports. (223)
Manheim:	Only in the struggle between two philosophies can the **weapon of brutal force, persistently and ruthlessly applied** lead to a decision for the side it supports. (158)
Cranston:	*The weapon of ruthless, brute force is of greatest value in war between two diverse views of the world.* (10)

Linguistic frames underlying Hitler's remorseless tenor often occur together. What is particularly noticeable here is that compliant translation agents avoid simulating this violent mindset (cf. also the extended concordance line no. 5 from Figure 6.9 on page 172). By omitting the grammatical subject and transposing the genitive object into subject position, emotiveness is diminished. Cranston, by contrast, achieves the opposite effect by shifting the subject phrase into sentence-initial position. Noteworthy is also Cranston's explicit evocation of a warlike scenario by rendering *im Ringen* simply as *in war* (cf. Chapter 6.3.1). Translations of similar combinations like *rücksichtslose und fanatisch einseitige Einstellung* by *ruthless and devoted insistence* (Murphy) compared with *ruthless and fanatically onesided orientation* (Mussey, Manheim) further illustrate divergent ideologies at play. As with the other rhetorical features discussed so far, the choice *concentration of efforts pushed to the very end with fanaticism* in FO again shows that extract translations also display a certain 'slackness' in imitating violent imagery (see App. III, C.10).

Although Murphy generally tends to further reduce the already diminished emotiveness apparent in Dugdale's abridgment, the fact that various passages closely resemble each other suggests that the former at times also 'rectifies' the latter's translation procedures:

[EXAMPLE 7.12]

Source Text:	Und wie oft stand dann alles auf Spitz und Knopf, und nur die **rücksichtslose Energie** unserer Versammlungsleitung und das **brutale Draufgängertum** unseres Saalschutzes konnte immer wieder die gegnerische Absicht vereiteln. (541)
Dugdale:	Often everything hung on a thread, and only the Chairman's **energy** and **rough handling** by our hall guard baffled our adversaries' intentions. (194)
Murphy:	More often than not everything hung on a mere thread, and only the chairman's **ruthless determination** and the **rough handling** by our ushers baffled our adversaries' intentions. (401)
Mussey:	And how often everything hung in the balance, and only the **ruthless energy** of our meeting-committee and the **brutal recklessness** of our hall guard balked the opponents' intention! (469)
Ripperger:	And how many times was everything touch and go, and only the **ruthless energy** of our meetings' leaders and the **brutal recklessness** of our guards of the meeting was able to thwart again and again the enemy's attacks. (720-1)
Manheim:	And how often it was touch and go, and only the **ruthless energy** of our people in charge and the **brutal activism** of our guards was able again and again to thwart the enemy's purpose. (440)
Cranston:	... but the **fearless recklessness** of our squads of guards always countered with violent action that foiled the enemy. (23)

It is likely that despite one evident evocation change here Murphy's choices reflect a latent disposition to avoid some of the more blatant modifications which had brought the abridgment into so much disrepute (cf. Chapter 1). Again, this sentence exposes Cranston's willingness to plainly 'twist' – for better or for worse – the textual material on display into his already highly condensed translation. One final example further illustrates that Hitler's positive re-evaluation of belligerent lexis was deemed unsuitable by compliant translation agents. Hence, translating *brutale Macht* as *ruthless force* (Dugdale) or *brute force* (Murphy) as opposed to *brutal power* (Ripperger) or *brutal force* (Mussey, Manheim) provides further proof that translational compliance tends to shy away from literally rendering violent imagery (see App. III, C.11).

7.3.2 Defamation

Hitler's endorsement of open brutality merges impalpably with an elaborate fabrication of *images of the enemy* (cf. Chapter 1). The extremely violent nature of Hitler's language is most accentuated when he attacks his political enemies, which on several occasions appears to foreshadow the cruel realities of the extermination camps. Defamatory language manifests itself on a rising scale of emotiveness. The opponents' political methods are denigrated and criminalised, just as their advocates are subject to a constant barrage of abuse and slander. There is reason to believe that Hitler's extremely threatening language towards his opponents served "to establish forcefully his status as the most radical representative of the nationalist movement" (Gregor 2005: 92). Ultimately, however, the

exceptional prevalence of defamatory language betrays a cold-blooded and unfeeling personality.

As shown in the previous sub-section, the representation of openly violent language in many cases served the rhetorical objectives of compliant and also partly resistant translation agents. While the former often strove to positively modulate potentially unsympathetic propositions, Cranston especially, and some extract translations, display a certain willingness to create an even more uncaring – in other words 'ruthless' – impression. Similarly, moderations of defamatory language are abundant in the compliant translations, and to a lesser extent discernible in ideologically contrasting versions. It is thus sufficient to present some indicative examples concerning the renditions of 'images' of the enemy and his political methods. The following example is part of a lengthy argument on the perils, in fact, terrorist nature and methods of Social Democracy and on ways the latter could be effectively opposed:

[EXAMPLE 7.13]

Source Text:	*Der Terror auf der Arbeitsstätte, in der Fabrik, im Versammlungslokal und anläßlich der Massenkundgebung wird immer von Erfolg begleitet sein, solange ihm nicht ein gleich großer Terror entgegentritt.* (46)
Dugdale:	**Intimidation** in workshops and factories, at meetings and mass demonstrations, is always accompanied by success so long as it is not met by an equally powerful force of **intimidation.** (24)
Murphy:	**Intimidation** in workshops and in factories, in assembly halls and at mass demonstrations, will always meet with success as long as it does not have to encounter the same kind of **terror** in a stronger form. (49)
Mussey:	*Terrorism on the job, in the factory, in the meeting-hall and at mass demonstrations will always be successful unless equal terrorism opposes it.* (55)
Ripperger:	*The terror in the workshops, in the factory, in the assembly hall, and on occasion of mass demonstrations will always be accompanied by success as long as it is not met by an equally great force of terror.* (58)
Manheim:	*Terror at the place of employment, in the factory, in the meeting hall, and on the occasion of mass demonstrations will always be successful unless opposed by equal terror.* (41)

Scene modulations are at times accompanied by slightly confusing translational decisions. This is evident not so much in Murphy's retainment of Hitler's equally candid attitude towards political struggle, but in the unexpected expansion *in a stronger form.* Moreover, Murphy again increases emotiveness in comparison with Dugdale (cf. Example 7.12). The example also shows that Mussey preferredly opts for the noun *Terrorism.* Hitler repeatedly and mostly without any differentiation accuses Social Democrats, Marxists or Jews of employing mental or physical terror in the political struggle. This introduces a certain vagueness into the overall argument, and it is notable that most evocation procedures in Murphy and Dugdale relate to explicit arguments against Social Democrats. Outspoken references to Marxist or Jewish terrorist methods are almost always retained, though here, too, discrepancies may arise within translational compliance (see App. III, C.12). It is, however, still striking that the direct insult *Roter Terror* is always preserved (C.13). In this

context, it is worth remembering that especially in Britain not only right-wing circles but also the political mainstream largely saw National Socialism as a bulwark against Communism.

The target text frame *terror* is also induced by other source text frames such as *Angst*, *Schrecken* or *Furcht*. Such options, however, do not directly relate to the context of defamatory language.

Negative evaluations of behaviour and defamations are not restricted to political opponents. Hitler's indiscriminate employment of negative evaluations is often 'tamed' by compliant translation agents. While in Manheim's version not only the enemy, but also those with similar political inclinations talked *silly gossip*, the reader of the Dugdale abridgment had to imagine *empty talk*, and the reader of Murphy's translation was totally deprived of drawing any negative inference at all. Cranston, on the other hand, even increases emotiveness by introducing the insults *parlour nationalists and parliamentary morons* which he had partly compensated from the previous untranslated sentence (see C.14). When Hitler accuses others of lying he often uses adjective phrases with *verlogen*. These are almost always subject to evocation procedures in Dugdale and Murphy. The following comparative examples illustrate this on the phrase level:

verlogene Brandreden schneidiger Parlamentarier

DD	lying and inflammatory speeches of smart Parliamentarians
MU	inflammatory and hypocritical speeches of the elegantly dressed parliamentarians
MS	lying and inflammatory speeches of smart parliamentarians
RP	mendacious inflammatory speeches of sharp parliamentarians
MA	lying inflammatory speeches of parliamentary sharpers

verlogene heimtückische Duckmäuser   **verlogene Heuchelei**

DD	sneaking insidious hypocrites			
MU	slinking hypocrites		MU	arts of subterfuge
MS	ruthless, malicious dissemblers		MS	lying hypocrisy
RP	mendacious, treacherous sneaks		RP	mendacious hypocrisy
MA	lying, treacherous sneaks		MA	lying hypocrisy

verlogene Phrasen einer internationalen Verbrüderung

MU	false ideology of international fraternization
MS	lying cant of international brotherhood
RP	mendacious phrases of international fraternity
MA	lying phrases about an international brotherhood
CR	lying falsehood of international fraternity
FO	deceitful phrases to an international fraternisation

Here the Foreign Office memorandum appears somewhat restrained. The example further suggests interrelations between translations of a similar ideological orientation. For some undisclosed reason, Manheim might have 'overwritten' his precursor's preference for *mendacious*. And, once again, compliant translation profiles differ in emotiveness, so Murphy might have 'improved' on Dugdale's version (but see one concurrent example in C.15). Incongruent options across ideological compliance are also discernible when Hitler spitefully refers to sections of the German population as *Menschenmaterial*. Hitler's

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contempt for humanity is particularly sinister in relation to his attitude towards his own people, so it seems not too surprising when only compliant translation agents opt for more neutral *persons* (Murphy) or *human beings* (Dugdale; see C.16, C.17). Consider also Dugdale's choice *to select* for *herauszusieben* in C.16. Example C.17 is also indicative of Murphy's widespread readiness to resort to expansion (cf. especially Example A.12), and Cranston's generally very 'liberal' representation of semantic content.

Many renditions of the plentiful ironic epithets and expletives result in diminished emotiveness in translational compliance. In particular, the elimination of sarcasm in conjunction with scene modulation illustrates this translational approach. To take an example, the phrase *gewisse mit dem „Volk empfindende" Modeweiber in Röcken und Hosen* becomes *certain fashionable ladies, who are by way of sympathizing with the people* (Dugdale) or *people who make a fad of being charitable and who plume themselves on 'sympathizing with the people'* (Murphy; see C.18). Compliant renditions of insults in general are subject to contraction in conjunction with reshaping or vivification procedures. Such modulations, however, may be relatively subtle when compared across the ideological divide, as for instance *toadies by profession* (Dugdale) and *professional knaves and lackeys* (Murphy) compared with *professional cringers and sneaks* (Ripperger; see C.19). On balance, translational compliance opts for slightly less emotive frames, as evident in choices such as *folly and madness* (Dugdale, Murphy) compared with *idiocy and lunacy* (Ripperger) or *nonsense and madness* (Manheim; see C.20). The last two sample sentences further illustrate that defamations and ascriptions of negative behaviour often occur together and are generally interlaced with colloquialisms.

Hitler's indiscriminate conflation of Jews and Marxists becomes particularly accentuated in relation to his unbounded hatred of those whom he perceived to be responsible for the 1918 Marxist revolution and the War defeat:

[EXAMPLE 7.14]

Source Text:	Statt dessen aber streckte Seine Majestät der Kaiser selber den **alten Verbrechern** die Hand entgegen und gab den **hinterlistigen Meuchelmördern** der Nation damit Schonung und Möglichkeit der inneren Fassung. (186)
Dugdale:	Instead of this His Majesty the Emperor in person stretched out his hand to the **old criminals**, gave them his protection and enabled them to maintain their association. (78)
Murphy:	But, instead of doing so, His Majesty the Kaiser held out his hand to these **hoary criminals**, thus assuring them his protection and allowing them to regain their mental composure. (151)
Mussey:	But instead His Majesty the Kaiser himself held out his hand to the **old criminals**, thus offering **perfidious assassins** of the nation mercy and an opportunity to collect themselves. (170)
Ripperger:	But instead of this, His Majesty the Kaiser in person extended his hand towards the **old criminals**, thus showing the **cunning murderers** of the nation forbearance and giving them the chance to set their minds at ease. (220)
Manheim:	Instead of this, His Majesty the Kaiser himself stretched out his hand to the **old criminals**, thus sparing the **treacherous murderers** of the nation and giving them a chance to retrieve themselves. (155)
Cranston:	Yet the Kaiser himself united with **these criminals**, turning the nation over to their mercy. (10)

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As can be seen, even though direct comparison of defamatory language does not always reveal significant differences across the ideological divide, there are also some straightforward instances of scene modulation. The example illustrates once more Cranston's persistent contraction procedures. In conjunction with a liberal interpretation of semantic content they generally induce an air of matter-of-fact simplicity (cf. also C.20). There are also occasions when particularly obscene defamations are more or less omitted, as *Beamtenhuren* became *kept officials* in Murphy, yet *prostitute officials* in Ripperger and *official whores* in Mussey and Manheim.

