



**Second Year of a Bachelor's degree  
Arabic-French-English Translation**

*A course in*

**Encyclopedia of Translation Studies**

(موسوعة الترجمة)

Semester 2 (3 hours)

**Teaching Unit : Methodology**

*Course designed by*

**Dr. Kahina TOUAT**

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## Table of Contents

1. مدخل إلى تاريخ الترجمة	
<b>Introduction to the history of translation .....</b>	<b>4</b>
2. القضايا النظرية للترجمة	
<b>Theoretical Issues of Translation.....</b>	<b>20</b>
3. بروفييل المترجم والترجمان	
<b>The Translator and Interpreter's Profile.....</b>	<b>61</b>
4. الفعل الترجمي والمترجم والعلاقات الثنائيات في الترجمة	
<b>The Translation Action, the Translator and Binary Relations.....</b>	<b>73</b>

### أهداف التعليم

1. اكتساب المترجم معرفة واسعة في مجال الترجمة
2. سد الثغرات المعرفية للطالب فيما يتعلق بتاريخ الترجمة وتطورها العلمي والعملي
3. إلمام الطالب بحديثيات تخصص الترجمة

### **Teaching objectives :**

- Acquiring broad knowledge in the field of translation.
- Filling the student's knowledge gaps regarding the history of translation and its scientific and practical development.
- Familiarizing the student with the key aspects of the translation disciplin

## **Abbreviations**

SL: source language

ST: source text

TL: target language

TT: target text

## **General introduction**

As a new discipline, Translation Studies received the attention of many academicians in Europe, China and Africa, and witnessed a huge development over the years, moving from the purely linguistic approach to translation, to interpretive and cognitive perspectives. The aim of this discipline was to define key concepts in translation such as equivalence, sense, translatability, untranslatability, faithfulness, etc. It also endeavours to develop strategies, principles and theories that are likely to help tackle some issues and challenges confronting the translator.

The growing interest in translation over the last decades has led to the emergence of a myriad of approaches and methods aiming at explaining the practice and process of translation. Indeed, Translation has been examined from multiple scholarly perspectives. Some researchers have focused primarily on the translated product, whereas others have concentrated on the translation process itself, particularly the cognitive and mental operations undertaken by the translator. Additionally, theoretical discussions have long been characterized by a dichotomy between literal and free translation approaches.

However, because of space and time constraints, we shall confine ourselves to the most relevant approaches and theories of translation and key concepts in translation; we will also focus our attention on those that have had a considerable influence on subsequent scholars and contributed to the development of Translation Studies. First, we shall provide an overview about the history of translation, then, we will focus our attention on the main issues of translation to move to the translator and interpreter's profile, to end with the dichotomies that have marked the history of translation.

All in all, this course aims to offer a comprehensive survey of the historical development and theoretical intricacies of translation. It is designed for the students of the second year Bachelor's degree in Arabic-French – English Translation. It is taught in the third semester of the second year for three hours during the 2023-2024 academic year.

## **Lecture one: Introduction to the Discipline of Translation Studies**

### **Introduction**

As a practice, translation, in its written and oral forms, has been known for ages and dates back to CICERO. Indeed, many scholars have long been concerned with the dissemination of religious, literary, and scientific texts through translation. However, it was not until the second half of the twentieth century that systematic investigations into the nature, mechanisms, and functioning of this practice began to emerge, ultimately leading to the establishment of Translation Studies as an autonomous academic discipline.

### **Objectives**

- Define the concept of translation as a practice, a product and a process.
- Familiarize the students with the discipline of Translation Studies
- Understand the evolution of translational practices

## 1.1 What is Translation?

Throughout the history of translation, numerous scholars have sought to define the concept of translation, examining it from diverse perspectives and within the frameworks of the various disciplines to which their studies belong. Indeed, linguists perceive it as a mere linguistic operation, whereas others see it as a complex cognitive process; for others, such as Peter NEWMARK (1988), it is an act of intercultural communication.

David CATAN (in *Routledge Handbook of Translation and Culture*, 2018) defines translation by focusing on the concepts of ‘similarity, difference and mediation’, as the source language (SL) and the target language (TL) entail some similarities and differences at different levels: linguistic, stylistic, semantic, cultural, etc; and within this relationship, the translator acts as a mediator who neither erases the foreign specificities of the source text (ST), nor preserves them in their entirety in the target text (TT).

He also (idem) examined the concept of equivalence, that is one of the most disputed concepts in Translation Studies, as it was approached from different perspectives by different theorists throughout the history of translation.

BASSNETT (2002: 12) defines translation as follows:

*‘What is generally understood as translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted.’*

This definition places emphasis on the surface meaning of the source text (ST), that is, on its surface structure in Noam Chomsky’s terminology, whereas the author’s intended meaning is situated at the level of the deep structure of the ST.

Other scholars, such as André LEFEVERE and BASSNETT, conceptualize translation as an act of creative rewriting, which led to the introduction of the term *transcreation*. Within the domain of audiovisual translation, the practice has at times been described as *tradaptation*, insofar as its various forms entail degrees of adaptation in the target language (TL) in order to ensure comprehensibility and readability for the intended audience.

## 1.1 The name of Translation Studies

In English-speaking countries, the field of research that examines the product and process of translation is referred to as “translation studies” that is concerned, according to HOLMES (1988: 181), with “*the complex of problems clustered round the phenomenon of translating and translations.*”

In the same vein, BASSNETT (2002: 12) says:

*“In 1978, in a brief Appendix to the collected papers of the 1976 Louvain Colloquium on Literature and Translation, André Lefevere proposed that the name Translation Studies should be adopted for the discipline that concerns itself with ‘the problems raised by the production and description of translations’*

According to HOLMES (in VENUTI, 2004: 174), the discipline that has translation and translating as its object of study appeared in the second half of the twentieth century, namely with the Second World War and received different names as “*the art*” or “*the craft*” of translation, and also “*the principles*” or “*fundamentals*” of translation. Roger GOFFIN (in HOLMES, loc.cit) suggested the term “*translatology*” in English and “*traductologie*” in French to give a scientific character to the discipline.

Additional designations have emerged over the years, such as “the theory of translating” and “the theory of translation,” which were subsequently consolidated into the more concise term “translation theory” (HOLMES, cited in VENUTI, 2004: 174).

Recently, the term “*translation studies*” has gained ground as it can be noticed in the titles of some books and articles published on the models and theories of translation. According to HOLMES (loc.cit) the term “*studies*” is often adopted to refer to new disciplines, especially those falling within the scope of humanities and arts, and therefore, the adoption of the term “*translation studies*” to refer to the field of research that is concerned with translations and translating would be more appropriate.

BAKER & SALDANHA (2001: 277) define Translation Studies as follows: “*Translation studies’ is now understood to refer to the academic discipline concerned with the study of translation at large, including literary and non-literary translation, various forms of oral interpreting, as well as DUBBING and SUBTITLING’*

According to them, Translation Studies initially focused primarily on literary translation and only subsequently expanded to include specialized forms of translation. It is, however, important to note that dubbing and subtitling—two major modes of audiovisual translation—have at times been regarded by certain researchers as forms of adaptation rather than translation proper. Subtitling, in particular, has occasionally been described as *tradaptation*, insofar as it involves extensive adjustments and often necessitates the omission of certain elements of the source text (ST) during the transfer process.

## **1.2 Translation Studies before the twentieth century**

For a long time, the dichotomy “word-for-word” and “sense-for-sense” translation or “literal” vs “free translation”, that dates back to Cicero and Saint Jerome (Jeremy MUNDAY, 2016: 31), has dominated the debate on translation, and even after the twentieth century, it materialized in translation theory under different terminology.

Sense-for-sense translation was adopted and advocated by many scholars as St Jerome who says (idem: 32):

*“Now I not only admit but freely announce that in translating from the Greek – except of course in the case of the Holy Scripture, where even the syntax contains a mystery – I render not word-for-word, but sense-for-sense.”*

Word-for-word was then rejected by St Jerome as it distorts the source text’s (ST) message and hampers communication. But, when it comes to the translation of holy texts, word-for-word translation was more common, as the church considered that any translation that alters the ST structure is an act of blasphemy, NIDA (1964: 12) says in this regard:

*“Unfortunately, Bible translating did not in some respects fare as well as the classics, for there was a tendency to regard the “letter rather than the spirit”, with results that were sometimes lamentable.”*

The translation of the Holy Scripture tended then to be literal and in some cases, its translation was even forbidden.

### **1.3 Translation and translation theory in Arabic tradition**

During the Abbasid period, translation practice knew a major breakthrough as scholars were encouraged to translate Greek, Latin and Persian scientific and philosophical works into Arabic. And regarding the translation strategies that were adopted at that time, Mona BAKER (in MUNDAY, 2016: 36) says:

*“The first [method], associated with Yuhanna Ibn al-Batrīq and Ibn N. a’ima al-Himsi, was highly literal and consisted of translating each Greek word with an equivalent Arabic word and, where none existed, borrowing the Greek word into Arabic.”*

However, word-for-word translation did not help provide a natural and fluent rendering of the ST sense; this is why it was substituted by sense-for-sense translation later on.

Other dichotomies have dominated the centre of the debate on translation as translatability vs untranslatability, art vs science, faithfulness vs freedom, and letter vs spirit, but these did not exert considerable influence on subsequent scholars and the theory of translation.

### **Conclusion**

The objective behind the development of a discipline of translation was to separate it from linguistics and comparative literature and develop its own principles.

As an emergent field, Translation Studies seeks to develop a comprehensive theoretical framework capable of guiding translators throughout the translation process and accounting for the full spectrum of phenomena associated with translation and translating. Nonetheless, this ambition may be regarded as somewhat idealized, given that the discipline encompasses a diverse array of complex phenomena that are unlikely to be fully addressed by a single theory.

## **Chapter one/ Lecture one: Introduction to the History of Translation**

### **Introduction**

Translation activity flourished in ancient times, because of the religious movement that encouraged the translation of the bible, and the sutras in India. Another impetus for translation was the interest in classics. Outlining therefore the history of translation is instrumental in the definition of the factors that influenced the evolution of translation and the emergence of translation theory. Integrating the history of translation into the academic curriculum is essential, as it offers students insight into the evolution of Translation Studies and illustrates how earlier scholarly work has shaped subsequent developments in the field. However, providing a detailed account of the history of translation is beyond the scope of this course, only the most influential works will be discussed.

### **Objectives:**

- Document the contributions made to translation that helped develop the discipline of translation studies.
- Get a glimpse into the historical evolution of translation and the theory of translation
- Discuss the main issues and debates that marked the evolution of translation and dominated translation theory.

## 1.1 Division of the history of translation

Numerous studies have endeavoured to suggest a brief overview of translation from different perspectives, Mathieu GUIDERE (2008: 19) says in this regard:

*‘Face à la multiplication des études spécifiques et générales, “l’histoire de la traduction” apparait de plus en plus comme un genre à part entière au sein de la traductologie, avec ses courants et ses methods propres’*

*‘In the face of the growing number of both specific and general studies, the history of translation increasingly appears as a genre in its own right within translation studies, with its own currents and methodologies’*

Indeed, any theorization of translation presupposes a study of the history of translation in order to see how the concepts of translation and issues have evolved over time to shape the current state-of-the-art.

According to Judith WOODSWORTH (in BAKER, 2001: 101), the history of translation has been structured based on many criteria: space and time (Europe, Antiquity, Renaissance, etc), types of translation (religious, literary, etc.), practice versus theory, etc..

There were some endeavours by translation theorists to periodicize the history of translation. In his book titled *‘After Babel’* (1975), George STEINER divides the history of translation into four periods. The first starts in 46 B.C with the precept of Cicero and ends in 1813 with the essay of Friedrich Schleiermacher. The second period is the period of translation hermeneutics developed by Schleiermacher with the German tradition and ends in 1946. The third period starts from the end of the 1940s with the breakthrough of machine translation. As for the fourth period, it starts from the end of the 1960s.

This periodization was later on questioned by translation scholars and theorists as the first period spans over eighteen decades.

However, some theorists such as BASSNETT (2002) opposed this approach and suggested the following:

*‘In trying to establish certain lines of approach to translation, across a time period that extends from Cicero to the present, it seems best to proceed by following a loosely*

*chronological structure, but without making any attempt to set up clear-cut divisions.'*  
(BASSNETT, 2002 : 50)

She divided the history of translation into Roman translation, Bible translation, etc. Roman translation substantially impacted according to her contemporary studies of translation.

The history of translation was influenced by the dichotomy of word-for-word or sense-for-sense translation, two concepts that were first introduced by Cicero, Horace and Saint Jerome, and were later re-used under different terminology. Susan BASSNETT (2013 : 53) says that this topic is : *'emerging again and again with different degrees of emphasis in accordance with differing concepts of language and communication.'*

As for Cicero, he advocated a sense-for-sense approach when translating Greek philosophical and rhetorical texts into Latin, as he puts it (in MUNDAY, 2016 : 31) :

*'And I did not translate them as an interpreter, but as an orator, keeping the same ideas and forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language'*

Cicero's approach subsequently exerted a significant influence on translation scholarship and shaped the work of later figures, including Horace and Saint Jerome.

St Jerome is mainly famous for his revision and translation of the Christian Bible from Greek into Latin, that was later known as the Latin Vulgate. He rather defended a sense for sense approach, a method that was highly controversial, as any deviation from the letter of the source text was perceived as a blasphemy. In this regard, some translators such as Etienne DOLET were even charged with blasphemy and heresy and were executed because of resorting to additions in the translation.

However, he applied sense-for-sense method on the translation of Epiphanius's letter, and advocates a word-for-word translation method when translating the Bible, because he believes that sacred texts require a literal translation by complying strictly with their original syntax and form in order not to fall in heresy that was highly condemned by the church.

Martin LUTHER (in MUNDAY, 2016) also endorsed a sense-for-sense approach, and rejected the literal one that distorts, according to him, the essence of the source text. He called for the use of a pure and clear language in translation that may ensure understandability, he says in this regard (in MUNDAY, 2016 : 40):

*‘You must ask the mother at home, the children in the street, the ordinary man [sic] in the market and look at their mouths, how they speak, and translate that way; then they’ll understand and see that you’re speaking to them in German’.*

On the other hand, DRYDEN proposed a triadic model encompassing three translation categories (MUNDAY, 2016 : 43) :

- (1) ‘metaphrase’: It mirrors ‘word by word and line by line’ translation,.
- (2) paraphrase’: ‘translation with latitude’, it implies the rendering of the sense of the source text and changing the SL structure and words so as to produce a natural and fluent translation.
- (3) ‘imitation’: It is similar to free translation or adaptation.

Under this categorization, he rejects metaphrase as it hampers understandability and dismisses imitation, as it moves away from the author and his intended sense in the text. His method is rather domesticating by complying with the specificities of the TL.

In the same vein, Etienne DOLET (in Munday, 2016 : 44-45) developed five principles that help render the sense of the original text as follows :

- (1) The translator needs to have a good grasp of the source text’s sense.
- (2) The translator should have a good command of the SL and TL.
- (3) The translator should avoid word-for-word translation
- (4) The translator should connect words to each other smoothly.

The objective is to avoid word-for-word translation and give a fluent and natural rendering of the SL text in the TL.

### 1.1.1 Bible translation

The spread of Christianity has led many to translate the word of God, and ST Jerome has adopted a sense-for-sense approach. BASSNETT (2002 : 53) says in this regard :

*'The first translation of the complete Bible into English was the Wycliffite Bible produced between 1380 and 1384, which marked the start of a great flowering of English Bible translations linked to changing attitudes to the role of the written text in the church, that formed part of the developing Reformation.'*

Wycliffite, an Oxford theologian, considered that since the Bible is addressed to mankind, then any man should be entitled to have access to it through translation into their language. (op.cit). In his prologue to his later version of the bible translation, he outlines a four-stage process as follows (BASSNETT, 2002 : 54) :

*(1) a collaborative effort of collecting old Bibles and glosses and establishing an authentic Latin source text;*

*(2) a comparison of the versions;*

*(3) counselling 'with old grammarians and old divines' about hard words and complex meanings; and (4) translating as clearly as possible the 'sentence' (i.e. meaning), with the translation corrected by a group of collaborators.*

His first version of the Latin Vulgate was literal and resulted in an unidiomatic translation, whereas the second version was more idiomatic, as it sought to achieve the principle of readability.

The history of Bible translation has been shaped by debates regarding the appropriate translation methodology, specifically whether to prioritize sense-for-sense or word-for-word approaches. Deviations from the source texts, however, often exposed translators to accusations of heresy and, in some cases, even the threat of capital punishment.

The most important contributions to the translation of the Bible were made St. Jerome who revised previous translations and advocated sense-for-sense translation and Martin Luther who developed some translation principles.

## 1.1.2 Translation theory

According to BASSNETT (2002 : 60), the first scholar to have contributed to translation theory during Renaissance was the French Etienne DOLET and suggested some translation principles in his influential work intitled ‘La manière de bien traduire d’une langue en autre’ (1540) as follows : (op.cit) :

- a) Understand the intended meaning of the original author.
- b) Possess a good command of both SL and TL
- c) Avoid word-for-word translations
- d) Use speech forms that are common and idiomatic in the TL
- e) Reproduce the correct tone of the original author.

He advocated then to follow the spirit of the source text instead of the letter, to reproduce a rendering that is fluent, natural and idiomatic in the TL in order to ensure readability and understandibility.

### 1.1.2.1 Theories in Antiquity

The contributions made at that time fall under the discipline of Rhétorics. Ali Reza GHANOONI (2012 : 77) says in this regard :

*‘The very pioneers of the field are luminary Roman commentators, such as Cicero, Quintillian, who deem translation as a pedagogical exercise whose debate on translation practice pertains to word-for-word and sense-for-sense translation.’*

Another seminal work that had great influence on later translations of the Bible is Saint Jerome’s contribution in which he advocates sense-for-sense method of translation.

In the seventeenth century, there was another influential work which is that of John Dryden who developed a trichotomy on translation : metaphrase, paraphrase and imitation. He rejected metaphrase (word-for-word) as it lacks fluency and hinders readability, he wasn’t in favour of imitation either, that consists of adapting the foreign text to the receiving culture. He rather advocated paraphrase, as it focuses attention on the meaning of the ST.

The nineteenth century was marked by the issue of translatability and untranslatability. It also marked by Schleiermacher's seminal work 'The Different Methods of Translating' (1813), in which he discusses the following dilemma '*Either the translator leaves the writer alone as much as possible and moves the reader towards the writer or he leaves the reader alone as much as possible and moves the writer towards the reader*'. And it is this dilemma that was behind the development of the two methods of translation 'domestication' and foreignization'.

#### **1.1.2.1 - 1900-1930 :**

It is characterized by German literary and philosophical traditions and hermeneutics. BASSNETT (2000 : 11) says in this regard : '*The main trends in translation theory during this period are rooted in German literary and philosophical traditions, in Romanticism, hermeneutics, and existential phenomenology.*'

Those trends perceived language as a reflection of thoughts and ideas, and accordingly translation was perceived as an act of interpretation, especially when it comes to philosophical and literary writings.

#### **1.1.2.2. - 1940's-1950's :**

It was marked by the concept of 'translatability'.

Most scholars who discussed the issues of translatability and untranslatability, laid emphasis on the translation of literary texts, and considered that it was impossible to reproduce a literary text in a foreign language and culture with different literary styles, genres and traditions. As for linguists, they sought to develop methods that would help settle translation problems. Advocators of untranslatability also maintained that since languages reflect a given world view, any translation attempt to convey this view is deemed to fail.

#### **1.1.2.3 - 1960's-1970's :**

The most prevailing concept was equivalence that received much attention by translation theorists throughout the history of translation. It is based according to MOUNIN on the universals of language and culture. KOLLER (1979) developed five types of equivalence as follows : denotative equivalence, connotative equivalence, text-normative equivalence and pragmatic equivalence, a categorisation that is similar to formal equivalence and

dynamic equivalence developed by NIDA. This classification also mirrors the two types of translation developed by NEWMARK: communicative translation and semantic translation. All in all, during that period, two types of equivalence were prevalent: pragmatic equivalence (comprehensibility) and formal equivalence.

#### **1.1.2.4. 1980s**

In this decade, Susan Bassnett's *Translation Studies* is published. In her book, she addresses diverse branches of translation research and highlights the emergence of translation studies as a separate field drawing on linguistics, literary criticism and philosophy. She also focuses on cross-cultural communication. '*The approach she takes to theoretical concepts is historical and understands practical strategies in relation to specific cultural and social situations. However, what she accentuates most is the relative autonomy of the translated text*' (as quoted in Venuti, 2004, p. 221).