Political enemies are on numerous occasions demonised in the literal sense of the word, as exemplified by the frequently occurring compound *Todfeind*. Semantic modifications of this frame have already been touched upon in the previous chapter (cf. Figure 6.10 and 6.11). Translational compliance tends to decrease emotional intensity, though evocation changes are also visible in resistant translation profiles (see C.21). That variations in emotional intensity are evident throughout the corpus is also shown in another example where France as a nation is referred to as *Der unerbittliche Todfeind des deutschen Volkes* (C.22). Here the steady employment of contraction in the extract translations again illustrates their generally naturalising approach, but also indicates an overall shared focus on international relations. Indeed, despite the overriding motive to compensate for Dugdale's omissions, the fact that four out of five extract translations chose this particular sentence reflects a uniform mistrust towards Hitler's aggressive power politics in the run-up to World War II.

7.3.3 Eliminationism

Hitler's openly brutal diction and the ubiquitous vilification of others reaches a disturbing climax in his attitudes towards power politics and governance. His affirmative attitudes towards political violence are mirrored in a vocabulary saturated with images of war, destruction and extermination. In the following example, the density of violent nominalisations crammed into a single sentence vividly illustrates his predilection to employ 'destruction and execution vocabulary' (cf. Bork 1970: 88ff.). Most importantly, however, it further illuminates the micro-strategies of translational compliance:

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Source Text:	Die Anwendung von Gewalt allein, ohne die Triebkraft einer geistigen Grundvorstellung als Voraussetzung, kann niemals zur **Vernichtung** einer Idee und deren Verbreitung führen, außer in Form einer **restlosen Ausrottung** aber auch des letzten Trägers und der **Zerstörung** der letzten Überlieferung. (187)
Murphy:	The application of force alone, without moral support based on a spiritual concept, can never bring about the **destruction** of an idea or arrest the propagation of it, unless one is ready and able **ruthlessly to exterminate** the last upholders of that idea even to a man, and also **wipe out** any tradition which it may tend to leave behind. (151-2)
Mussey:	The use of force alone without the driving power of a basic intellectual conception can never **destroy** an idea and its spread except by **complete extermination** of its very last adherent and the **destruction** of all tradition. (171)
Ripperger:	Use of force alone, without the driving forces of a spiritual basic idea as presupposition, can never lead to the **destruction** of an idea and its spreading, except in the form of a **thorough eradication** of even the last representative and the **destruction** of the last tradition. (221)
Manheim:	The application of force alone, without the impetus of a basic spiritual idea as a starting point, can never lead to the **destruction** of an idea and its dissemination, except in the form of a **complete extermination** of even the very last exponent of the idea and the **destruction** of the last tradition. (156)

The general referential vagueness concerning participant roles in this sentence does not become any more palpable when considering the immediate co-text. The emotional immediacy appears captured in all versions. However, transposition procedures in Murphy change arduous nominal to a more fluent verbal style, injecting vitality into the more overtly unsentimental passages. Such forms of naturalisation, even though here they do not involve overt reshaping, still have a pragmatic effect when applied with a certain continuity. The example above is also indicative of a general tendency in the resistant full-text translations to retain stilted nominal style.

A highly nominal style is one of the predominant stylistic features in the source text. Within political discourse, nominalisations are often employed to cover agency, which is why they are understood as conspicuous rhetorical ploys in critical discourse analysis (e.g. Fairclough 2000: 25-28). In the source text, however, nominal style is rarely employed to cover agency, since here nominalisations rather sustain the pretence of a certain sophistication (cf. Bork 1970: 47, Winckler 1970: 42). 'Eliminationist' vocabulary, nonetheless, is frequently nominalised. It is indeed spread indiscriminately throughout the text, and occurs with special regularity in passages on European relations. The following typical example relates to Hitler's general condemnation of German naval policy before World War I.

[EXAMPLE 7.16]

Source Text:	Man war sich manchmal der Sache vielleicht doch wieder nicht ganz sicher, besonders, wenn aus England von Zeit zu Zeit ganz unmißverständliche Drohungen herüberkamen; darum entschloß man sich auch zum Bau einer Flotte; jedoch auch wieder **nicht zum Angriff und zur Vernichtung Englands**, sondern zur „Verteidigung" des schon benannten „Weltfriedens" und der „friedlichen" Eroberung der Welt. (157)
Dugdale:	Perhaps they were not quite certain of themselves at times when quite incomprehensible threats came across from Great Britain. Finally they made up their minds to build a fleet, **not for the purpose of attacking and destroying**, but to defend the "world-peace" and for the "peaceful conquest of the world". (65)
Murphy:	Occasionally, however, there were doubts about the efficiency of this principle, especially when some quite incomprehensible warnings came from England now and again. That was the reason why the fleet was built. It was **not for the purpose of attacking or annihilating England** but merely to defend the concept of world-peace, mentioned above, and also to protect the principle of conquering the world by 'peaceful' means. (131)
Mussey:	Perhaps they were sometimes not quite sure of the thing, particularly now and then when England uttered incomprehensible menaces; and so they decided to build a navy, but, once more, **not to attack and annihilate England**, but to "defend" the above-mentioned "world peace" and the "peaceful" conquest of the world. (146)
Ripperger:	But sometimes one was not quite sure of this, especially when from time to time quite unintelligible threats came over from England; therefore, one decided to build a fleet, but again **not for attack or for the destruction of England**, but for the 'defense' of the already mentioned 'world peace' and of the 'peaceful conquest' of the world. (188)
Manheim:	Occasionally, perhaps, we were not quite sure of ourselves, particularly when from time to time incomprehensible threats came over from England; therefore, we decided to build a fleet, though **not to attack and destroy England**, but for the 'defense' of our old friend 'world peace' and 'peaceful' conquest of the world. (131-2)

Dugdale's reshaping from *England* to *Great Britain*, yet even more the omission of *England* as genitive object, certainly was to deflect attention away from the generally antagonistic atmosphere during the Anglo-German naval arms race in the early years of the 20th century. Once again, partial dissolution of sarcasm is noteworthy in Murphy. Among the American full-text translations, Mussey most often 'de-nominalises' (cf. also Example 7.15), though here Manheim also employs a transposition procedure.

Hitler envisaged European relations as a battlefield for national survival in which nation states, in particular Germany, were constantly threatened to be literally 'wiped off' the political map. Passages in which Hitler invokes Germany and its people as being in danger of *Ausmerzung, Auslöschung* or even *Ausrottung* are concentrated within the two chapters on foreign policy. As exemplified in renditions of *restlose Ausmerzung*, transposition procedures are often combined with semantic reshaping. While compliant translation agents opt for *blotting out* (Dugdale) or *wipe out* (Murphy), resistant translation profiles feature *complete blotting-out* (Ripperger) or *total extermination* (Manheim), though Mussey here opts for the verbal noun *destroying* (see App. III, C.23). At times the de-nominalisation of such frenzied vocabulary includes semantic adjustments which are on the verge of leading to divergent cognitive scenes. Considering the translation of the phrase *vollständige Auslöschung*, for instance, *entirely obliterated* (Dugdale) and *totally cancelled* (Murphy) are slightly less emotive than *blasted to bits* (Cranston; see C.24). A similar

evocation change as in Cranston, though this time a positive scene modulation, constitutes the translation of *Auslöschung* by *disappearance* in Murphy (C.25).

Often it is not clear whether evocation changes were due to deliberate textual intervention or inobservance, as exemplified in Dugdale's rendition of *Wenn die deutsche Nation den Zustand ihrer drohenden Ausrottung in Europa beenden will* by *If the German nation is to stop the rot which threatens Europe.* This example is reminiscent of the occasional erasure of colloquialisms, e.g. *sich Gott und die Welt zum Feind machen* becomes *make the whole world its enemy* (Murphy), *make enemies of everybody in the world* (Ripperger), or *make enemies of God and man* (Foreign Office; C.26).

Hitler's attitudes towards domestic political struggle, especially in the context of his thoughts on the organisation of the Storm Troops, the military arm of the movement, leave no doubt about his murderous intentions. The Storm Troops were not to be simply embroiled in fierce political struggle, but were to participate in a *weltanschaulicher Vernichtungskrieg*. An emphatic intensification which Murphy positively modulates and expands into the phrase *spiritual struggle on behalf of a Weltanschauung* (C.27). Hitler's underlying intention of killing, and mass murder, constitutes the most disturbing aspect of *Mein Kampf's* legacy, and in fact alarmingly foreshadows what nonconformists and dissenters were to expect under his rule. Earlier within the same section, he is unequivocal about the treatment he intends to impose upon those he believes responsible for the November revolution:

[EXAMPLE 7.17]

Source Text:	Im übrigen ist in dieser Frage meine Stellungnahme die, daß man nicht kleine Diebe hängen soll, um große laufen zu lassen, sondern daß einst ein deutscher Nationalgerichtshof etliche Zehntausend der organisierenden und damit verantwortlichen Verbrecher des Novemberverrats und alles dessen, was dazugehört, **abzuurteilen und hinzurichten** hat. (610-611)
Murphy:	For myself, I believe that small thieves should not be hanged while big thieves are allowed to go free. One day a national tribunal will have **to judge and sentence** some tens of thousands of organizers who were responsible for the criminal November betrayal and all the consequences that followed on it. (447)
Mussey:	Besides my position in the question is this, that one should not hang little thieves in order to let the big ones run free; but that some time a German national law court will have **to condemn and execute** ten thousand or so of the organizers and therefore criminals of the November treason and all that goes with it. (527)
Ripperger:	For the rest, my attitude in this question is that one should not hang the little thieves in order to let the big ones escape; but that some day a German national court will have **to sentence and to execute** some ten thousand of the organizing and thus responsible criminals of the November treason and of all that is involved in this. (800)
Manheim:	Further, in this question, my position is that there is no use in hanging petty thieves in order to let big ones go free; but that some day a German national court must **judge and execute** some ten thousand of the organizing and hence responsible criminals of the November betrayal and everything that goes with it. (496)
Cranston:	I believe that one should not hang little thieves in order to allow big ones to run loose: some day a German National court will have **to condemn and kill** ten thousand or so of the criminals who organized the November treason and are responsible for what followed. (24)

The original proposition appears almost absurd considering the sheer number of people to be executed. This might indeed be the only explanation why the opposition failed to use such announcements for its political advantage. Nonetheless, this example makes clear that the German patrons took pains to literally 'eliminate' many potentially compromising references. And, as evident in the hyponymy change (cf. Chesterman 1997: 102) from *hinrichten* to *kill*, on numerous occasions Cranston made his own best efforts to reshape Hitler's eliminationist discourse. Still in the same section, Cranston's introduction of the colloquialism *doing away with so-called traitors* as replacement for *Beseitigung sogenannter Landesverräter* again demarcates his resistant translation procedures against all other versions. By contrast, Murphy's introduction of scare quotes by translating *putting somebody 'on the spot'* functions as a distancing device. It is also remarkable that this more than revelatory phrase appears in spaced type in the source text (C.28). The nominalisation *Beseitigung* in fact can be included in the wider conceptual field of eliminationism. It occurs more often than its verb form, tending to be de-nominalised in Murphy (C.29).