During that period, the concept of equivalence is questioned and was approached from different perspectives. The functionalist approach was also developed with HOLZMANTARRI who used the concept of translational action instead of translation

#### **1.1.2.5. 1990s and Beyond**

The 1990s witnessed the emergence of new schools of thought and conceptual frameworks within Translation Studies, including Canadian research on translation and gender, postcolonial translation theory with key contributions from Gayatri Spivak, and, in the United States, a cultural-studies-oriented approach exemplified by Lawrence VENUTI, who advocates for the visibility and agency of the translator (MUNDAY, 2001, p. 14).

### **1.2 Translation and translation studies in the Arab world**

The word for word and sense-for-sense dilemma also influenced translation debate in the Arab world, that witnessed a flourishing movement during the Abbasid period. They encouraged the translation of Greek philosophical and scientific writings into Arabic. The first method associated with Yuhanna Ibn al-Batrīq and Ibn Nā'ima al-Himsi resulted in unidiomatic renderings in the target language and had to be revised, as the translators often had recourse to transliteration (Baker and Hanna in Munday, 2016: 36-37). As for the second method (sense-for-sense) associated with Ibn Ishāq and al-Jawahari (idem: 37), it

consisted of producing natural and fluent translations through paraphrasing, explanations and notes.

**Conclusion :**

The debate over word-for-word and sense-for-sense translation methods largely influenced the theory and history of translation in different parts of the world, i.e in western and european communities as well as in China and the Arab world. The first calls for strict and full compliance with the SL syntax and style, whereas the second advocates fluent and idiomatic renderings in the TL.

However, it is worth noting that the abovementioned methods were mainly associated with the translation of sacred texts, especially the Bible and the translation of philosophical and literary works.

We have also noticed that Cicero, St Jerome, Horace, Dryden and Dolet's seminal works among others had a great influence on later research in translation theory. Moreover, numerous scholars within this tradition emphasize the significance of fluency and naturalness in translation, a principle that was subsequently formalized by Nida in his concept of dynamic equivalence.

## Activity :

- 1- Demonstrate how the first dichotomies influenced contemporary debates on translation theory.
- 2- Read the following text and its translation. Which translation method is used ? Give reasons to your answers. Provide any relevant examples

Source text :

### حكاية الصياد مع العفريت

قالت: بلغني أيها الملك السعيد أنه كان رجل صياد وكان طاعناً في السن وله زوجة وثلاثة أولاد وهو فقير الحال وكان من عادته أنه يرمي شبكته كل يوم أربع مرات لا غير ثم أنه خرج يوماً من الأيام في وقت الظهر إلى شاطئ البحر وحط معطفه وطرح شبكته وصبر إلى أن استقرت في الماء ثم جمع خيطانها فوجدها ثقيلة فجذبها فلم يقدر على ذلك فذهب بالطرف إلى البر ودق وتدًا وربطها فيه ثم عرى وغطس في الماء حول الشبكة وما زال يعالج حتى أطلعها ولبس ثيابه وأتى إلى الشبكة فوجد فيها حمارًا ميتًا فلما رأى ذلك حزن وقال لا حول ولا قوة إلا بالله العلي العظيم ثم قال أن هذا الرزق عجيب وأنشد يقول:

أقصر عنك فليس الرزق بالحركة يا خائنًا في ظلام الله والهلكة

ثم أن الصياد لما رأى الحمار ميت خلصه من الشبكة وعصرها، فلما فرغ من عصرها نشرها وبعد ذلك نزل البحر، وقال بسم الله وطرحها فيه وصبر عليها حتى استقرت ثم جذبها فتقلت ورسخت أكثر من الأول فظن أنه سمك فربط الشبكة وتعرى ونزل وغطس، ثم عالج إلى أن خلصها وأطلعها إلى البر فوجد فيها زيرًا كبيرًا، وهو ملآن برمل وطين فلما رأى ذلك تأسف وأنشد قول الشاعر:

فلا يحظى أعطي إن لم تكفي فعفي يا حرقه الدهر كفي

وجدت رزقي توفي خرجت أطلب رزقي ولا يصنعه كفي

كم جاهل في ظهور وعالم متخفي

ثم إنه رمى الزير وعصر شبكته ونظفها واستغفر الله وعاد إلى البحر ثالث مرة ورمى الشبكة وصبر عليها حتى استقرت وجذبها فوجد فيها شفاقة وقوارير فأنشد قول الشاعر: هو الرزق لا حل لديك ولا ربط ولا قلم يجدي عليك ولا خط.

ثم أنه رفع رأسه إلى السماء وقال اللهم أنك تعلم أنني لم أرم شبكتي غير أربع مرات وقد رميت ثلاثاً، ثم أنه سمى الله ورمى الشبكة في البحر وصبر إلى أن أستقرت وجذبها فلم يطق جذبها وإذا بها أشتبكت في الأرض فقال: لا حول ولا قوة إلا بالله فتعري وغطس عليها وصار يعالج فيها إلى أن طلعت على البحر وفتحها فوجد فيها قمقما من نحاس أصفر ملآن وفمه مختوم برصاص عليه طبع خاتم سيدنا سليمان.

Translation (By Andrew Lang's Arabian Nights)

There was once upon a time a fisherman so old and so poor that he could scarcely manage to support his wife and three children. He went every day to fish very early, and each day he made a rule not to throw his nets more than four times. He started out one morning by moonlight and came to the sea-shore. He undressed and threw his nets, and as he was drawing them towards the bank he felt a great weight. He thought he had caught a large fish, and he felt very pleased. But a moment afterwards, seeing that instead of a fish he only had in his nets the carcass of an ass, he was much disappointed.

Vexed with having such a bad haul, when he had mended his nets, which the carcass of the ass had broken in several places, he threw them a second time. In drawing them in he again felt a great weight, so that he thought they were full of fish. But he only found a large basket full of rubbish. He was much annoyed.

“O Fortune,” he cried, “do not trifle thus with me, a poor fisherman, who can hardly support his family!”

So saying, he threw away the rubbish, and after having washed his nets clean of the dirt, he threw them for the third time. But he only drew in stones, shells, and mud. He was almost in despair.

Then he threw his nets for the fourth time. When he thought he had a fish he drew them in with a great deal of trouble. There was no fish however, but he found a yellow pot, which by its weight seemed full of something, and he noticed that it was fastened and sealed with lead, with the impression of a seal.

## **Chapter two : Theoretical Issues of Translation**

### **Lecture one : HOLMES' map**

#### **Introduction :**

This chapter sets out to tackle key translation issues discussed by translation theorists. It will present some of the major approaches and theories of translation constituent of the discipline of Translation Studies.

It is, however, worth to note that due to time and space constraints, we will not give a detailed account of the most debated translation issues, but only highlight those that impacted the development of Translation Studies.

In the coming sections falling under this chapter, we will present the underlying principles of key approaches and theories of translation that have discussed central issues in translation such as, linguistic equivalence, meaning and untranslatability among others.

#### **Objectives :**

- This course seeks to provide an account of key translation issues that are of greatest interest for academicians, translation learners and professional translators.
- It intends to discuss the underlying principles of major approaches and theories of Translation.
- It also aims at discussing the contributions and limits of these approaches.

## 2.1 Translation Studies

According to MUNDAY (2016 : 8), the term translation may refer to three elements :

- 1- The discipline or phenomenon
- 2- The product, the translation per se.
- 3- The process of moving the text from the SL to the TL, i.e translating

On the other hand, Roman JAKOBSON (in VENUTI, 2000) defines three types of translation :

- 1- *Intralingual translation* : It implies paraphrasing in the same language. BAKER & SALDANHA (2001 : xvii) says that this type was predominant in Greece and consisted of translating ancient Greek works into the modern Greek.
- 2- *Interlingual translation* : When moving from one language to another language
- 3- *Intersemiotic translation* : It implies the translation of verbal signs by non-verbal signs, such as making a film adaptation of a novel.

He considers that there is no perfect synonymy within language and no absolute equivalence between languages, as these latter entail connotations and associations that cannot be transposable.

As we have seen in the precedent chapter, debates over translation methods and translation practice date back to antiquity with Cicero, St Jerome, and their writings exercised considerable influence on the studies of the twentieth century. The first studies fell under linguistics and considered translation as a subdiscipline of linguistics. Major developments in translation practice and theory were made by VINAY and DARBELNET, Edmund CARY, George MOUNIN, Eugene NIDA, etc.

## 2.2 The Holmes map :

In his seminal article “*The Name and Nature of Translation Studies*” (1975), Holmes seeks to delineate the boundaries of Translation Studies as an autonomous discipline and to distinguish it from other fields, such as linguistics.

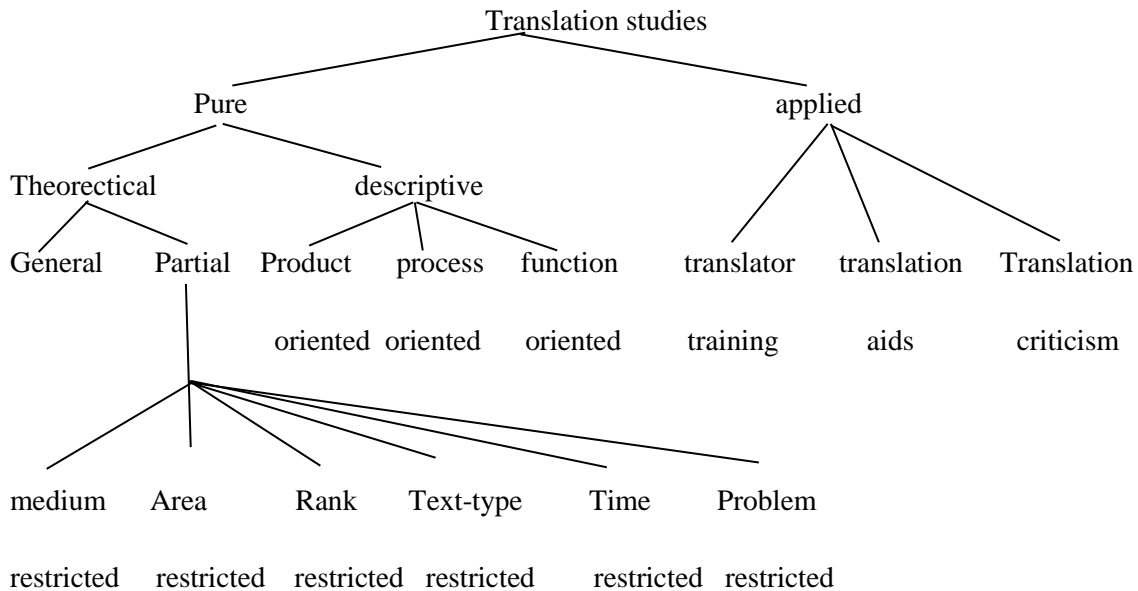


Figure 1. Holmes' map of Translation Studies (MUNDAY, 2016)

Within this framework, Holmes categorizes Translation Studies into two principal domains: pure translation studies and applied translation studies.. BAKER & SALDANHA (2001 : 277) say in this regard :

*‘Pure translation has the dual objective of describing translation phenomena as they occur and developing principles for describing and explaining such phenomena. The first objective falls within the remit of **descriptive translation studies**, and the second within the remit of **translation theory**, both being subdivisions of pure translation studies.’*

According to HOLMES (in VENUTI, 2004: 176) translation studies has two main goals: first, to describe the phenomena of translation and translating, and second to set up general principles that can help analyze and explain these phenomena. These two objectives led to the emergence of two branches, namely *descriptive translation studies* (DTS) and *theoretical translation studies* (TTS)

Descriptive Translation studies are concerned with three aspects: *the product*, *the function* and *the process*, i.e what HOLMES calls product-oriented DTS, process-oriented DTS and function-oriented DTS.

**Product-oriented DTS** involve a comparative analysis of the source text and its translation.

**Process-oriented DTS:** The studies falling under this category drew on findings made in cognitive psychology and sought to describe the translator's mental processes. A representative example of the process-oriented approach in Descriptive Translation Studies (DTS) is the TAP (Think-Aloud Protocols) method.

**Function-oriented DTS** consist of describing and studying the function of the translation in the target audience, this may entail an analysis of the economic or socio-cultural function of the translation in the target culture.

As for **applied translation studies**, it is concerned with the practice of translation and encompasses the following:

**Translator training:** It is related to the teaching methods, curriculum design, testing criteria, etc.

**Translation aids:** They include the means that assist the translator in his task such as dictionaries, encyclopedias, etc.

**Translation criticism:** It pertains to the evaluation of translations based on established assessment criteria.

All in all, applied translation studies seeks to apply the methods and theories of translation in training translation learners.

Building on this research, numerous studies have aimed to establish the foundational principles of Translation Studies. As will be illustrated in the following sections, contributions from various disciplines—including linguistics, comparative literature, cultural studies, and cognitive psychology—have played a significant role in shaping the field.

**Conclusion:**

As an attempt to establish Translation Studies as an autonomous discipline, Holmes' map highlights the interdisciplinary nature of Translation Studies. Subsequent research has demonstrated that many approaches and theories of translation draw on principles from other disciplines such as linguistics, comparative literature, cultural studies, and cognitive psychology, among other fields, and all these disciplines helped in enriching theoretical perspectives of translation.

## **Chapter two: Theoretical issues of Translation**

### **Lecture 2: Linguistic approaches to translation**

#### **Introduction**

It goes without saying that translation has been practised for ages, but it is until the second half of the twentieth century that scholars started investigating this activity. However, it was considered as a branch of applied linguistics. The first theoretical approaches on translation have been advanced by linguists who have contributed to the development of Translation Studies. In what follows, we shall devote our attention to two linguistic approaches to translation: VINAY and DARBELNET's comparative stylistics (1958) and CATFORD's applied linguistics.

#### **Objetives:**

- Identify and characterize the approaches to translation that are framed within the discipline of linguistics
- Demonstrate their contribution to translation studies
- Highlight the limitations of these approaches in their treatment and conceptualization of translation.

## **2.3 VINAY and DARBELNET's comparative stylistics**

Undoubtedly, VINAY and DARBELNET's *Stylistique Comparée du français et de l'anglais* (1958) is one of the most eminent studies carried out on translation. Indeed, it is so far studied in departments of translation and applied languages as a methodology of translation. Their work consisted of conducting a comparative stylistic study of French and English by examining differences and similarities between these later.

However, their approach is mainly comparative and relies mostly on linguistics and stylistics, they say in this regard « *le passage d'une langue A à une langue B, pour exprimer une même réalité X (...) relève d'une discipline particulière, de nature comparative, dont le but est d'en expliquer le mécanisme et d'en faciliter la réalisation par la mise en relief de lois valables pour les deux langues considérées .* » (VINAY & DARBELNET, 1958 : 20).

Therefore, translation is based on the comparison of two different linguistic structures governed by particular laws, or *sui generes*, i.e the application of comparative stylistics.

Many theorists, linguists and translators claim that translation is an art, but as far as VINAY and DARBELNET are concerned, translation is according to them an exact discipline that has its own techniques and problems (1958 : 23).

The main purpose of their book and approach is to examine how linguistic structures or systems function in order to render the meaning and the idea expressed in the other language (idem: 26) and study the mechanisms that help move from one language to another.

### **2.3.1 VINAY and DARBELNET's procedures of translation**

As VINAY and DARBELNET's work was an attempt to suggest a methodology for translation, they (1958 : 46-55) have defined seven procedures of translation that fall within two methods of translation namely literal or direct translation and oblique translation.

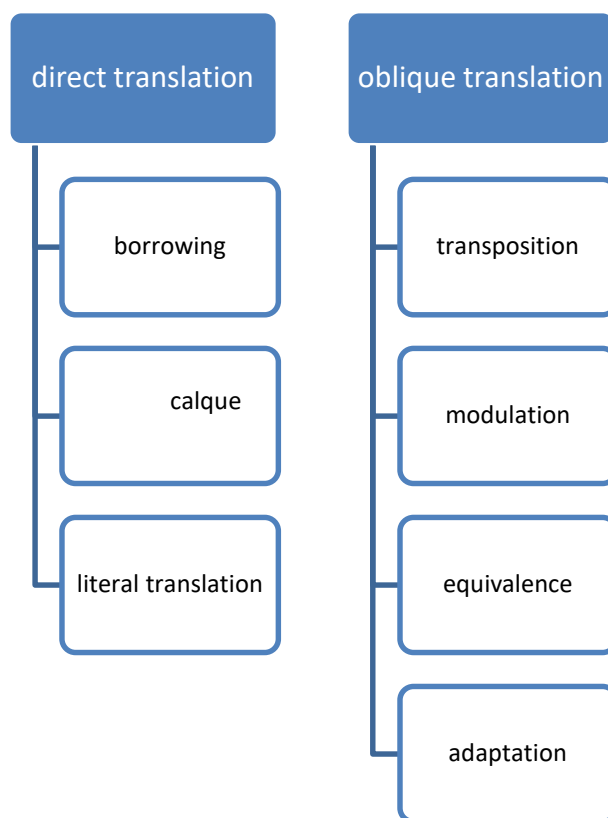


Figure 1: Translation procedures according to VINAY and DARBELNET

The first method encompasses borrowing (الاقتراض), calque (النسخ) and literal translation (الترجمة الحرفية). As for the second method, it includes transposition (الاببدال), modulation (التطويع), equivalence (التكافؤ) and adaptation (التكيف). In the first case, the message of the SL can be directly transposed in the TL because of structural and metalinguistic similarities. In the second case, a simple transposition cannot be reached; the conveyance of the message requires then a change in the lexicon and structure of the SL.

### 2.3.1.1 Borrowing

It involves the transfer of the SL concept to the TL. It is applied when there is no equivalent or correspondent in the TL, especially when it comes to neologisms and unknown terms (1958: 47) such as i-phone that is rendered in Arabic by أيفون.

It is also adopted when the translator wants to introduce a foreign element in the TL and target culture and produce a stylistic effect such as translating « tequila » and « tacos » by "تيكيلا" and "تاكوس" respectively.

### **2.3.1.2 Calque**

Calque consists of borrowing a SL expression or structure and translating literally its elements (loc.cit). VINAY and DARBELNET identified two types of calque: lexical calque in which new expressions are introduced by complying with the TL structures such as eco-friendly that is translated in Arabic by صديق للبيئة and structural calque that introduces a new structure in the TL (1958: 47).

### **2.3.1.3 Literal translation**

Literal translation involves translating literally the SL segment, but the TL structure is respected. It is applied in cases where the SL and TL belong to the same family and culture such as French and English. It is also adopted in specialized (scientific and technical) texts in which terms are usually mono-referential.

In spite of the usefulness of the abovementioned procedures in some cases, they sometimes fall short in rendering the message of the SL and may lead to false-sense and non-sense. Therefore, the translator has to adopt oblique procedures in other cases because of structural, semantic, grammatical and cultural differences between the SL and TL.

### **2.3.1.4 Transposition**

It consists of replacing a part of speech by another without altering the sense of the message (1958: 50). They distinguish between two types of transposition: obligatory transposition and optional transposition (loc.cit). the sentence "فور وصوله إلى المنزل" , for example, is obligatory transposed by « as soon as he gets home ».

### **2.3.1.5 Modulation**

It implies a change in the message by changing the point of view of the SL (1958 : 51). It is applied when literal translation and transposition lead to an unnatural and unidiomatic translation that does not respect the sui generis of the TL. VINAY and DARBELNET distinguish between free or optional modulation and fixed or obligatory modulations such as the time when that is translated by « le moment où.. » (loc.cit). Obligatory modulation is consecrated by usage and is usually inserted in dictionaries.

### 2.3.1.6 Equivalence

Equivalence is reached when two texts describe the same situation by using different stylistic and structural means (1958 : 52). It is mostly adopted in translating fixed expressions, idioms and proverbs, for example « la nouvelle m'a réchauffé le cœur » is translated by أتلج الخبر صدري, even if in some cases calque is applied.

It is worth noting that equivalence was later tackled by other theorists who sought to categorize it, and defined linguistic equivalence, semantic equivalence, functional equivalence, etc. Nowadays, it is viewed as one of the most disputed concepts in Translation Studies, since achieving sameness in different languages is almost unattainable because of differences in associations and connotations, especially when it comes to the translation of literary texts. BASSNETT (...: 37-38) says in this regard 'Equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version.'

### 2.3.1.7 Adaptation

Adaptation is adopted when the situation described in the message does not exist in the TL (1958 : 52), in this case the translator changes the cultural reference and uses another situation that can be considered equivalent to the SL situation. So, it is adopted to fill a gap in the TL.

The abovementioned procedures concern three levels: the lexicon, the syntactic structure and the message. And before applying the procedures, the translator needs to define the unit of translation.

The unit of translation is according to them the smallest unit of an utterance, it can encompass the lexicon, the structure and the message. They (1958 : 37) say in this regard :

*« l'unité de traduction est le plus petit segment de l'énoncé dont la cohésion des signes est telle qu'ils ne doivent pas être traduits séparément . »*

*“the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually”*

Therefore, the unit of translation is not the individual word, as this latter cannot render an idea, because there are words composed of two or more words for example, state-of-the art, so the idea is formed by the cohesion between these words, the same goes for idioms. Therefore, we can say that the unit of translation is a unit of thought.