The frame *ausrotten*, just as in the case of international politics, is sometimes applied to incite against political enemies. Here again options for the pitiless *unbarmherzig auszurotten* like *to root out without mercy* (Dugdale) and *mercilessly rooting out* (Murphy) exude different emotive associations than *to exterminate mercilessly* (Manheim). If compliant translation agents occasionally shun the unequivocal target frame *exterminate*, other examples may include changes in colloquialness and simultaneously transitivity from *totschlagen* to *to die* in Murphy as opposed to Manheim's *knocked dead*. In this example, however, Cranston chooses the same frame as Murphy (C.30, C.31). Eliminationist vocabulary is also applied figuratively. On one occasion, the compound noun *Zwangsexekution* loses its associative qualities in all versions, although again enforced transpositions are twice – *coercive methods* in Murphy and *distraint* in Mussey – slightly emotively modulated. The final example vividly illustrates the ideological rift between translational compliance, the extracts and Cranston's abridgment through its varied display of negative or positive scene modulations. In a similar vein, it documents once again the wide gap in translational precision between the American full-text versions and all other translation profiles (C.32, C.33).

7.4 Graduation

The range of linguistic resources applied within the analytical dimension of *graduation* circumscribes the intensity of an author's psychological engagement and attitudes. The linguistic expression of graduation thus closely interacts with engagement strategies and evaluations of reality as a whole. A variety of linguistic strategies serve to emotively amplify or reduce attitudinal meaning. The English representations of three rhetorical moves which regulate the fine-tuning of emotional intensity can be dealt with under the headings of superlatives, repetition and accumulation (Rash 2006: 191-202). A kind of 'monumental style' (cf. Bork 1970: 40), which became one of the hallmarks of National Socialist discourse, is in fact one of *Mein Kampf's* key characteristics.

7.4.1 Superlatives

Superlative style is the most pervasive graduation strategy. This rhetorical device can be differentiated into the use of grammatical superlatives, numerical and time superlatives, and lexical frames with superlative meanings (see Rash 2006: 191-194 for further sub-categories). During the Third Reich, the inflationary application of such linguistic intensifications even appeared to have devaluated the superlative and thereby elevated the grammatical comparative to the basic level of communication (Bork 1970: 43, Klemperer 1975: 275-286, Vollmert 1989: 148). The following example testifies to Hitler's 'superlative-mania' (Bork 1970: 42), where no less than five grammatical superlatives are crammed into one sentence:

[EXAMPLE 7.18]

Source Text:	**Bei nüchternster und kältester Überlegung** sind es heute in erster Linie diese beiden Staaten *England* und *Italien*, **deren natürlichste eigene Interessen** den Existenzvoraussetzungen der deutschen Nation **wenigstens im allerwesentlichsten** nicht entgegenstehen, ja in einem bestimmten Maße sich mit ihnen identifizieren. (700)
Dugdale:	**Cool and cautious consideration** shows that it is these two States, Great Britain and Italy, **whose own most natural interests** are **least** in opposition to the conditions essential to the existence of the German nation, and are, in fact, to a certain extent, identical with them. (246-7)
Murphy:	**Serious and impartial consideration** proves that it is these two States, Great Britain and Italy, **whose natural interests** not only do not contrast with the conditions **essential** to the existence of the German nation but are identical with them, to a certain extent. (506)
Mussey:	**Cool and unbiased consideration** will show that primarily *England* and *Italy* are the two states **whose own natural interests** are least in opposition to the conditions **essential** to the existence of the German nation, and are, to a certain degree, identical with them. (602)
Ripperger:	**On the soberest and coldest reflection**, it is today primarily these two States, England and *Italy*, **whose most natural self-interests, at least in all essentials**, do not oppose the conditions of existence of the German nation, indeed, to a certain degree are identical with them. (903)
Manheim:	**On soberest and coldest reflection**, it is today primarily these two states, *England* and *Italy*, **whose most natural selfish interests** are not, **in the most essential points at least**, opposed to the German nation's requirements for existence, and are, indeed, to a certain extent, identified with them. (566)
Cranston:	England and Italy are the two states **whose own interests** are at present **least** in opposition to the conditions necessary for the existence of the German nation; their interests are, to a degree, identical with our interest. (27)

The extensive naturalisation of superlative constructions is probably the most unequivocal qualitative translation procedure on the part of translational compliance. Murphy generally tones down superlatives to a much larger degree than Dugdale, who provides on balance a somewhat more simulating translation. Amongst the American full-text versions, Mussey now and then appears least willing to resist the pull of target language norms. The example also substantiates some translational patterns concerning the rendering of modal particles, most notably Murphy's and Mussey's tendencies towards contraction (cf. sub-section 7.2.3). Although the downscaling of superlatives strictly speaking constitutes a grammatical shift, it essentially effects an evocation change.

The keyword analysis in the previous chapter has already confirmed an unusually low frequency of the forms *greater* and *greatest* in Murphy in comparison with the other full-text versions (cf. Table 6.7). Translational compliance indeed frequently shifts these grammatical forms down to the declarative positive form (see App. III, D.1). This also happens with other frequently occurring superlatives, though, as always, never consistently throughout. Expressions such as *gewaltigste Bestätigung*, for example, may be subject to slight reshaping procedures as in *strongest confirmation* (Murphy, Mussey, Shaw) in contrast with the arguably more suggestive *mightiest confirmation* (Manheim), while syntactic and semantic rearrangements can be found in FOE/FP (see D.2).

Although superlatives are most frequently omitted in Murphy, this also happens occasionally in resistant translation profiles. The English representation of German superlative structures subtly interfaces with similar micro-strategies within the major categories authorial engagement and attitudinal meaning. Hence *ich hasste auf das äußerste* becomes *I loathed* and *I loathed intensely* in translational compliance, whereas in resistant translation profiles Hitler *hated intensely* (Mussey), *whole-heartedly* (Ripperger), *in the extreme* (Manheim), or *with all my heart* (Cranston; see D.3; cf. also C.16). This example further illustrates on the sentence level that recasting procedures may also slightly change emotiveness. Not surprisingly, the omission of the grammatical superlative on the part of translational compliance also extends to brazenly vicious sentiments. So *brutalste Entschlossenheit* may become *brutal determination* in Murphy, while the other versions, apart from Mussey, all opt for *most brutal determination* (D.4). The amplification of defamatory language may also be subject to more obvious evocation changes, exemplified in divergent choices like *dastardly strike* (Murphy) against *vilest of all scoundrelly tricks* (Manheim) for *niederträchtigster Schurkenstreich* (D.5).

Superlative structures also occur frequently in the form of inflated numerical expressions:

[EXAMPLE 7.19]

Source Text:	Was wir brauchten und brauchen, waren und sind nicht hundert oder zweihundert verwegene Verschwörer, sondern hunderttausend und aber hunderttausend fanatische Kämpfer für unsere Weltanschauung. (608)
Dugdale:	What we needed then, and need now, was and is not a hundred or two wrong-headed conspirators, but **a hundred thousand, and again a hundred thousand, fanatical fighters** for our world-theory. (216)
Murphy:	What we needed then and need now is not one or two hundred dare-devil conspirators but **a hundred thousand devoted champions** of our Weltanschhauung. (445)
Mussey:	What we needed and do need, were and are not a hundred or two hundred bold conspirators, but *hundreds and hundreds of thousands of fanatical fighters* for our world-concept. (525)
Ripperger:	What we needed, and what we need, were and are not a hundred or two hundred daring plotters, but a *hundred thousand and again a hundred thousand fanatical fighters* for our view of life. (798)
Manheim:	What we needed and still need were and are not a hundred or two hundred reckless conspirators, but a *hundred thousand and a second hundred thousand fighters for our philosophy of life.* (494)
Cranston:	What we need is not a few hundred daring plotters, but **hundreds of thousands of fanatical fighters.** (24)

Numerical superlatives, as happens with all conceptual categories discussed, are never consistently modulated within translational compliance. Ideologically divergent translation profiles, too, yet especially Cranston, occasionally overlook superlative forms (see also D.6).

Time superlatives are frequently expressed by the adjective *ewig*, as in the clause *es ist eine ewige Erfahrung der Weltgeschichte*. Here recasting procedures essentially result in a more natural target text clause as in *It has happened time and again in the world's history* (Dugdale) when compared with the more imitative choice *it is an eternal experience of world history* (Manheim). The raw frequency analysis in the previous chapter has already shown that the adjective collocate *eternal* within the semantic field of struggle appeared to have been avoided in Murphy and Dugdale (cf. Table 6.8). Used as an adverb, for instance in the expression *wird ewig im Gegensatze stehen*, this time superlative may also be modulated by target text expressions such as *is in contradistinction* (Dugdale) in contrast with *will be in eternal contradiction* (Mussey; see D.7, D.8). Time superlatives are also signified by temporal prepositions as expressed in the phrase *vernichtet unser Volk für immer*, whose rhetorical impact is modulated in the rendition *annihilating our people* (Murphy) rather than in the target phrase *annihilates our people forever* (Mussey; see D.9).

The source text abounds in words which already in their base form communicate superlative meaning, e.g. *ewig* or *gewaltig*. Semantic intensifiers such as *gesamt, gigantisch, restlos, unendlich, ungeheuer, ungeheuerlich* disclose Hitler's radical-extremist mindset not least because of their sheer frequency. It is therefore likely, as shown in the example below, that compliant translation agents occasionally decided to omit intensifiers in order to temper this ubiquitous 'monumentalism':

[EXAMPLE 7.20]

Source Text:	Ich blieb auf meinem Platz stehen und konnte beobachten, **wie restlos** meine Jungen ihre Pflicht erfüllten. (566)
Dugdale:	I stood up where I was and watched my active young fellows doing their part. (202)
Murphy:	I stood where I was and could observe my boys doing their duty, **every one of them.** (417)
Mussey:	I stood still where I was, and was able to see my lads doing their duty **to the limit.** (490)
Ripperger:	I stayed in my place and was able to observe **how completely** my boys fulfilled their duty. (747)
Manheim:	I remained standing in my place and was able to observe **how thoroughly** my boys fulfilled their duty. (460)
Cranston:	I stood at my post, and watched how the storm troopers did their duty. (24)

The contraction procedure in Cranston, as may be argued, reflects this translation profile's general economy of expression, rather than an attempt to moderate emotiveness. Altogether more subtle ideological divergences are also visible in the employment of different synonyms, where replacements for *unendlich lehrreich* such as *vastly instructive* (Mussey) or *infinitely instructive* (Ripperger, Manheim) appear slightly more evocative than *most instructive* (Dugdale) or *highly instructive* (Murphy). Translations of similar emphatic intensifications such as *riesenhafter Raum* also illustrate the ideological divide, for instance when compliant translation agents slightly compromise rhetorical intensity by opting for *vast hall*, whereas the three full-text translations feature *gigantic hall* (see D.10, D.11).

7.4.2 Repetition and accumulation

Graduation strategies in the source text circumscribe Hitler's monumental rhetoric. One of the source text's key characteristics is a distinctly repetitive writing style paired with the tendency to accumulate propositions for rhetorical effect (see again Rash 2006: 195-202 for different sub-categories). This often results in tautologies and redundancies which were at times 'ironed out' by all translation agents. Compliant translation agents, nonetheless, most consistently diminished such strategies of attitudinal amplification.