## **Conclusion**

It appears that VINAY and DARBELNET consider that translation has to be analyzed based on linguistics' principles/methods and concepts and that it is part of comparative stylistics. And throughout their book, they have claimed that translation is a sub-branch of linguistics.

In spite of the impact of VINAY and DARBELNET's comparative stylistics on subsequent scholars and its contribution to translation studies, it cannot explain all the intricacies of translation as a product and a process. Moreover, it focuses mainly on the units of language, whereas it is the whole message and the text that have to be the object of translation. In addition, it can be difficult to apply their model on other languages.

## **Questions:**

- 1-** What are the limits of VINAY and DARBELNET's procedures of translation.
- 2-** What is the difference between equivalence and adaptation? Give reasons to your answer. Provide any relevant examples.

## Chapter two: Theoretical issues of Translation

### Lecture three: CATFORD's linguistic theory of translation

#### Introduction

For a long time, translation has been considered as a branch of applied linguistics, and some scholars, including CATFORD (1965) whose work was about what translation is, endeavored to apply its concepts on translation. According to him, the study of the translation process has to rely on a general linguistic theory, mainly on applied linguistics, he says in this regard (idem: vii): *“Since translation has to do with language, the analysis and description of translation-processes must make considerable use of categories set up for the description of languages.”*

He adds (1965: 1) *“translation is an operation performed on languages: a process of substituting a text in one language for a text in another. Clearly, then, any theory of translation must draw upon a theory of language—a general linguistic theory.”*

In his analysis of the translation process, CATFORD relied mainly on the Firthian and Hallidayian models by introducing some changes. He (1965: 5) defined the levels of language, namely grammar, lexis, phonology and graphology and classified them into meaningful units of grammar or ranks starting from the upper rank that is the sentence, and moving to the clause, the group, the word, the syllable and the smallest item: the morpheme. This classification is instrumental as it constituted the basis on which he defined the types of translation and shifts.

#### 3.4 Translation theory and applied linguistics

As mentioned earlier, as the theory of translation is linked to languages, it should, according to CATFORD, be considered as a branch of Comparative Linguistics. He (1965: 20) defines translation as *“the replacement of textual material on in one language (SL) by equivalent textual material in another language (TL).”*

It is worth noting, in this regard, that he has used the term *“textual material”* instead of text or SL text on purpose to show that in some cases it is not the entirety of the ST that is replaced, as some levels of language are translated by non equivalent TL elements.

Accordingly, sometimes equivalence is achieved at the level of grammar, but lexis can be translated by non-equivalent TL elements, as equivalents are in some cases hard to find.

### 3.4.1 Translation types

Based on what has been said above, CATFORD (1958: 21-22) defined some types of translation as follow:

In terms of the extent of translation, he distinguishes between full and partial translation. In full translation, the SL text is translated in its entirety. As for partial translation, some parts of the SL text remain untranslated (idem: 21), as they are transferred to the TL. In a tourist text, for example, some lexical items can be transferred because of a lexical gap or lacuna in the TL or in order to introduce a local colour to the TL text.

In terms of the levels of language involved in translation, he (1965: 22) distinguishes between *total translation* and *restricted translation*. In *total translation*, all the levels of the SL text are translated in the TL text, but this does not imply that they are all replaced by TL equivalents. He defines *total translation* as the (loc.cit):

*“replacement of SL grammar and lexis by equivalent TL grammar and lexis with consequential replacement of SL phonology/graphology by (non-equivalent) TL phonology/graphology.”*

Therefore, equivalence, in this type, is only concerned with grammar and lexis.

Concerning *restricted translation*, only one level of SL text is replaced by TL material. As for the rank at which translation equivalence is achieved, it can be a sentence, a clause, a group or a word.

Moreover, he considers that the theory of translation should be concerned with the transference of meaning from SL text to TL, he says (1965: 35) *“It is clearly necessary for translation-theory to draw upon a theory of meaning; without such a theory certain important aspects of the translation process cannot be discussed.”*

He considers that meaning is carried out by language and it is created by the relations made between its units (idem: 36). However, he does not only consider linguistic or formal

relations, he was also concerned with contextual elements, i.e the relation between grammatical and lexical items to situational elements. And in some cases, it is the difference of this relation between formal and situational elements from one language to another that makes the translation hard.

### 3.4.2 Shifts

After defining the types of translation, CATFORD (1965: 73) presented an overview of some of the changes or shifts happening during the translation process. He defined two major shifts: *level shifts* and *category shifts*.

*Level shifts* occur when a SL element at one linguistic level is translated by a TL equivalent at a different level (loc.cit), for example when there is a shift from grammar to lexis or vice versa, such as translating interjections by lexical items or translating the French conditional by a lexical item

Fr: Trois touristes auraient été tués (literally: three tourists would have been killed/ but in this context it expresses conditional)

English: Three tourists have been reported killed (the conditional ‘auraient été tués’ is translated by a lexical item: reported)

As for *category shifts*, he defined (1965: 75-80) four types as follows:

- A- Structural shifts: they imply a shift in grammatical structure.
- B- Class shifts: they occur when one part of speech is replaced by another, as translating a verb by a noun for example, or such as translating “a medical student” by ‘un étudiant en médecine’ (student in medicine) instead of ‘un étudiant médical’
- C- Unit shifts or rank shifts: they take place when equivalence shifts from one rank (sentence, clause, group, word, or morpheme) to another when moving from SL to TL, for example, a word may be translated by a morpheme, etc. for example: the morpheme (it is) in *hepatitis* is translated by a noun in Arabic التهاب الكبد (inflammation of liver)
- D- Intra-system shifts: they occur when the SL and TL “possess systems which approximately correspond formally as to their constitution, but when

*translation involves selection of a non-corresponding term in the TL system.”* (CATFORD, 1965: 80). French and English, for instance, belong to the same family and possess some similarities in number, but in some instances they differ in plural and singular, we say *les informations*, for example in French, but *information* in English.

Although CATFORD suggested a systematic linguistic analysis of translation, his approach does not go beyond sentence level. Peter FAWCETT (in BAKER & SALDANHA, 2002: 121) says in this regard “ (...) *Catford’s model neverl goes beyond the sentence to incorporate the text as a unit of meaning.*” However, his categorization of translation types and the development of the concept of shifts that emphasizes linguistic differences helped lay the foundation of modern approaches of translation.

## **Conclusion**

In conclusion, CATFORD’s aim was to examine the translation process from a linguistic point of view and attempt to analyze all the elements involved in this process. His classification of translation types was instrumental, but stressing the existence of a total translation can be considered as idealistic, since transmitting the SL text in its entirety to the TL is challenging. Moreover, when setting the ranks, he does not go beyond the sentence level.

As with regard to the linguistic approaches to translation, we notice that scholars falling under this category conducted comparative studies between the SL and TL at different levels: phonemic, morphemic, lexical, syntactic, etc. Moreover, they were mainly concerned with issues such as linguistic equivalence, untranslatability, etc.

## Questions :

- 1- Translate the following text into English.
- 2- What shifts did you apply?
- 3- What's the type of translation?

## The text:

"ما زلت أذكر قولك ذات يوم:

الحب هو ما حدث بيننا، والأدب هو كل ما لم يحدث

يمكنني اليوم، بعدما انتهى كل شيء أن أقول:

هنيئنا للحب على فجيعتنا إذن، فما أكبر مساحة ما لم يحدث، إنها تصلح اليوم لأكثر من كتاب

وهنيئنا للحب أيضا...

فما أجمل الذي حدث بيننا .... ما أجمل الذي لم يحدث ..... ما أجمل الذي لن يحدث

## Lecture 4 : Eugene NIDA's sociolinguistics

### Introduction

Considering the limits of linguistics in tackling translation, some scholars have turned themselves to the study of language in its relation to society, for this reason, we shall consider in this section NIDA's approach, since it highlights the importance of taking into account the target reader's culture through the concept of dynamic equivalence. Peter FAWCETT (in BAKER, 2001: 121) says in this regard:

*“It can be said that Eugene Nida's theory of dynamic equivalence is, in fact, nothing less than a sociolinguistics of translation. By focusing the translation process on the target-text receiver, who differs from the source-text receiver in language, culture, world knowledge and text expectations (...) we are invited to see the translation process as one of adapting the source-language text to a different social group with what one might, for the sake of terminological comparability, call its own “natiolect.””*

### Objectives:

- Define the underlying principles of the sociolinguistic approach of translation
- Discuss the process of translation according to Nida
- Introduce the students to the concept of equivalence

### 3.5 The process of translation according to NIDA

NIDA developed his theory of translation in 1960's in his seminal works *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (NIDA & TABER, 1969) that he co-authored with TABER. Through his work, he attempted to lay the foundation of a science of translating, drawing on concepts from semantics and pragmatics and CHOMSKY's generative grammar.

According to NIDA and TABER (2003: 33-173), the translation process comprises four stages: analysis, transfer, restructuring and testing the translation.

During the first stage, the surface structure is analyzed in terms of the grammatical and semantic relations between the words and expressions of the SL text. Then, the kernels are stated and their relation with other kernels and words is defined. The referential, contextual and connotative meanings of the words and combination of words are also defined. Thus, the analysis stage consists of examining the grammatical meaning and semantic aspect of SL text, or using CHOMSKY's concepts, the surface and deep structure.

In the transfer stage, the analyzed material is transferred in the translator's brain from SL to TL (idem: 99). And according to the authors, it is the content of the message that must be rendered; the form is not given priority except in literary works and poetry. During this stage, adjustments and shifts are made. Indeed, in some cases, idioms are translated by non-idioms and vice versa, and a specific term can be translated by a generic one, the sentence structure and word structure are also changed by moving from passive voice to active voice for example, or from singular to plural, or by carrying out changes from nouns to verbs, according to the *sui generis* of the TL. In brief, the adjustments (idem: 106) are semantic and structural.

In the third stage, the transferred material is restructured according to the specificities of the TL. A special emphasis is put on the style and the register used.

Once the translation is carried out, it is tested by checking the accuracy of rendering, the stylistic equivalence, etc (idem: 163). And according to the authors, testing the translation does not imply a comparative analysis of the SL text and TL text to check their similarities and correspondence, but to determine how the receiver would react to it. Attention is then focused on dynamic equivalence.

### 3.6 Formal equivalence and dynamic equivalence

NIDA (1965) considers two methods of translation: formal equivalence and dynamic equivalence.