Lexical repetitions often serve to reinforce statements of personal opinion. These are least often naturalised in the American full-text versions. However, also compliant translation agents may strive to create a similar rhetorical effect by compensatory translation procedures:

[EXAMPLE 7.21]

Source Text:	Widerwärtig war **mir** das Rassenkonglomerat, das die Reichshauptstadt zeigte, **widerwärtig** dieses ganze Völkergemisch von Tschechen, Polen, Ungarn, Ruthenen, Serben und Kroaten usw., zwischen allem aber als ewiger Spaltpilz der Menschheit **Juden und wieder Juden.** (135)
Dugdale:	**I hated** the mixture of races displayed in the capital, **I hated** the motley collection of Czechs, Poles, Hungarians, Ruthenians, Serbs, Croats, etc., and above all, that ever present fungoid growth - **Jews, and again Jews.** (59)
Murphy:	This conglomerate spectacle of heterogeneous races which the capital of the Dual Monarchy presented, this motley of Czechs, Poles, Hungarians, Ruthenians, Serbs and Croats, etc., and always that bacillus which is the solvent of human society, the **Jew,** here and there and everywhere - the whole spectacle **was repugnant to me.** (114-5)
Mussey:	**I found revolting** the conglomeration of races which the Imperial capital presented, **revolting** the whole mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs and Croatians, etc., and mingled with them all the eternal decomposing fungi of mankind - **Jews and again Jews.** (127)
Ripperger:	**I detested** the conglomerate of races that the realm's capital manifested; all this racial mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs, and Croats, etc., and among them all, like the eternal fission-fungus of mankind - **Jews and more Jews.** (160)
Manheim:	**I was repelled by** the conglomeration of races which the capital showed me, **repelled by** this whole mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs, and Croats, and everywhere, the eternal mushroom of humanity - **Jews and more Jews.** (113)
Shaw:	... **revolting** the mixture of races - Czechs, Hungarians, Poles, Croatians, Ruthenians, Serbs, etc., and mingled with all these the age-old decomposing fungi of humanity - **Jews and Jews.** (30)
Cranston:	The conglomeration of races manifested in the imperial capitol **made me ill** - all this mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs, Croats, etc. - and always **Jews and more Jews.** (8)

The example does not show any significant ideological divergences. Murphy ignores the rhetorical device which is applied twice in this sentence, yet he moves the indication of personal opinion, preceded by a dash, at the end of the sentence. Repetitions can also stretch across sentence boundaries. An instance of a grammatical repetition where the phrase *Das Heer erzog* is placed at the start of three successive paragraphs further illustrates that resistant translation profiles, too, may vary in their choices (see App. III, D.12). Other intra-sentential grammatical repetitions, however, may be subject to vivification procedures on the part of translational compliance. The phrase *Jede jüdische Verleumdung und jede jüdische Lüge*, for instance, becomes *Every calumny and falsehood published by the Jews* in Murphy, while Mussey and Manheim have *Every Jewish slander and every Jewish lie* (see D.13).

Recurrent lexical repetitions such as *immer und immer wieder* infuse a sense of overwhelming urgency into the argument. This phrase occurs five times, and is generally rendered by *again and again* or *over and over again* in resistant translations. Murphy, on the other hand, opts for five different solutions, e.g. *time and again, continually* or *ever and always*, while the only rendition in Dugdale, *without cease*, similarly points to stylistic improvement. The translation of *immer wieder und wieder* by recasting (Dugdale) and omission (Murphy) compared with *again and again* in all other versions even more vividly illustrates the divergent translational attitudes (see D.14).

Semantic repetitions may also become naturalised, as exemplified in the phrase *Wir Nationalsozialisten dürfen nie und nimmer*, becoming *The National Socialist movement*

must never (Dugdale) or *We, National Socialists, must never* (Murphy, but also Mussey) in translational compliance in contrast with *We National Socialists must never at any time* (Ripperger) or *We National Socialists must never under any circumstances* (Manheim). There are, however, always counter-examples. On one occasion, for instance, only Ripperger's choice *always and forever* recreates the semantic repetition communicated by *immer und ewig* in comparison with all other target versions (see D.15). Apart from being applied as rhetorical intensifications, semantic repetitions may also take the form of tautological constructions. These also tend to be 'smoothed over' in compliant translations. Consider for instance renditions of the tautological *diese Maßnahme versagte in der praktischen Durchführung* by *this legislation failed in practice* (Murphy) in contrast with *this measure was a failure in practical execution* (Mussey), *this measure was a failure in its practical application* (Manheim), or *this measure fails in its practical execution* (Ripperger). Similar instances of style enhancement are discernible in the renditions of phrases such as *gefühlsmäßige Empfindung* by means of contraction as *sentiment* (Murphy) compared with *emotion and feelings* (Mussey; see D.16).

Contraction procedures are particularly noteworthy when compliant translation agents are confronted with the graduation strategy of accumulation. This very common rhetorical device essentially amounts to the enumeration of semantically related propositions. Here figures of two, such as *stolperte und schwankte* may be reduced to *tottered* (Dugdale) or *staggered* (Murphy, but also Cranston) in contrast with *stumbled and tottered* (Manheim). Similarly, figures of three such as *gesundes, lebensfähiges, natürliches Verhältnis* may be rendered as *natural and healthy proportion* (Dugdale) opposed to *healthy, viable natural relation* (Manheim). Ripperger, however, also contracts by choosing *viable, natural relationship* (see D.17, D.18). Accumulation becomes particularly poignant when political opponents and their behaviour are attacked with long strings of expletives. Lists of insults such as *Schuft, Schurke, Lump und Verbrecher* are occasionally shortened to *rascal and criminal* in Murphy, or *rascal, villain, and criminal* in Cranston, while Ripperger, for instance, opts for *scoundrel, villain, rascal, and criminal*. Cranston, as always, widely differs in translational precision, pursuing his own ideological agenda (cf. again D.16, D.17). The figure of three *unbedingte, freche, einseitige Sturheit* is shortened to *unqualified impudence* (Dugdale) or *brutal and absolute falsehood* (Murphy) in comparison with *absolute, one-sided, colossal impudence* (Mussey; see D.19 for a similar example).

A final example shows that ideologically convergent translation profiles, as has been argued throughout the discussion of appraisal features, frequently do not apply identical translation procedures.

[EXAMPLE 7.22]

Source Text:	Die Antwort darauf kann sehr kurz sein: Immer dann, wenn Völker in ihrer militärischen Niederlage die Quittung für ihre **innere Fäulnis, Feigheit, Charakterlosigkeit, kurz Unwürdigkeit** erhalten. (250)
Dugdale:	This can be very briefly answered. It is always so, if the military defeat of the nation has been due to **laziness, cowardice, want of character, in fact, unworthiness** on that nation's part. (104)
Murphy:	The answer to this question can be briefly stated by referring to the fact that military defeats are the result of **internal decay, cowardice, want of character,** and are a retribution for such things. (196)
Mussey:	The answer is short: yes, if in their military defeat these peoples are reaping the reward of their **inner rottenness, cowardice, lack of character - in short, of their unworthiness.** (226)
Ripperger:	The answer to this can be very short: Whenever nations receive in their military defeat the return for their **inner corruption, cowardice, and lack of character, in short, for their unworthiness.** (309)
Manheim:	The answer to this can be very brief: always, when military defeat is the payment meted out to peoples for their **inner rottenness, cowardice, lack of character, in short, unworthiness.** (209)

Despite the rhetorical reflection of this repetition figure in Dugdale, it is still notable that the lexical choices in compliant translation profiles frequently evoke slightly less violent associations. Consider here the contracted and semantically quite different option *laziness*, but also *internal decay*, against *inner rottenness*. The choice *laziness*, however, might stem from a misreading based on the German noun *Faulheit*.

7.5 Repositioning in context

This section binds together the results from the description of textual organisation in Chapter 5 and from the corpus-analytical investigation in this chapter and Chapter 6. In addition, this section links up with the analytical levels of situative-agentive practices and sociocultural conditions. In this sense, it partly attempts to triangulate the analytical variables: context, human agency and text (cf. Chapter 2.3.1). The following two sub-sections will discuss how the source text and its author were *re*positioned by means of global strategies and local translation procedures. Each sub-section assesses some short indicative and thus 'contextualised' sample passages within each pattern of ideological 'recontextualisation'.

7.5.1 Ideological compliance

The two ideologically compliant translations were both produced in line with the official National Socialist ideology of textual production and dissemination. The discussion of sociocultural conditions has further illustrated how the political context and official ideological guidelines impinged on institutional decision-making and prescribed attitudes

to translation in Nazi Germany (cf. Chapter 3.1). However, from the perspective of the German patrons, initial decisions to bring a translation into being and the production process itself differed between the two compliant publications. While Dugdale began translating probably on his own initiative around two years before the Nazis gained power in 1931, Murphy had been instructed to carry out a translation in his role as a staff translator in the German Propaganda Ministry around five years later. Thus, whereas patrons and gatekeepers in all likelihood censored Dugdale's translation only *after* the production process, Murphy's translation was ideologically controlled *before*, *during* and *after* the production process. Nonetheless, despite official patronage, the analysis of situative-agentive practices has also described underlying attitudes of some key decision-makers involved (cf. Chapter 4.1).

Traces of the ideologically mediated process in Dugdale's translation can be discerned in different versions of a passage which falls into the rhetorical source text category of 'ruthless' and 'defamatory' attitude. As will be recalled, extracts of Dugdale's translation were pre-published in *The Times* in July 1933 around two months before final publication. Furthermore, Dugdale himself had published an article in which he presented some translated passages (cf. Chapter 4.1.1). This passage centres around a 'savage' attack on the leaders of the Communist revolution in 1920s Russia:

[EXAMPLE 7.23]

VERSION 1	*Dugdale's article 1931:* The present rulers of Russia are **blood-stained criminals** ... Favoured by circumstances in a tragic hour, they subdued a great state, **wiped out** ten millions of their most intelligent fellow countrymen, and now for ten years they have been conducting the most tyrannous régime of all time. (p. 571)
VERSION 2	*The Times extract July 1933:* We must not forget that they are **low blood-stained criminals**, that it means dealing with the **scum of humanity**, and that, favoured by circumstances in a tragic hour, they overran a great State, and **in a fury of massacre wiped out** millions of their most intelligent fellow-countrymen, and now for 10 years they have been conducting the most tyrannous regime of all time. (p. 16)
VERSION 3	*Book edition October 1933:* We must not forget that Bolshevists are **blood-stained**, that, favoured by circumstances in a tragic hour, they overran a great State, and **in a fury of massacre wiped out** millions of their most intelligent fellow-countrymen, and now, for ten years, they have been conducting the most tyrannous régime of all time. (p. 260)
SOURCE TEXT	Man vergesse doch nie, daß die Regenten des heutigen Rußlands **blutbefleckte gemeine Verbrecher** sind, daß es sich hier um einen **Abschaum der Menschheit** handelt, der, begünstigt durch die Verhältnisse in einer tragischen Stunde, einen großen Staat überrannte, Millionen seiner führenden Intelligenz **in wilder Blutgier abwürgte und ausrottete** und nun seit bald zehn Jahren das grausamste Tyrannenrégiment aller Zeiten ausübt. (p. 750)

As can be seen, version 2 is the most detailed translation, followed by version 3 and version 1. Although the example does not seem to prove revisions in chronological order

or provide any firm contextual evidence, it gives further credence to the observation that overall some of the more offensive swear words and catchphrases were deliberately erased in the published book edition. Here it seems that the emphatic intensifier *gemeine* and the expletives *Verbrecher* and *Abschaum der Menschheit* were censored in version 3. The emphatic intensifier *in a fury of massacre*, however, which is contained in versions 2 and 3, is omitted in version 1. The semantic repetition *abwürgte und ausrottete* is not fully represented in any version. Interestingly, versions 1 and 2 seem to be the 'weakest' and 'strongest' versions respectively. It is not known how copyright issues concerning the translated passages in Dugdale's 1931 article were dealt with. However, since Dugdale wrote his article before the Nazis gained power, which is why this rendition was probably not subject to German censorship, it is possible that we are dealing here with a kind of self-censorship – i.e. Dugdale himself may have decided to leave out the worst sounding expressions. The connection between versions 2 and 3 appears more straightforward, as it seems that the pre-publication in *The Times* was further censored prior to final publication in October.

Murphy's approach to translating *Mein Kampf* can be explained by his own attitudes to translating National Socialist discourse as well as by the strong likelihood that his translation work in the Propaganda Ministry was forced into line with official German government directions. In 1934, two years before his employment as a staff translator, Murphy had published a sympathetic biography about Hitler (cf. Chapter 4.1.2). In relation to Hitler's views on national economics he discusses issues of translation at one point in the book. His prescriptive view on the translation of the infamous Nazi slogan *Brechung der Zinsknechtschaft* sheds some light on his 'ideology of translation':

> literally, "the breaching of interest slavery". The mere verbal translation is meaningless, as is very often the case if an attempt be made at a verbatim translation of German compound words. We shall at least get at the surface meaning of the expression if we translate it: "emancipation from the slavery of interest charges on borrowed capital" (1934: 25).

The explanation sums up his translational attitude: paraphrase where the foreign reader lacks background knowledge, even if the violent impact of source term expressions is compromised.

In this respect, Murphy's attitude would also partly explain the preponderance of expansion procedures in his translation. But still it might be asked to what extent Murphy was conscious of the significance of his interpretation for the perception of his readers.

If such views may be seen in line with Murphy's *attitudes* towards rendering Nazi discourse, the translation of one particular lexical frame suggests that these underlying attitudes were forced into line with *functional* requirements for the target text *Mein Kampf*.

In the following passage Hitler laments the apparent racial degeneration of the French people. The passage is prominently highlighted in the source text:

SOURCE TEXT	MURPHY
Dieses an sich immer mehr der Vernegerung anheimfallende Volk bedeutet in seiner Bindung an die Ziele der jüdischen Weltbeherrschung eine lauernde Gefahr für den Bestand der weißen Rasse Europas. (704)	The French people, who are becoming more and more obsessed by negroid ideas, represent a threatening menace to the existence of the white race in Europe, because they are bound up with the Jewish campaign for world-domination. (508)

The fact that this passage is left out in Dugdale, yet prominently displayed in three condensed versions, reflects global mediation strategies. The crude nominalisation *Vernegerung* occurs twice in the source text and is in both instances paraphrased by Murphy. Most of the other translations also tend to rephrase, though on two occasions it is represented in nominal style as *negrification* (Manheim), *negrofying herself* (Ripperger), and once, even between double quotation marks, as *"niggerisation"* (Weizmann).

What is particularly noteworthy in terms of a functional strategy by Murphy, however, is the fact that his option of paraphrasing may have originated from a German press directive from the year 1934 which warns of using the term too obtrusively in official discourse: "Von autoritativer Seite wird nochmal gebeten, nicht immer von einer 'Vernegerung' Frankreichs zu sprechen". The warning was released at the time of the regime's 'opportunistic peace affirmations towards foreign countries', though later the term was used in abundance in war propaganda and other kinds of media (Schmitz-Berning 2000: 633; cf. also Chapters 3.1.1 and 3.2.1). The date of its release largely fits the time frame of Murphy's translation commission between late 1936 and autumn 1937.

Moreover, even though the term had been paraphrased in many translation profiles, Murphy's choice *becoming more and more obsessed by negroid ideas* above, in particular in comparison with all other options in the corpus, also seems to conjecture an earlier evolutionary stage of the degenerative process of 'negrification'. Unlike the process postulated in the source text, and as a result of semantic reshaping, the French are only mentally 'obsessed' with racial mixing, so there might still be some hope to reverse this damaging process. In the remaining translations, on the other hand, the process of racial degeneration has already reached more worrying proportions: *Vernegerung* is not anymore just a conceivable threat, it has already affected the peoples' bodies. This contrast is evident in comparison with options such as *This people, which is constantly becoming more negrofied* (Ripperger), or, with added rhetorical force, *destroying themselves with negro blood* (Cranston; see App. III, E.1).

As explained during the discussion of the reproduction and creation of paratextual material, Murphy's translation only features 25 factual footnotes illuminating missing

background knowledge. The British and American Dugdale abridgments do not contain any footnotes or annotations (cf. Chapter 5.3.1 and 5.3.2). Murphy's footnotes mainly clarify historical and literary references. These footnotes may be seen as functionally congruent with the translator's foreword, as they disregard the political context of the 1930s and overemphasise an idealist political activism. The very first footnote, actually the longest with more than 400 words, sets the tone in this respect, describing, for instance, Hitler's reference to an unknown opponent of the French Ruhr occupation, Leo Schlageter, as a "chief martyr of the German resistance". But the footnotes also seem to reflect Murphy's classical literary education (cf. Barnes and Barnes 1987: 1-14), as especially the comments concerning literary explanations somehow, perhaps unwittingly, counteract Hitler's deliberately anti-intellectual stance. One relevant example here refers to a passage where Hitler crudely designates parliamentarian democracy as *an abortion of filth and fire*, which Murphy conscientiously explains as an aphorism – *Spottgeburt von Dreck und Feuer* – originating from Goethe's *Faust*. Considering the contextual background and detailed examination of Murphy's local translation strategies which amount to an overall style enhancement, such paratextual strategies are closely in line with an attempt to create a more 'knowledgeable', perhaps even literary-minded impression of the source text author for the target text reader.

7.5.2 Ideological resistance

This sub-section further wraps up the overall analysis in relation to resistant situative-agentive practices. The individual results obtained from the discussion of textual organisation and texture in Chapters 5, 6 and 7 will be combined by briefly discussing how the interactions of global and local translation strategies can be seen in 'authentic' examples of selected target text passages.

This approach will further illuminate the ideological interface between context and text variables, in other words, how Hitler's discourse was *labelled* and *repositioned* for ideological objectives. The ideological interface will thus become more palpable with reference to the functional interconnections between paratext-structure-texture. More generally, these interconnections determined to a large degree the resistant approach to *recontextualising* Hitler's *Mein Kampf*.

This final sub-section first describes the interrelation of paratextual commentary and local translation strategies. It then moves on to discuss the function of different types of additional commentary, before rounding up the overall analysis by presenting some

'recontextualised' and 'authentic' sample passages concerning Hitler's views on foreign policy.

Translation procedures and paratextual commentary

Paratextual mediation of translational resistance was, as has been argued throughout, determined by a hostile attitude to source text and author (cf. Chapter 5.3.3). As the analysis of texture has shown, the interrelation between hostile introductory commentary and translation strategies appears most evident in Cranston's, one may argue, overall 'polemical' translation.

The diversity of translational micro-decisions can also be illustrated in relation to two instances in which short text passages were quoted in introductory comments. Most importantly, however, these 'micro-translations' provide a valuable insight into the way the overall translation event was commonly used in the service of rhetorical persuasion, though evidently to differing degrees.

The foreword to Barrows Mussey's full-text translation published by Stackpole in 1939 was written by the Anglo-German socialist Ludwig Lore. As has been argued earlier, Lore used similar rhetorical strategies as the source text author in order to estrange his readership from the ideologies espoused in the book. In order to prove his point, Lore occasionally used quotes from *Mein Kampf*, though, interestingly, his quotes do not originate from the actual target text he intended to introduce. What is more, a comparison between Lore's citations and the corresponding passages from Mussey's translation demonstrates that in at least one instance Lore purposefully 'twists' his argument by subtle linguistic manipulation. The quote functions to back up Lore's claim that rather than for white, or Aryan, supremacy, Hitler ultimately argues for worldwide Germanic dominance. It is taken from the epilogue, which, it will be recalled, had been ignored only in the Dugdale abridgment (cf. Chapter 5.3.1, Table 5.1).

LORE	MUSSEY	SOURCE TEXT
Just so Germany **must inevitably** win the position on this earth that it can justly claim as its own, if it is led and organised in accordance with these principles. That state which, in this age of race poisoning, devotes itself to the cultivation of its best racial elements, **must** one day become the ruler of the earth ... (Lore 1939: 7)	And Germany, likewise **will** gain **as a matter of course** the position on this earth that she deserves if she is organized and led by the same principles. A state which in the days of race-poisoning endeavors to cultivate its best racial elements **is bound to** become some day the lord of earth (Mussey 1939: 668).	Genau so wie Deutschland **notwendigerweise** die ihm gebührende Stellung auf dieser Erde gewinnen **muß**, wenn es nach gleichen Grundsätzen geführt und organisiert wird. Ein Staat, der im Zeitalter der Rassenvergiftung sich der Pflege seiner besten rassischen Elemente widmet, **muß** eines Tages zum Herrn der Erde werden (Hitler 1939: 782).

Lore did probably not have Mussey's translation at his disposal, and it is not known whether he himself actually did translate this particular passage. But in comparison the example still shows that subtle modifications of the modality system may support a persuasive discourse. Nonetheless, the example also reflects previous observations of a largely diversified application of modal choices throughout the corpus. In relation to the approach taken in the extract translations, Lore's citation also demonstrates that producers of isolated quotes most consistently tend to ignore structural or punctuation markers.

The foreword to Ralph Manheim's full-text translation published by Houghton Mifflin in 1943 was written by the exiled German anti-Fascist Konrad Heiden. Heiden's introduction also constitutes a strongly persuasive text owing to its subtle propagandistic undertones. Like Lore, Heiden also uses quotations from *Mein Kampf* which remain undocumented. But whereas none of Lore's quotations stem from the actual target text, Heiden's quotations are partly authentic target text references and are additionally either self-translated or derived from other sources. Just as in Lore's foreword, the quote also insinuates a subtle attempt at 'rhetorical engineering':

HEIDEN	**MANHEIM**	**SOURCE TEXT**
an alliance which does not imply the intention of going to war would be meaningless (Heiden 1943: xx).	*An alliance whose aim does not embrace a plan for war is senseless and worthless* (Manheim 1943: 603).	*Ein Bündnis, dessen Ziel nicht die Absicht zu einem Kriege umfaßt, ist sinn- und wertlos* (Hitler 1939: 749).

Prominently emphasised in the source text by spaced type, the quote originates from a discussion on potential future allies. It culminates in the assertion that any alliance with Russia would inevitably mean Germany's destruction. In case Heiden did check the target text, it is not unreasonable to suggest that he deemed Manheim's wording as not suitable enough for his own rhetorical purposes (cf. Chapter 6.3.1 and App. III, A.4).

Annotations, footnotes, added comments

The resistant full-text translations Ripperger and Manheim, Cranston's abridgment, and three extract translations, contain either large amounts of footnotes or extensive additional commentary which always accompanies the respective main body of text. The following explanations may be read in conjunction with the authentically reproduced target text pages in Appendix II.

The 60,000 words of unnumbered annotations in Ripperger's full-text translation published by Reynal & Hitchcock in 1939 were written by a committee of expert scholars. Considering that they were compiled during 1938 and early 1939, they are not only highly informative, but also deliver an expert assessment of present-day Anglo-German relations.

Although no bibliography is appended, the scholars' engagement with the source text is backed up by a variety of around 50 different sources. At times, they deconstruct the alleged scientific foundation of racism by confronting the source text and other examples from Nazi discourse with their own scholarly references. Amongst others, they also refer to one publication by the Friends of Europe. More significantly, however, and in stark contrast to the footnotes in Murphy's translation, they weigh up Hitler's views from the mid-1920s with the domestic German and international situation at the time. They frequently draw attention to Nazi atrocities, sometimes backed up by relevant scholarly material. Evaluative terms such as *assassination, murder*, or *Nazi régime*, etc., can often be found within their argument. Although their commentary is evidently ideological, it offers a determined and subtly balanced account of the most pressing international questions of the day. The following prime example comments on a passage where Hitler talks about France as the mortal enemy of Germany:

> The meaning of this passage is perfectly clear, and there have always been those who maintain that, all other passages in *Mein Kampf* to the contrary notwithstanding, the ultimate objective of Nazi foreign policy is the destruction of France. We think, however, that Hitler's original idea was that France was to be attacked only in order to open the way eastward. If this route is unbarred without a war, as seems to be the case at present, the reasons why Germany should attack France immediately are, of course, far less obvious (Ripperger 1939: 966).

Though ultimately polemical, the annotations are balanced and dense in informational content. Among the resistant translations, they constitute all in all the rhetorically most restrained additional commentary. They are indeed slightly more restrained than the footnotes in Ralph Manheim's translation which replaced this translation in 1943.

The footnotes in Manheim's full-text translation, in effect, just as all additional commentary, represent an ideological sub-plot. His footnotes thus blend sociohistorical explanation with explicit political and sometimes derisory commentary. His 'running commentary' consists of 275 footnotes, but is significantly less detailed and scholarly than the annotations in Ripperger. Just as Murphy, Manheim also comments on Leo Schlageter, yet distantly describes him as someone 'who performed acts of sabotage' and who was eventually 'court-martialed and shot'. The Ripperger translation comments on this reference with the same attitudinal undertones. Manheim also explicates literary references, yet unlike Murphy he exacerbates Hitler's apparent anti-intellectualism. Repeating, for instance, the source text expression *Spottgeburt aus Dreck und Feuer* in a footnote, he mockingly comments that it 'should be "von Dreck und Feuer"'. While Manheim actually translates *monstrosity of excrement and fire*, textual critique in the form of footnotes is much in line with his extensive 'style critique' of the source text as evidenced in his translator's foreword.