*“Formal equivalence focuses attention on the message itself, in both form and content (...) One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language.”* (1964: 159)

Thus, in formal equivalence, the translator complies with the SL structure and attempts to reproduce it as closely as possible in the TL text. This method can be applied in legal translation where the form is of paramount importance and in the translation of some classical writings as the Shakespearian plays.

Regarding dynamic equivalence, NIDA (loc.cit) says:

*“a translation which attempts to produce a dynamic rather than a formal equivalence is based upon “the principle of equivalent effect” (...) that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message.”*

The translation has therefore to comply with the specificities of the TL and take into account the receptor’s culture and needs in order to ensure some “naturalness of expression” and reproduce the same effect.

In the same vein, NIDA & TABER (1969: 12) say

*“Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style.”*

Therefore, translation is not concerned with words, it is rather about worlds and cultures, and to reproduce the same effect as the ST, it has to be idiomatic, and NIDA talks about “the closest natural equivalent” because there is no absolute or identical equivalence between language systems.

This distinction between formal and dynamic equivalence was embraced later on by subsequent translation scholars under a different terminology. NEWMARK (1988) for instance distinguishes between semantic translation and communicative translation.

Semantic translation shares similarities with formal equivalence in a way that it takes account of the structure and form of the SL text, but takes into consideration the context. As for communicative translation, it “*attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.*” (NEWMARK, 1988: 47).

Clearly, NEWMARK’s communicative translation mirrors NIDA’s dynamic equivalence, as it focuses on the receiver of the TL text and his/her culture.

## **Conclusion**

The importance of NIDA’s work lies in the fact that word-for-word correspondence is no longer the focal point of translation, as he considers language in its interaction with culture and society. Indeed, he rather advocates sense-for-sense translation and dynamic equivalence instead of formal equivalence.

Moreover, his process of translation is conducive since it guides the translator and emphasizes the elements that need to be taken into account. However, the concept of equivalent effect can be considered as unrealistic since languages do not give an identical account of reality.

## Questions:

1. Define the specificities of the following text. How did you translate them?
2. Translate the text into Arabic. Which type of equivalence did you use?

## Text:

### Mexico City

Discover the fascinating world of Mexico. There are several hidden treasure just waiting to be explored. Ancient Aztec pyramids, authentic meals and fantastic shopping, whether you're looking to visit past civilizations or simply lay on the beach and work on your golf game...Mexico can accommodate.

The clock seems to stop once we get to the State of Mexico, a destination full of natural wealth and architectural remains reminiscent of the first important historical figures that lived here. Travel to the heart of the country and marvel at how its oyamel first forests are colored orange with the annual arrival of the Monarch Butterfly to three sanctuaries recognized by UNESCO as World Heritage Sites.

Allow yourself to be captivated by the beauty Tepotzotlan, Valle de Bravo, Malinalco, El Oro and Metepec, the state's five magic towns. Tour their streets, coexist with their inhabitants who will unveil their history imbued in each of their buildings and patron saint festivities.

Tour the modern capital city of Toluca. Among its narrow streets and adobe clad houses you will be able to breathe the colonial era. Make a stop at the Portals built in 1832 and considered the largest in the country. As you walk through the historic center, taste some typical sweets which you will find in the Plaza de los Martires, sometimes music fills the air with some free concerts. Take time to admire the architecture of the Imposing Cathedral of San Jose de Toluca with Roman reminiscences.

A trip across Mexico means a journey into the country's ancient culture and its rich present. The form of a rug, a pot or a traditional embroidered dress – whatever you decide to take back with you – welcome both past and present into your home.

Craftsmanship that can be found in Riviera Nayarit is elaborated by Huichol and Coras who dwell in the Sierra Madre Occidental. Beautiful figures representing the gods, of the

sun, rain, and others, are common from the zone. These ethnic groups are distinguished by their colorful clothing, embroidered manta garments, hats crowned with feathers, as well as wrist bands, rings and collars of crystal beads in which they express their beliefs.

Mexico is famed for its gastronomy. Its proposals are different from one region to the next, and pre-Hispanic ingredients are blended with the European influence brought by the Spaniards after the Conquest. The conquistadores eventually combined their imported diet with the native pre-Columbian food. But beyond the tacos and guacamole of world renown, there are rich and various culinary traditions spanning the whole country. The tastes, smells and textures of traditional Mexican ingredients are an assault on the senses, especially the more exotic items such as maguey, worms, ants and fired grasshoppers. But the subtle blend of flavors in dishes such as mole and traditional Mexican salsas are sure to delight the palates of even the most conservative diners.

Make of Mexico the excuse for your next vacation and get your senses ready for an experience full of magic, color and warmth. Come and fall in love with Mexico !

## Lecture 5: The Hermeneutics of Translation

### Introduction

Hermeneutics is an approach or a method of interpretation developed by German Romantics, and was named after the Greek term *hermeneuein* that means to understand (Douglas ROBINSON in BAKER, 2001: 97). One of the most influential theorists of this model was George STEINER who advanced the term “the hermeneutic motion” in his seminal work *After Babel* (1998) where he attempts to describe the translation process.

Throughout the first section of his book entitled “Understanding as Translation” (1998: 1-50), Steiner attempts to illustrate his model and the importance of the interpretative act through examples from the past, mainly from classical literary writings as the Shakespearean plays.

In this regard, he maintains that “*Any thorough reading of a text of the past of one’s own language and literature is a manifold act of interpretation.*” (STEINER, 1998: 18). As language changes over time, some grammatical conventions and lexical aspects tend to change or disappear, leaving room for other conventions and items, this is why the words and expressions used at a particular era do not always have the meaning provided by current glossaries, as the text is set in a historical context.

The task of the reader is not only to analyze the lexical and syntactic aspects of the ST only, but to analyze its content in its historical and social contexts. Regarding the Shakespearean plays and Posthumus’s monologue, for instance, STEINER (1998: 5-6) considers that

*“the main task for the “complete reader” is to establish (...) the full intentional quality (...) first within the play, secondly, in what is known of Shakespearean and Elizabethan dramatic conventions, and, most difficult of all, within the large context of early seventeenth-century speech-habits.*

Therefore, to grasp the meaning of the ST, the translator needs to examine its historical context, have recourse to specialized dictionaries and of particular time, regarding all the elements present in the text from law and medicine to names of places. Moreover, he should explore the idiolect of the author and be familiar with his style.

STEINER (1998: 29) defines translation as follows “*the schematic model of translation is one in which a message from a source-language passes into a receptor-language via a transformational process.*” Thus, in order to overcome the obstacles between the two language systems and transmit this message thoroughly, an act of interpretation is necessary; this is why he mainly concerned with the interpretative act in his work.

He says (idem: 49) in another section “*Translation, properly understood, is a general case of the arc of communication which every successful speech-act closes within a given language.*” It is an operation involving a process of moving from source-language to receptor-language, with the interpretative act as its core element, i.e an operation of encoding and decoding.

### **3.7 STEINER’s hermeneutic motion**

STEINER (in VENUTI, 2000: 186) defines the hermeneutic motion as “*the act of elicitation and appropriative transfer of meaning*” that is composed of four stages: initiative trust, aggression or penetration, incorporation or embodiment, and compensation.

The initiative trust refers to the belief that there is something to be understood in the ST, and the assumption that there is a meaning there to be translated even if it is not latent. And any translator who does not believe that there is hidden meaning in the ST produces a rather unidiomatic and literal translation.

The second move in the hermeneutic motion is aggression (idem: 187). STEINER used this term because he considers that the acts of understanding and interpreting are active and invasive, he (loc.cit) says:

*“Comprehension, as its etymology shows, “comprehends” not only cognitively but by encirclement and ingestion.”*

So, the translator invades the ST and extracts its meaning and any extraction of meaning is aggressive.

As for the third move (STEINER in VENUTI, 2000: 188), it consists of importing the meaning of the ST. So, in the precedent stage, the translator invades the foreign to extract its meaning, but in this stage, he gets back home with that meaning and brings it to

his/her language and culture. When this operation occurs, the target culture may be enriched or infected by the foreign element present in the ST.

In the fourth and final stage, the translator restitutes the meaning, and in this stage he seeks faithfulness. PEGUY (in VENUTI, 2000: 190) says in this regard:

*« Ce que la réalité nous enseigne impitoyablement et sans aucune exception, c'est que toute opération de cet ordre, toute opération de déplacement, sans aucune exception, entraîne impitoyablement et irrévocablement une déperdition, une altération, et que cette déperdition, cette altération est toujours considérable. »* (PEGUY in VENUTI, 2000: 190)

Therefore, to avoid this loss, the translator has to balance between the foreign of the ST and the target culture through exchange. STEINER (in VENUTI, 2000: 190) says in this regard

*“The translator, the exegetist, the reader is faithful to his text, makes his response responsible, only when he endeavours to restore the balance of forces, of integral presence, which his appropriative comprehension has disrupted.”*

So, according to STEINER, faithfulness does not involve producing correspondences or a one-for-word translation between the SL and the TL.

## **Conclusion**

The main contribution of STEINER was that he moved translation from the old and outdated dichotomy of free-versus literal translation and endeavored to suggest a systematic investigation of the process of translation by focusing on the process of understanding and interpreting a source text. Moreover, he does not see meaning as a static entity but as a dynamic one that changes over time.

## **Questions:**

1. How is translation defined by Steiner?
2. Discuss the role of 'interpretation' in the translation process according to Steiner.
3. Translate the following text through the four stages of the 'Hermeneutic motion'

The Text:

(...) وواصلت نفيسة حديثها، وكانت تود لو استطاعت أن تمسك عن إثارة موضوع مع عجوز  
جاوزت الستين، موضوع لا موضوع له ولا داعي للحديث فيه... ولكنها كانت تحس بقوة خفية تدفعها  
للكلام دفعا:

" إن أُمي تمنعني من الخروج هنا... في هذه القرية الخالية! بينما في الجزائر حيث في كل خطوة رجل  
أخرج دون أن ينكر عليّ أحد ذلك، فلماذا الخروج هنا عيب وهناك لا؟ أهنا مسلمون وهناك ملحدون؟  
أم أن المرأة تتبدل حقيقتها من مكان إلى مكان؟"

ربتت العجوز على كتف نفيسة وقالت لها في حنو:

- " كل بلد له مقاييسه يا نفيسة! هل قرينتا ومدينة الجزائر متساويتان في كل شيء؟ وهناك النور  
والدور والسيارات والجنات... وهنا يا بنيتي إن خرجت ماذا ترين؟ هناك لا شيء: أكواخ وجبال وليل  
ونهار. الرجال هنا كالوحوش يلتهمونك بعيونهم إن رأوك"

ريح الجنوب، ص 44.