Additional commentary in Cranston's abridgment, as may be argued, is 'true to type' concerning its relation with its general organisational outlook and the local translation strategies applied. It contains no less than 94 distinct comments, set apart as indented paragraphs in round brackets within running text. Few comments refer to authoritative sources, whereas most busy themselves in 'smashing' the arguments put forward. Random examples include emphatic assertions such as "This is an absolute historical falsehood." (Cranston 1939: 25), or the usage of no less than five exclamation marks between a target text passage and a comment stating that "Hitler here frankly admits the use of violence to suppress political enemies" (ibid.). Hitler is at times openly derided, for instance as a "ruthless dictator" (ibid.: 19), and on a similar passage against France as mentioned above, the commentary states: "This is undoubtedly the most-quoted sentence in **Mein Kampf**. It is especially popular in France!" (ibid.: 27; bold in original). A comment on a passage against the Jews provides an unmistakable value judgement on Hitler's state of mind: "This sentence has convinced many of the great psychiatrists ... that Hitler ... is definitely insane **at least** on the subject of race" (ibid.: 18; bold in original). Furthermore, scattered across the main body of the text there are 42 boxes with citations picked from the target text. These are set apart and sometimes entitled with capital letters. One citation box, for instance, features the title "FORGET HUMANITY" above a target text quote which reads: *"Nations fighting for existence on this planet should not concern themselves with particulars of humaneness and aesthetics. Nature does not know these driveling things – questions of destiny have no obligation to beauty"* (ibid.: 19).

Hitler's foreign policy recontextualised

This last part of the overall analysis 'triangulates' the different text variables described throughout the corpus. This will further illuminate the situative-agentive practices and ideologies impinging on some translation profiles. On each interactional level of context discussed thus far, it has been established that there was particular interest within the Anglo-American socioculture to reveal the real extent of Hitler's foreign policy ambitions. The discussion of situative-agentive practices and especially the analysis of textual organisation has shown that all but one extract translation focused specifically on foreign policy, while Weizmann's selections also concentrated on race policy. The electronic keyword analysis has established that both the Foreign Office memorandum and the Friends of Europe pamphlet on foreign policy featured the noun *sword* as an unusually frequent keyword (cf. Chapters 3.2, 4.2, 5.6, and 6.1.3).

Furthermore, the introductory chapter provided an example which contained this particular lexical frame. The respective passage had been paraphrased by Dugdale which was presumed to be ideologically motivated (cf. Chapter 1.1.2). This particular sentence example had actually been rendered in three extract translations. In the following, these three examples plus one additional example will be presented as they actually appeared 'on the page'. For reasons of comparison and space, the samples all contain around 200 words. Their presentation will provide a small 'snapshot' into the ways source text and author were repositioned in order to equally 'position' the readers' ideological perceptions. The source text passage which corresponds to the target text passage presented at the beginning of the thesis is shown below. This example also includes the immediately succeeding sentence:

> Denn unterdrückte Länder werden nicht durch flammende Proteste in den Schoß eines gemeinsamen Reiches zurückgeführt, sondern durch ein schlagkräftiges Schwert. Dieses Schwert zu schmieden, ist die Aufgabe der innerpolitischen Leitung eines Volkes; die Schmiedearbeit zu sichern und Waffengenossen zu suchen, die Aufgabe der außenpolitischen (p. 689).

As discussed in Chapter 1.1.2, but without recourse to the source text, Dugdale rendered the phrase *durch ein schlagkräftiges Schwert* by *a power or combination of powers*.

This passage had been taken up in three extract translations. The respective source text passage is underlined in the example boxes which all mirror the original pages. The bracketed dottings show where the present writer has interrupted the text for reasons of space. Unbracketed dottings have been applied by the translation agents. The one passage highlighted in script in Weizmann represents a passage which had been later inserted in handwritten form. The three representative samples read as follows:

WEIZMANN

p. 687.

ON THE OBJECTS OF GERMAN FOREIGN POLICY.

Before the War, the task was to maintain German nationhood, taking into account the then existing strength of the independent powerful (German) State. To-day the task is to give back to the people its strength in the form of an independent powerful State, which is the requisite condition for the subsequent execution of a practical foreign policy aiming at the conservation, promotion and maintenance of our people in the future. In other words, the aim of present-day German foreign policy must be the preparation of the re-conquest of the freedom of to-morrow . . . The question of the re-conquest *of lost territories is primarily a question of the re-conquest of* the political power and independence of the Motherland ..... Suppressed territories are not brought back to the common Reich by flaming protests, but by a ready sword. To forge that sword is the task of the internal policy of a nation. To protect the forging and to look out for comrades in arms, that is the task of foreign policy . . .

FOREIGN OFFICE MEMORANDUM

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† "It is not in an orientation to the west or an orientation to the east that is found the future of our foreign policy, but essentially in an eastern policy in the meaning of the acquisition of the land necessary for our German people" (p. 757).

V. – Foreign Policy.

"The talk about 'peaceful economic' conquest of the world was the greatest piece of folly ever set up as a guiding principle in State policy" (p. 158, and in the English version p. 65).

† "It must further be remembered that, when it is a question of reconquering territories lost by a nation or State, the first thing is for the mother country to recover its own political power and independence; in such circumstances the interests of the lost territories must be pitilessly sacrificed to the only important thing, the reconquest of the freedom of the principal territory. [...] ..... For the oppressed territories will not be reincorporated in the mother country by inflamed protests, but by the vigorous blows of the sword. To forge that sword is the task of the internal policy of the Government; to enable the labourer to work in all security and to recruit companions in arms, that is the task of foreign policy" (pp. 688-689).

FRIENDS OF EUROPE/FOREIGN POLICY

The territories lost in 1919 can only be regained by the sword:

"Let us make up our minds that we shall never win back the lost territory by solemn invocation of the Lord, or by pious hopes based on a League of Nations, **but only by force of arms.**"

(p. 708)

"**To-day, I am led only by the sober consideration that lost territories are not won back by the volubility of Parliamentary gas-bags, but must be won by a sharpened sword, that is, by bloody struggle.**"

(p. 710)

And again:

"It is worse for a people of one hundred millions, as the price of maintaining its political solidarity, to endure the yoke of slavery than it is for them to be destroyed but with a part of them in possession of their full freedom .... [...]

"For suppressed countries are not won back to the bosom of a common Reich by flaming protests, but by **a mighty sword.**"

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"To forge this sword is the task of the domestic policy of a nation; to see that this work is done in security and **to look for companions in arms is the task of its foreign policy.**"

(pp. 688-9)

THE 1914 FRONTIERS ARE DERIDED: ...

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Weizmann's selections were produced in 1933, while the Foreign Office memorandum and the Friends of Europe pamphlet both appeared in 1936. Only the pamphlet was published. These examples further illustrate how crucial, on the *functional* levels of translational agency, an exposition of Hitler's foreign policies was for influential individuals (Weizmann), individual institutions (Foreign Office) or non-governmental think-tanks like the Friends of Europe. Special significance in this respect was placed on Hitler's intention to obtain 'foreign soil', if need be, by violent means; an intention which he on various occasions expressed throughout the book.

This functional level closely relates to the level of *textual organisation* where, for instance, key statements have been placed at the beginning or end of individual sections, as particularly evident in the example from the Friends of Europe. Weizmann and the Foreign Office memorandum do not contain much significant ideological commentary. The decision-makers associated with the Friends of Europe, on the other hand, did provide extensive, at times mocking commentary – e.g. comments such as *THE 1914 FRONTIERS ARE DERIDED* written in capitals – which was mostly placed at the beginning of individual quotes. This translation profile also provides frequent examples where ideologically and politically important statements were highlighted. Just as all British extract translations provide page numbers from the source text, the Foreign Office memorandum is most 'meticulous' in indicating by daggers passages left out from Dugdale's abridgment, whilst simultaneously giving page numbers for those passages which are contained in the abridgment. Weizmann constitutes the most 'flowing' text. It is not much interrupted by commentary and also contains passages in the order in which they appear in the source text. The sequential arrangement of the source text is not reflected in any other extract translation. This rearrangement clearly affects the level of *texture*, in particular the interconnection between individual sentences. These sentences mostly consist of isolated quotations and are very frequently linked by editorial comments. In Weizmann's case, however, the rather flowing text allows the application of subtle rhetorical strategies such as the repetition of lexical frames emphasising the potential reconquest of territory. This is exemplified in the strategically linked, albeit interrupted by dotting, phrase *the preparation of the re-conquest of the freedom of to-morrow . . . The question of the re-conquest.* The passage exemplifies a segmentation strategy and simultaneously a subtle rhetorical ploy, probably to convince *The Times* editor, in 1933, of the seriousness of Hitler's propositions (cf. Chapter 4.2.1).

The following final passage comes from the section entitled *Foreign Policy* in Shaw's translation. Shaw did not select the above discussed source text passage containing Hitler's

metaphorical usage of the sword metaphor. Shaw's comments are in italics, and the source text passages are reproduced below this authentic example:

SHAW

"Today I am guided only by the cold argument that lost territories cannot be reconquered by the speeches of sharp parliamentarians, but only by a sharp sword – a bloody war".

Before subjugating France, however, he must first conquer other parts of Europe – Russia and her neighboring countries. What was Czecho-Slovakia has already been reduced to a German colony. Wars of conquest may be necessary for the attainment of the rest of his objectives. This is where alliances with other powers will be most useful. For to Hitler alliances have only one purpose, that of war:

"An alliance that does not include war among its aims is foolish and useless. Alliances are made for the sole purpose of war. Even though a dispute entailing armed conflict seems ever so far removed at the time of the formation of an alliance, its fundamental motivation nevertheless remains preparation for war."

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SOURCE TEXT: Heute werde ich nur von der nüchternen Erkenntnis geleitet, daß man verlorene Gebiete nicht durch die Zungenfertigkeit geschliffener parlamentarischer Mäuler zurückgewinnt, sondern durch ein geschliffenes Schwert zu erobern hat, also durch einen blutigen Kampf (p. 710). [...] Ein Bündnis, dessen Ziel nicht die Absicht zu einem Kriege umfaßt, ist sinn- und wertlos. Bündnisse schließt man nur zum Kampf. Und mag die Auseinandersetzung im Augenblick des Abschlusses eines Bündnisvertrages in noch so weiter Ferne liegen, die Aussicht auf eine kriegerische Verwicklung ist nichtsdestoweniger die innere Veranlassung zu ihm (p. 749).

This critical engagement makes the point even more relevant to the reader. Such examples are indicative of the crucial interactive link between sociocultural conditions, more immediate situations and overall textual strategies. They also show that source-target comparisons can only be of very limited use if context variables are not taken into account. Nonetheless, the context-sensitive corpus-driven analysis in Chapter 6 has also provided some potentially relevant ideological clues, especially the frequent application of the lexical frame *war* which conceptually appears to play a prominent role in Shaw's extract translation. Hence the textual outlook of many translations, though in differing degrees, certainly could not but influence the overall reading process and in turn ideological perceptions and attitudes.

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7.6 Conclusion

This final part of the translation profile analysis has further corroborated the intricate interconnection between sociocultural conditions, situative-agentive practices and translational micro-strategies. The preceding corpus-*based* analysis has built on initial corpus-*driven* results on the level of texture in Chapter 6 in connection with a thorough preliminary investigation of the source text and its 11 translation profiles. This has led to the postulation of a set of interconnected translation procedures based on quantitative, sequential and qualitative parameters. The presentation of indicative results was then organised along the three major functions of evaluative language – engagement, attitude, graduation – within the appraisal system (Martin and Rose 2003). These three interrelated cognitive-emotive parameters linguistically enact the source text's rhetorical make-up.