## **Lecture 6: The Cognitive approach**

### **Introduction**

We have seen in the precedent sections that for a long time translation has been perceived as a linguistic operation in which SL lexical and structural aspects are substituted by their TL correspondents, as most studies conducted on translation were influenced by linguistics and examined translation as a product.

The emergence of the hermeneutic approach has made a breakthrough since it investigated the process of translation and considered the interpretative act as its focal point. Other models that are process-oriented have explored the cognitive process of translation and the translator's mental process while translating, and this is what we shall see in the coming sections through the presentation of the Think-aloud Protocols and the interpretive theory of translation.

### **Objectives:**

- Present the translation theories that fall under the cognitive approach
- Discuss the contributions of cognitive psychology to translation studies.
- Show how this approach can be applied on translation

### **3.8 The Think-aloud Protocols**

The think-aloud protocols (henceforth TAPs) is an empirical method falling within cognitive psychology (MUNDAY, 2016: 103) that is concerned with the study of mental processes as perception, attention, memory, decision-making and problem solving. So, the above mentioned approach was first applied on subjects in psychology and then investigated and applied in translation research in the late 1980's.

According to HURTADO ALBIR, A., & TAYLOR, P. (2015 : 258), cognitive psychology has coined a set of notions that can be of great relevance for translation and translation competence, i.e, declarative knowledge (*know-what*), operational knowledge (*know-how*), explanatory knowledge (*know-why*) and conditional knowledge (*know-when*).

The aim of the TAPs was to know what happens in the translator's mind during the translation process. It consists of asking the translator to verbalize his/her mental processes while translating (Silvia BERNADINI, 2000: 242). His verbalisations are tape-recorded, as for his non-verbal behavior, it is video-tape. The verbalizations are then transcribed into protocols. The transcription is later analyzed and interpreted.

It is worth noting, that regarding empirical methods applied on the process of translation, Esmaeel FARNOUD (2014: 04), distinguishes between *in vivo* methods that are adopted during the translation process, and *in vitro* methods that are applied after the translation. The first method includes the TAPs, the verbalizations and the software *Translog* that we shall see in the following section. As for the second method, it gathers answers to questionnaires and interviews.

#### **3.8.1 Advantages and limits**

One of the aims of the researchers endorsing the TAPs approach is the identification of the problems encountered while translating and the strategies used to overcome them.

Paul KUSSMAUL and Sonja TIRKKONEN-CONDIT (1995: 178) consider that this method has two main pedagogical purposes, and it can be used in the pedagogy of translation. First, the strategies applied may serve as a reference for successful translating, and this occurs usually when the translation is carried out by professionals. Second, the

analyzed protocols can help identify the problems encountered by students, and therefore, suggest solutions accordingly.

KRINGS (in BERNADINI, 2000: 246) has set the following elements as indicators of translation problems:

- The subject's explicit statement of problems
- The use of reference books (dictionaries, glossaries, etc.)
- Underlining the problems in the ST
- Pauses and hesitation
- The semantic analysis of SL text elements
- The assessment of the quality of the chosen translation
- Paralinguistic or non-linguistic features, etc.

As for the translation strategies applied by subjects and identified by KRINGS (lo.cit), they consist of comprehension strategies that materialize in the subject's reasoning process and the consultation of reference books, equivalent retrieval (by association), equivalent monitoring, decision-making (choosing between two strategies), and reduction (leaving the aesthetic aspect of figures of speech untranslated).

Some scholars, including LORSCHER (in BERNADINI, 2000: 247), have attempted to compare the strategies used by professionals and non-professionals and have come to the conclusion that in terms of comprehension and ST analysis they may adopt the same strategies in terms of quality but they can differ in terms of quantity, as professionals develop some automatisms in their performance.

Also, they differ in the adopted method of translation, non-professional translators, for instance, tend to proceed by word-for-word translation, as for professionals, they rather focus on the sense and larger units of translation. In the same vein, JAASKELAINEN (in BERNADINI, 2000: 248), who distinguishes between global and local strategies of translation, considers that professionals and translator trainees tend to resort to global strategies by focusing on the whole text compared to non-professionals who target smaller units. However, in spite of the usefulness and achievements of the TAPs method in the pedagogy of translation, it presents some limits.

JAASKELAINEN (in MUNDAY, 2016: 103) considers that the TAPs model has some limits as follows:

- Nothing ensures that the protocols provide the experimenter with actual information on the subject's mental processes, as this latter may just give the experimenter what s/he wants. Therefore, the results may be invalid and misleading.
- The efforts made while verbalizing the operations may interfere with the translation process and affect the mental processes.
- There are some processes that the translator subject carries out unconsciously, especially when it comes to professional subjects, as they develop some automatisms and mechanisms thanks to practice and experience. So, the protocols are not always complete and accurate.

This is why the TAPs have been combined with and supported by some technological tools including *Translog* software, in order to ensure a systematic Analysis and conclusive results.

### **3.8.2 Translog**

Translog is a software developed by JAKOBSEN and SCHOU (FARNOUD, 2014: 5). It consists of recording the key-strokes made by the translator on the keyboard through symbols. The asterisk, for instance, indicates a short pause (loc.cit).

So, all the translator's activities as the movements of the mouse, the pauses and the corrections are recorded. The analysis of the data collected from Translog can help get a glimpse into the translator's translation process, as his/her activities can reflect a particular mental process. According to FARNOUD (idem: 07-08-09-10), the pause, the corrections and the use of dictionaries can indicate a cognitive effort or load.

However, KUSSMAUL and TIRKKONEN-CONDIT (1995: 181) believe that the subjects stop verbalizing when the cognitive load is decreasing or increasing, they say (loc.cit):

*“If we think of cognitive load as a quantitative notion, it seems that at either end of the scale (much verbalisable thinking and little verbalisable thinking) there is no access to the translation process”.*

However, this can be overcome by dialogue, questionnaires and by encouraging subjects to work in pairs or groups even if this may present some drawbacks. Therefore, to reach valid results, *in vivo* and *in vitro* methods have to be combined.

Moreover, no one can deny that the TAPs method has helped achieve some development in Translation Studies, as it helped move from product-oriented studies to process-oriented studies. And in spite of its limits, it has contributed in getting a glimpse into the translator’s cognitive process.

### **Questions:**

1. Provide a research problem in translation that can be addressed by the TAPs.

## Lecture 7: Cognitive approaches to translation

### 3.9 The interpretive model

The interpretative theory of translation or Theory of Sense was developed by Danica SELESKOVITCH and Mariane LEDERER in Paris school during the 1960's. It was first applied on conference interpreting and then adopted in translation. Through this theory, the authors questioned the linguistic approach which views translation as a linguistic operation. According to them, translation is a cognitive process composed of three stages that aim at rendering the sense of the ST and the author's intent (or *vouloir-dire*).

#### 3.9.1 The translation process according to the interpretive model

According to LEDERER (2006: 07), the process of translation consists of understanding the ST, deverbalizing its linguistic form and re-expressing its ideas and feelings in the TL. Therefore, the unit of translation is no longer the smaller units of language as the word or the sentence, it is rather the text in its entirety and its sense. LEDERER (*idem*: 21) considers that the unit of meaning is constituted by merging the linguistic knowledge provided by the text with the reader's prior knowledge.

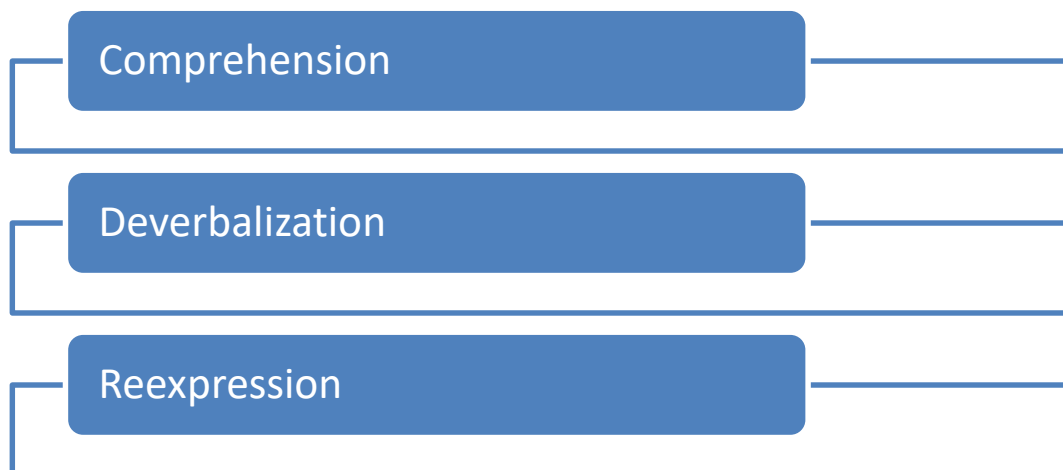


Figure 2: The process of translation according to LEDERER and SELESKOVITCH

### 3.9.1.1 Comprehension

As mentioned before, the process of translation is composed of three stages: comprehension, deverbalization and re-expression. The comprehension process concerns three aspects: understanding the language, understanding the topic and understanding the explanation (SELESKOVITCH & LEDERER, 2001: 23). Thus, linguistic knowledge is not sufficient to grasp the author's intended meaning; it has to be combined with cognitive complements.

The cognitive complements encompass encyclopedic knowledge and the cognitive context. The former consists of the linguistic and extra-linguistic knowledge stored in the long-term memory (idem: 29). As for the cognitive context, it is constituted by the information collected when reading the text and serve to interpret the following segments of the text. In addition to the cognitive context, the translator has also to rely on the co-text, the cultural, historical and situational contexts during the comprehension process.

However, it is worth noting that “interpréter” does not imply that the translator is free to unravel the implied meaning, SELESKOVITCH and LEDERER (2001:52) say in this regard:

*« Pour le traducteur, interpréter, c'est comprendre objectivement le vouloir-dire de l'auteur à travers le dit du texte »*

“For the translator, to interpret means to understand objectively the author's intent through the explicit part of the text” (Our translation)

On the other hand, some elements are kept implied in the text as the author supposes that his/her readers possess some relevant knowledge that is added to the explicit aspect of the text. SELESKOVITCH and LEDERER say in this regard (loc.cit):

*« Tout comme le signe linguistique n'explicitait qu'une des facettes du référent, le discours n'explicitait qu'une partie du vouloir-dire de l'orateur »*

“ As the linguistic sign makes only one aspect of the referent explicit, the discourse only makes a part of the author's intent explicit”(Our translation)

### 3.9.1.2 Deverbalization

Once the sense of the ST is grasped by the translator, it is deverbalized. Deverbalization involves freeing the sense from its linguistic structure; the words and sentences are forgotten, only the sense remains in the translator's mind. This operation was advocated by the supporters of the Interpretative Theory of Translation in order to avoid transcoding and calque, and help learners focus on sense transfer.