The corpus-based analysis proceeded deductively from typical rhetorical features of Hitler's discourse which were compared against individual translation profiles. The analytical approach was thus mainly source-text-based though it contained elements of target-text-target-text comparisons. In this respect, the method adopted also allowed a broad comparative analysis of texture as observed within and across the three prevalent translation types – full-text, abridged, extract translations – and as observed within and across two broadly divergent ideological orientations – ideological compliance and resistance.

Translationally compliant translation agents display a marked tendency to reduce the intensity of the author's attempted 'engagement' with his audience, his evidently fanatical-extremist 'attitude', and his tendency to amplify his arguments by 'graduation' strategies. Even though this analysis is sentence-based, the cyclical re-emergence of compliant translation procedures substantiates the hidden objective of enhancing Hitler's political credibility abroad. Translations with overlapping strategic functionality, however, by no means apply identical translation procedures.

This is particularly evident in the divergent textual make-ups of the resistant translation profiles. Although resistant translation agents oppose the ideology endorsed in the source text, the projection of differing readerships and questions of completeness clearly determined their translation procedures. The American full-text translations appear to conscientiously 'imitate' the rhetorical vigour of the source text. The extracts appear to sacrifice stylistic and rhetorical subtleties due to the desire to concentrate on informational content. Similar motives may apply to Cranston's version, although this abridgment rather

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resembles a 'gist translation', whereby it is often difficult to relate translational choices to their source text counterparts.

Nevertheless, owing to differing degrees of textual condensation, some strategies in Cranston and the extract translations are based on the need to maintain cohesive ties and sustain coherence. Such strategies also apply to the Dugdale abridgment, and to a much lesser extent to the full-text translations. A sentence-based analysis concentrating on the translation of isolated rhetorical strategies, however, does not yet allow for ultimate conclusions. Therefore, a final discussion of selected passages in relation to the textual organisation of individual translation profiles has drawn together the individual results by providing a contextualised and 'panoramic' overview on interrelated strategies (e.g. translation plus commentary and/or footnotes).

The final conclusion will place translation events and their profiles within the broader context of strategic functionality. It will discuss how translation agents, often in disregard of the source text's rhetorical and linguistic 'fingerprint', pursued their own rhetorical agendas.

The present thesis has investigated 11 translations of *Mein Kampf* as embedded within their sociocultural and situational environments. Based on previous research in translation studies and critical discourse analysis (Chesterman 2000a, Fairclough 1989, 1992), it has presented a corpus-linguistic discourse-analytical model for the analysis of ideological significations in translated texts. Since there does not yet exist a sophisticated methodological apparatus to investigate political discourse in translation, the research presented here provides a modest step in this direction. The model designed may be replicated by other research projects and its methods may be further refined. It does not need to remain restricted to the translation of political texts. One of the model's key elements is that it prominently accounts for human agency. It proceeds from the assumption that translations are produced by social agents who are inextricably entangled in relations of power of which they may largely remain unconscious. As all social agents, the people involved in the production of translations are bound to differing degrees of sociocultural pressures which may range from explicit laws and rules to less binding norms or conventions (Toury 1995, cf. also Chesterman 1997).

But while cultural-descriptivist approaches to some extent neglect, as Pym (1998: ix) puts it, the "socially conditioned subjectivity" of translation, sociological approaches to translation place human agency at the very heart of their investigations. Pym (ibid.: ix-x) suggests four principles for sociohistorical research in translation studies, all of which have partly been accounted for in the present research:

- attention to causation
- focus on the human translator
- intercultural belonging
- priority of the present

As regards the first principle, one of the major objectives of the research presented was to explore potential causal links *between* three different levels of social interaction: sociocultural conditions, situative-agentive practices and textual practices. A second key element was to provide a detailed study of the social agents involved within the *social field* of translating *Mein Kampf*. While situating social agents within translational fields is methodologically useful, it is often difficult to speak of individuals as inhabiting a static social – or *monocultural* – space. The third principle, therefore, the idea that especially social agents involved in translation may be seen as acting in *intercultural* spaces, bears

considerable relevance for the present results. The overall comparative approach has shown that decision-makers from diverse sociocultural backgrounds had their say within and across divergent intercultural contexts. In other words, translation events occurred over different periods of time and across different geographical, cultural – and not least – ideological spaces. Pym's notion of *interculturality*, therefore, not only accounts for the intercultural complexity within the translational field investigated, but also serves as a reminder that static research concepts are rarely fully appropriate in humanist research. The fourth principle states that historical research should always have direct social relevance to the present, which is reflected in the ideologically committed ethics underlying the research presented. Such ethics may be seen as a form of radical humanism which strictly opposes the anti-humanitarian ideology whose translational 'recontextualisation' was the object of investigation.

In line with this focus on the causality of human agency and the awareness of the transient nature of cultural identities, the analytical results are summarised according to two sets of relational parameters. These are then linked to the research questions posed at the beginning of the research. The parameters define the various interrelations of context and text variables discussed throughout the thesis. In other words, they may be seen as constituting an *ideological interface* which mediates the translational recontextualisation of *Mein Kampf*.

Thus, the sociohistorical study presented has provided some insights into the relationships between:

      (i) context, agency and text

      (ii) strategic functions and textual strategies

(i) Context, agency and text

The major objective of the research project was to illustrate potential causal links between context and text variables impinging on a specific 'sociocultural event'. These variables have been postulated as 'levels of social interaction' whose relations are understood as being dialectically interconnected. Owing to these mutual interdependencies, a causal investigation may proceed from text to context or vice versa, for its analytical objective is to approximate answers for underlying social motivations. The present research has pursued a 'top-down' approach from context to text, which is reflected in the way the different levels of social interaction were investigated and presented for the reader.

During the different research stages, however, the dialectical interconnections, in fact, the fluent transitions between the three contextual parameters, were always taken into

account. Therefore, and considering the analytical objective to illustrate the 'ideological interface' of English translations of *Mein Kampf*, a 'social-conceptual' presentation of contextual parameters offered much methodological clarity. It has also been emphasised that, as in any kind of social research, the translation 'sociologist' needs to acknowledge the goal-directed nature of human activity. Therefore, the transition between sociocultural and situational conditioning can be seen as delineating the *context-agency* interface. This interface defines the sociocultural, or, more pointedly, intercultural space in which the social agents involved in translating *Mein Kampf* contested their ideological interests.

(ii) Strategic functions and textual strategies

The progression between situational parameters – which were described as situative-agentive practices – and textual profiles can be delineated as the *agency-text* interface. On this interactive level, specific decisions were made which determined the textual outlook of the individual translation profiles described.

Translations, just as all textual artefacts, are produced with often overlapping and more or less dominant rhetorical purposes in mind. In view of the sociocultural and situational determinations surrounding the English translations of *Mein Kampf*, one key analytical parameter for the description of results was the postulation of two ideologically contrastive patterns of translational recontextualisation. This did not imply that the textual objects under investigation – i.e. the translation profiles arising from these contextual patterns – were analysed with a view to 'uncover' the ideologies as identifiable units *within* the texts. As social-constructivist research has shown, meaning is created as a result of interactive processes of human decision-making, and its scholarly interpretation as a result always needs to be linked to questions of social causality.

The discussion of several translations of *Mein Kampf*, nonetheless, has demonstrated that the translation of politically sensitive texts is heavily dependent on ideological interests (cf. Schäffner 1997b, 2002). This has been shown by means of a thorough 'context-sensitive' examination of intra-textual macro- and micro-structures which were described as textual organisation and texture. In other words, the intra-textual investigation was always linked to contextual and functional parameters. In this respect, and considering the historical dimensions and indeed sheer size of the text corpus investigated, special care was taken not to over-interpret micro-translational decisions as being motivated by an ideological stance.

The relationships between source text and target text units observed throughout the corpus were thus not interpreted as types of micro-linguistic 'equivalence relations', as this

would imply a rather decontextualised approach. Instead, the interpretation of these relationships, just as of the relationships between individual target text units, was always linked to functional parameters and the social situations in which these were embedded. Only in this sense was it possible to derive 'ideological significations' from a close comparison between source text and target text units and between target text units themselves. This overall description of texture can thus in itself be regarded as a triangulation procedure as suggested by leading scholars in critical discourse analysis (e.g. van Dijk 2006, Meyer *et al.* 2000: 157).

Building on these methodological reflections, the final part of the conclusion will return to the specific research questions that were posed at the beginning of the thesis in order to see how far they have been answered. This will then be followed by a brief reflection on what the thesis has contributed to the inter-disciplines of translation studies and critical discourse analysis, and suggestions for future research.

(1) Given the highly politicised atmosphere of the 1930s and 1940s, to what extent did competing ideologies and power struggles determine the English translations of Hitler's "Mein Kampf" at the time?

The first research question relates closely to the context-agency interface stipulated above.

The detailed discussion of sociocultural conditions and situative-agentive practices has shown that ideologies and power struggles did to a large degree determine the English translations of *Mein Kampf*. The highly conflictive atmosphere at the time, as well as the attitudes and preconceptions towards the source text *Mein Kampf*, were the key ideological determinations impinging on the way the different English target texts were produced. Thus, two ideologically opposed attitudes towards the source text *Mein Kampf* – one of rejection and one of compliance – served as methodological and analytical parameters for the overall discussion.

Sociocultural conditions were discussed by proceeding from the German towards the Anglo-American political-ideological context. While there was a clear interrelation between the autocratic nature of the German regime and its ideological foundations on the one hand, and its politics of institutional control and prescribed attitudes to translation on the other, the state-sponsored production of translations of key ideological statements was carefully harmonised with immediate political expediencies and perceived 'target' cultural attitudes. This harmonisation, of course, depended much on the German leadership's style

of political diplomacy and its ideological perceptions of countries into which translations were to be *exported*. Much value was placed on the 'Führer's' key ideological statement, so its dissemination in strategically important countries was carefully monitored. The political decision-makers therefore saw to it that potentially compromising statements – one of which was *Mein Kampf* – were either restricted entry into other countries, or they were censored to suit ideological and propagandistic purposes. Finally, the detailed discussion of situative-agentive practices has further shown that political-ideological gatekeeping impinged strongly on two *Mein Kampf* translations into English. Censorship was effected by ideological intermediaries such as Wilhelm Thost who enforced post-translation revisions, just as staff translators like James Murphy were to produce work in line with overall ideological requirements.

The politically restrictive atmosphere in Germany was at odds with Anglo-American sociocultural conditions grounded in divergent political-ideological values. The increasingly volatile political atmosphere during the 1930s further accentuated broadly divergent ideological traditions between the German and the Anglo-American sociocultures. Although on the diplomatic stage Hitler attempted to convince Britain and America of his peaceful intentions, his reputation was ultimately tarnished by the vicious nature and territorial ambitions of his regime. Hitler's major political-ideological statement *Mein Kampf* indeed almost fully reflects his racist and territorial politics at the time, yet it was only distributed in a heavily abridged form in Anglo-America. It is thus not surprising that there were various attempts not only to counteract the ideologies espoused in his book, but also to compensate for the omissions in the abridgment. In this respect, the detailed discussion of situative-agentive practices has shown that decision-makers who *imported* what had by the mid-1930s become the 'bible of National Socialism' into their respective countries defied German censorship. Even though compensation attempts occurred throughout the 1930s, some unauthorised English full-text translations eventually appeared shortly before World War II, as now the international situation had become increasingly desperate. This ideologically hostile approach to translating *Mein Kampf* was, after all, determined by a blend of cultural predispositions and political expediencies.

The overall translation of *Mein Kampf* as a cross-cultural event was thus to a large extent subject to divergent ideological interests.

(2) How are these ideologies and struggles reflected on the textual level of the translations?

The second research question relates closely to the agency-text interface stipulated above.

The contrasting ideological attitudes found their way in differing degrees into the respective translations. Hence, some causal links between context and text variables could be observed in different translation profiles. These links are discernible in 'compliant' translation agents' decisions, and are clearly visible in one resistant translation profile. More than direct causal links, however, *a variety of patterns within and variations between individual translations* could be observed.

The discussion of textual organisation has shown that paratextual statements throughout the corpus attempted to trigger an ideologically biased reading experience. While compliant translation agents promoted Hitler's discourse as an idealist political activism, those opposing this very 'idealism' sought to expose *Mein Kampf* as a valid political proclamation and simultaneously as an ideologically unacceptable statement. In connection with such forms of 'paratextual mediation', some layouts and structural outlines indeed constitute overall ideological orientations. Interestingly, the application of corpus-analytical software on the level of texture further confirmed broad ideologically motivated patterns within and variations across several translation profiles. In a final step, the context-sensitive corpus-analytical investigation was then combined with a thorough translation comparison.

On the whole, it could be substantiated that the coercive environment determining Nazi-sponsored translations led to broadly patterned translational strategies which were to project a positive source text image. Strategic decisions were made which, for instance, resulted in quantitative omissions of potentially compromising statements as in the case of one abridged translation. This was accompanied by a tendency to reduce the emotive immediacy of the argument by subtle rhetorical micro-strategies. Hitler's engaged and highly assertive discourse was thus rhetorically *re*framed for Anglo-American consumption. This form of ideological *re*positioning was mirrored in interrelated local translation strategies of style improvement, in the linguistic mitigation of an underlying 'eliminationist' tenor, and in a more or less consistent downtoning of apodictic statements.

The nine resistant translation profiles investigated, though to differing degrees, ideologically *re*positioned and rhetorically *re*framed Hitler's *Mein Kampf* for the opposite effect. The decision-makers producing these texts attempted to 'delegitimise' the author

and his ideology by translational counter-strategies. On the level of textual organisation, this is most visible in some extract selections which chose particularly contentious statements, adorning them with ideological commentary in order to communicate their own assessment of the political situation at the time. Such 'detachment' strategies are also particularly prominent in one American abridged translation which, unlike all other translations, even appears to exacerbate the already violent rhetoric communicated by the source text author. Three resistant full-text translations employ more subtle strategies of ideological persuasion. In their paratextual commentary, all of these, too, create a kind of 'ideological closure', steering the reader into a hostile reading position. This is further accompanied by additional clearly ideological commentary in the form of extensive annotations and footnotes in two full-text translations.

On the level of texture, however, the overall corpus showed variations in the micro-strategies applied. Translations pertaining to the same ideologically inspired pattern indeed rarely showed total concurrence on the level of individual micro-strategies.

Taken together, the English translations of *Mein Kampf* played a key role during the political-ideological struggles of the 1930s and early 1940s. It can indeed be said that, although shaded in intertwined grades of recognisability, *all* translations had been carried out in the service of an overall rhetorical purpose. Thus, having taken a close look at this overall sociohistorical context, interactions of translational decision-makers, their institutional and ideological affiliations, and in some cases strongly subjective sensibilities, gradually came to the fore. Text examples from five unauthorised extracts, two abridgments and four full-text translations further, although to differing degrees, reflect this conflictive atmosphere of institutional and personal decision-making.

Contributions and potential future research

The study presented has shown that, in particular, the recontextualisation of political discourse in translation needs to be seen as motivated by conflicting goals and interests. Studies investigating the social situations determining translations of political texts need to explicate the more or less subtle interrelations of the ideologies of and the power relations between the people involved in their production.

The study presented has been affiliated to the field of translation studies by employing a broadly 'discourse-analytical' and 'descriptive' approach towards its objects of investigation. It has attempted to modestly chart some new terrain by presenting an analytical framework which might be replicated by future research attempting to investigate underlying political and ideological motivations by decision-makers involved

in the translation of political texts. In this sense, the present study has employed a 'causal model' by focusing on interrelated sociocultural conditions, situative-agentive and textual practices.

The research presented is also affiliated to increasingly sociologically orientated research within translation studies which tends to draw from methods and models from other research paradigms such as critical discourse analysis. Much research within this area may evolve into what may be labelled a 'critical translation sociology'. Some of the findings of the thesis may also be of use to research in political science and historiography.

In particular the application of corpus-analytical tools was a major innovation to investigate ideological significations in translated political texts. In this respect, future research to further refine the analytical model presented by taking other sensitive political texts as the objects of investigation would certainly provide additional insight into the ideological interface of translation.

Appendix I – Historical Timeline

1918
Oct 28 – Nov 5   World War I: Mutinies in German navy and armies
Nov-09   Proclamation of German Republic
Nov-11   World War I ends with German defeat

1919
January - May   Wide-spread civil war-like revolts across Germany
Feb-06   National Assembly meeting in Weimar as Berlin is too violent
Jun-28   Germany signs Treaty of Versailles
Jul-31   Adoption of republican constitution in Weimar

1920
Feb-24   Hitler proclaims 'unchangeable' 25-point-programme on first NSDAP meeting in Munich
March - April   Armed revolts across Germany
May-05   Germany receives reparations bill of 132 billion marks

1921
Jul-29   Hitler becomes leader of NSDAP

1922
Aug 1922 – Nov 1923   German monetary hyper-inflation

1923
Jan-11   French army occupies the Ruhr industrial area
October   Communist revolts in parts of Northern Germany
November 8/9   Abortive 'Beer Hall Putsch' in Munich: Hitler sent to prison

1924
Apr-01   Hitler sentenced to 5 years in prison
Apr-16   Germany accepts Dawes Plan which stabilises German economy
Dec-20   Hitler early released from prison

1925
Feb-27   NSDAP refounded
Jul-18   Volume 1 of *Mein Kampf* published by Eher Verlag in Munich
Dec-02   Second edition of Volume 1 of *Mein Kampf*

1926
Sep-08   Germany admitted to League of Nations
Dec-11   Volume 2 of *Mein Kampf*

1929
Jun-07   Germany accepts Young Plan which further stabilises German economy
Oct-24   Wall Street stock market crash instigates the Great Depression from 1929 – 1933

1930
Sep-14   German elections: NSDAP climbs from 12 to 107 seats in Reichstag

1931
May – July   Collapse of German banking system

1932

Apr-10	Hindenburg reelected as president of Weimar Republic by defeating Hitler
May-30	Chancellor Brüning replaced by Von Papen
Jul-31	German elections: NSDAP climbs from 107 to 230 seats and becomes largest party in Reichstag
September	5 million unemployed in Germany
Nov-06	German elections: NSDAP descends from 230 to 196
Dec-02	Chancellor Von Papen replaced by General Von Schleicher

1933

Jan-30	Hitler appointed Chancellor
Feb-27	German parliament on fire
Mar-24	Enabling Act (Ermächtigungsgesetz): suspension of Weimar constitution assigns Hitler dictatorial powers
March	Erection of first German concentration camps
Apr-01	State-organised anti-Jewish boycotts and demonstrations
May-17	Hitler delivers 'peace speech' in German Reichstag
Jul-14	NSDAP declared as only legitime party
July 24 – 28	*The Times* pre-publishes extracts from *My Struggle* (UK)
Jul-27	Untitled and unpublished extract translation (UK) by Chaim Weizmann as reaction to *The Times'* pre-publication sent to *The Times* editor; Translator: Leonard Stein
Sep-22	Foundation of German Chamber of Culture headed by Goebbels
Oct-11	Abridged translation *My Battle* (US) by Houghton Mifflin, Translator: E.T.S. Dugdale
Oct-13	Abridged translation *My Struggle* (UK) by Hurst & Blackett; Translator: E.T.S. Dugdale
Oct-20	Germany leaves the League of Nations

1934

Apr-15	Foundation of Commission for the Protection of NS-Literature headed by Bouhler
Apr-17	Foundation of Office for the Protection of German Literature headed by Rosenberg
June 30 – July 2	'Blood Purge': around 100 party and army dissidents murdered
Jul-25	Abortive Nazi putsch in Austria, murder of Austrian Chancellor Dollfuß
Aug-19	Hitler declared 'Führer' of Germany

1935

Mar-01	Saar area returns to Germany after unanimous referendum
Mar-11	*Daily Mail* interview: Göring announces the existence of a German airforce
Mar-16	First major violation of Versailles treaty: introduction of compulsory military service
May-21	Hitler holds 'peace speech' in German Reichstag
May – August	State-organised anti-Jewish acts of violence, except in Berlin to forestall outrage abroad
Jun-18	Anglo-German naval agreement constitutes first sign of appeasement policy
Jul-18	10th anniversary of *Mein Kampf* celebrated in *Völkischer Beobachter*
Sep-15	Nuremberg Race Laws abolish Jewish rights of citizenship

1936	
Mar-07	Second major violation of Versailles treaty: reoccupation of demilitarized Rhineland
Apr-01	Hitler presents German 'peace plan' to British government
April	Extract translation *The racial Conception of the World by Adolf Hitler* (UK) by Friends of Europe; Translator unknown
May-07	Unpublished extract translation *Confidential – A Translation of some of the more important Passages from Hitler's Mein Kampf* (UK) by German Embassy Berlin for members of the British Cabinet
June	Extract translation *Germany's Foreign Policy as stated in Mein Kampf* (UK) by Friends of Europe; Translator: Rennie Smith
Jul-25	Spanish civil war: Hitler promises military aid for Franco's troops
September 8 – 14	Hitler announces systematic rearmament on party congress
Nov-01	Ratification of Rome-Berlin axis
Nov-25	Ratification of Anti-Comintern Pact with Japan
December	After emigration to the USA, Thomas Mann criticises German regime and is promptly expatriated
1937	
Apr-26	Spanish civil war: German airforce destroys Guernica – world-wide protests
Oct-05	US-president Roosevelt speech confronts Germany and urges 'peaceful' nations to cooperate
Nov-06	Military agreement between Germany, Italy and Japan constitutes threat to Great Britain
1938	
Feb-04	Reshuffle of German military and Foreign Office, Ribbentrop appointed Foreign Secretary
Mar-12	Annexation of Austria
Sep-29	Munich conference: European heads of government agree on Sudetenland integration
Oct-01	Sudetenland annexation
November 9/10	'Night of Broken Glass': state-organised riots against German Jews
1939	
Jan-30	Hitler openly threatens Jews in speech at German parliament
Feb-28	First full-text translation *Mein Kampf* (US) by Reynal & Hitchcock; Translator: Helmut Ripperger
Feb-28	Second full-text translation *Mein Kampf* (US) by Stackpole; Translator: Barrows Mussey
Mar-20	Third full-text translation *Mein Kampf* (UK) by Hurst & Blackett; Translator: James Murphy
March 15 - 23	Germany invades Czechoslovakia by violating Munich agreement
Mar-17	Chamberlain speech in Birmingham: he maintains appeasement policy
Apr-28	Cancellation of non-aggression pacts with Poland and Great Britain
Spring	Condensed translation *Adolf Hitler's own Book, Mein Kampf* (My Battle) (US) by Noram; Translator: Alan Cranston
Spring	Extract translation *Mein Kampf – An Unexpurgated Digest* (US) by Political Digest Press; Translator: B.D. Shaw
May-22	Non-aggression pact between Hitler and Mussolini
Aug-23	Non-aggression pact between Hitler and Stalin
Sep-01	Beginning of World War II: German invasion of Poland
Sep-03	Great Britain and France declare war on Germany

1940

Apr-09	German occupation of Denmark, invasion of Norway
May-10	German invasion of Belgium, Holland, Luxemburg and France
August - November	German air attacks on Great Britain
Jul-16	Hitler directive to invade Great Britain
Oct-12	Planned invasion of Great Britain suspended

1941

Jun-22	German attack on Russia
Summer	Holocaust: systematic extermination of European Jewry begins
November	First death camps go into operation
Dec-08	United States declare war on Japan following their attack on Pearl Harbour
Dec-11	Hitler declares war on United States

1942

Jan-20	Wannsee Conference: Hitler authorizes 'Final Solution to the Jewish Problem'

1943

Jan-31	Massive defeat at of German army at Stalingrad marks the turning point of the war
Jul-10	Allied landing on Sicily
Autumn	Fourth full-text translation *Mein Kampf* (US) by Houghton Mifflin; Translator: Ralph Manheim

1944

Jun-06	D-Day: Allied landing in Normandy/France
Sep-11	American troops reach German border

1945

Apr-25	American and Russian troops meet at Torgau/Elbe
Apr-30	Hitler commits suicide in Berlin
May-08	German total surrender marks end of World War II

APPENDIX II – AUTHENTIC EXAMPLES

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