However, the concept of deverbalization can be considered fuzzy, as we do not know what happens in the translator's mind during this stage. MUNDAY says (2016: 101) in this regard:

*“Yet **deverbalization**, a key plank in the interpretive model, is really underdeveloped theoretically partly because of the problems of observing the process.”*

### 3.9.1.3 Re-expression

Once the translator understands the sense and feels the emotions provoked by the ST, s/he transmits them to the receiver by complying with the *sui generis* of the TL. Therefore, the TT should sound natural and idiomatic. And as the relation between expressed and implied meaning is of paramount importance, the translator has to render the same balance in the TT.

According to LEDERER (2006: 41), a good translation is the one that does not present any linguistic and methodological errors. Methodological errors usually materialize in the over-use of correspondences instead of equivalences. Thus, the search for equivalence has to be the purpose of any translator and this can be achieved by documentary research.

## Conclusion

As mentioned earlier, the Interpretative Theory of Translation was first applied on conference interpreting, then, it has been enlarged to include economic, political, technical and scientific translation. The authors have later on argued that it can be applied on the translation of literary texts and poetry, but the theory was mainly concerned with the cognitive aspect of translation. Therefore, the transmission of the affective or emotive aspect of the text needs more elaborate strategies.

## Questions:

1. Translate the following text into Arabic
2. Discuss the translation decisions that you have to make before starting the translation
3. Justify for the translation strategies you have applied

## Text

لقد دفعت السعودية في حرب الخليج 55 مليارا من الدولارات، وبدلا من أنها كانت تسهر الليالي لمعرفة كيف تستثمر 180 مليار دولار، أصبح سهر الليالي من أجل تسديد الديون التي وصلت إلى 70 مليار دولار.

وعلى المستوى السياسي، نجحت المعارضة السعودية في استمالة بعض القيادات الدينية إلى جانبهم وضغطوا على الأسرة الحاكمة، وقدموا في جوان 1992 ما عرف بمذكرة "النصيحة" التي وقعها أكثر من 100 شخصية دينية، طالبوا الملك فيها بإصلاحات عميقة في النظام السياسي، وبالتخلص من التبعية السياسية للأمريكان، خصوم الله، وبطرد قواتهم من البلاد.... وهي القوات التي رحلت عن أوروبا، بعد سقوط الاتحاد السوفياتي، وجاءت إلى الخليج، ربما لتبقى نفس المدة التي بقيت فيها في أوروبا...حوالي 40 سنة.

## **Lecture 8: The functionalist approach**

### **Introduction**

The functionalist approach appeared in Germany during the 1970's and 1980's. It materializes a shift from linguistic approaches to function-based studies and encompasses the works carried out by Justa HOLZ-MANTTARI in her theory of translatorial action, Hans J. VERMEER *skopostheorie* and Katharina REISS's text typology (VERMEER & REISS, 2014).

As the title suggests, the functionalist approach focuses on the function of the texts involved in the translation process, especially the TT. In the following sections, we will place special emphasis on HOLZ-MANTTARI's translation action, VERMEER's *skopostheorie* and REISS's text typology.

### **Objectives:**

- Discuss the underlying principles of the functionalist approach
- Present the translation theories that fall under this approach.

### 3.10.1 HOLZ-MANTTARI's translation action

The translation action was developed by HOLZ-MANTTARI in Germany during the 1980's. It views translation as an intercultural communication. Indeed, when communication cannot take place between the sender and the receiver because of differences in cultures, situations and backgrounds, verbal and nonverbal behaviour, translators carry out the transfer task and overcome intercultural barriers. However, to ensure successful communication between the sender and receiver, the translator has to transmit the ST sense according to the target situation, this is why translation is distinguished from translational action. NORD (2018: 17) says in this regard:

*“Translating in the narrower sense always involves the use of some kind of source text, whereas translational action may involve giving advice and perhaps even warning against communicating in the intended way.”*

The example given by NORD (op.cit) to illustrate this point is that of a translator who receives an instructions manual full of mistakes, and instead of translating it word-for-word, he asks an engineer how the machine operates and translates the text based on the engineer's explanation. Therefore, translation is viewed in this case as an intentional, interpersonal and intercultural interaction.

Indeed, the translator's action comes from an intention to change a situation that is the inability of the sender and receiver to communicate effectively. Translation is also an interpersonal interaction as many agents intervene in the translation process, one can mention the sender, the ST producer, the commissioner who initiates the translation process and gives instructions to the translator, the translator who has to deliver a functionally appropriate translation based on the commissioner's expectations and needs, and the receiver.

Also, the translator has to take into account the cultural specificities of the target audience. Therefore, the ST is no longer the centre of attention in the translation process, that is why it is perceived by the functionalist approach as an offer of information (REISS & VERMEER, 2014), which means that the translator selects the elements that have to be rendered and focused at in the TT according to the intended purpose, this is why Vermeer considers that translation a new offer of information.

### 3.10.2 VERMEER's *skopostheorie*

*Skopostheorie* draws on HOLZ-MANTARI's theory of translatorial action and was named after the Greek term *skopos* that means purpose or aim. So. According to the *skopostheorie*, the factor determining any translation action is the purpose, especially that of the TT.

Vermeer defines the *skopos* rule as follows (in NORD, 2018: 28):

*“Each text is produced for a given purpose and should serve this purpose. The Skopos rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function.”*

It appears from this quotation that any human activity has a purpose, and therefore, any translational action has an aim. Thus, during the transfer process, the TT has to comply with the situation in which it is going to be used, as one of the main elements guiding translation is the target audience, its culture, needs and expectations.

Within the framework of the *skopostheorie*, translation is perceived as a communicative act in which many agents and factors intervene. The translation process thus involves the sender, the receiver, the commissioner or initiator who initiates the translation and the translator. So, the translator does not act on his own, the translation task is entrusted to him by a commissioner. Moreover, all the stylistic and cultural culture guiding the ST and the TI need to be taken into account. Christina SCHAFFNER (1998: 04) says in this regard:

*“the translator, as an expert communicator, is at the crucial centre of a long chain of communication from the original initiator to the ultimate receiver of a message, and is thus situated within the wider social context.”*

### **3.10.2.1 Skopostheorie's rules and principles**

Some of the basic rules of the skopostheorie are intratextual coherence and intertextual coherence (in NORD, 2018: 31). So, first the TT must be internally coherent, or more specifically coherent with the target audience's situation "*this means that the receiver should be able to understand it; it should make sense in the communicative situation and culture in which it is received*" (loc.cit).

Second, the TT has to be coherent with the ST, this means that the TT has to reflect the ST's content and fulfills the same communicative function, NORD says in this regard (2018: 31):

*"However, since a translation is an offer of information about a preceding offer of information, it is expected to bear some kind of relationship with the corresponding source text. Vermeer calls this relationship 'intertextual coherence' or 'fidelity'."*

Undoubtedly, *skopostheorie* has had considerable influence on Translation Studies, but it can be confined to professional environment, in which the *skopos* of the translation is defined. Moreover, the principles of this theory cannot be applied on literary translation because of the specificity and highly esthetic aspect of this type of translation.

### **3.10.3 REISS's text typology**

Drawing on the three functions of language (informative function, expressive function and appellative function) set by German psychologist and linguist Karl BUHLER, REISS classified texts into three categories based on their predominant communicative function as follows (VERMEER & REISS, 2014: 188):

#### **3.10.3.1 Informative text**

The informative text communicates information, knowledge, facts and opinions using a logical and neutral language. In this text type, emphasis is placed on referential meaning and content.

### **3.10.3.2 Expressive text**

In expressive texts, the focus is on the aesthetic dimension of language. The meaning is conveyed via the author's stylistic choices. And it is this expressive or emotive meaning that has to be transmitted by the translator even if he has to alter some elements in order to produce the same aesthetic effect.

### **3.10.3.2 Operative text**

In operative text types, the content and form of the ST are used to persuade the reader to act in a given way, for example to buy a product in advertisement, or to endorse some political opinions in a political speech. The aim of the translator, in this case, is to seek to reproduce the same reaction in the target audience.

It is worth noting that REISS added another text type to her classification that is the audio-medial text that performs a specific communicative function, either informative or expressive, by using verbal and non-verbal cues. This means that the verbal element can be supplemented by non-verbal signs as the image or music as in advertisements, films and plays.

Therefore, each text type is classified according to its communicative function and it is this function that the translator has to render. So, the informative text is then content-based, as for the expressive text, it is form-focused, whereas the operative text is appellative-oriented. However, in some cases, a text can have more than one function; in this case, it is the predominant function that has to be transmitted.

### **Conclusion:**

The discussion of the various approaches and theories that have tackled translation as a practice, a discipline or process such as the linguistic approaches, the communicative approaches, the cognitive approaches and functionalist approach showed that translation cannot be approached from one perspective or under one single theory, as it is a multifaceted phenomenon that poses a large array of issues, this is why most scholars call for a multidisciplinary approach of translation.

## **Questions:**

1. Discuss the contributions of the functionalist approach to Translation Studies.
2. Which text types can be analyzed and translated through the functionalist approach. Give reasons to your answers, Provide any relevant examples.

## **Chapter three/Lecture One: The Translator and Interpreter's Profile**

### **Introduction :**

Over the last decades, the profession of the translator/interpreter has witnessed dramatic changes due to many factors, including but not limited to, the breakthrough made in AI, that has become a vital tool of translation.

Accordingly, this chapter will examine several fundamental aspects of translation and interpreting pedagogy. Particular attention will be given to the competencies required of translators, as well as the key factors that have shaped and transformed the profession.

### **Objectives:**

- Provide a brief overview about the translator's training.
- Highlight the recent developments made in the teaching of translation
- Define the concept of the translator's profile.
- Present the competences that the translator/interpreter should possess.

### 3. 1 The Translator and Interpreter's Training:

As discussed in previous chapters, the practice of translation extends back to Antiquity, while systematic theorization of translation emerged only during the latter half of the twentieth century. Subsequently, academic institutions began to offer courses dedicated to this evolving discipline. However, translation and interpreting were taught as part of language programmes in universities, it was until recently that translation was taught as an independent specialization. Moreover, Despite the integration of translation and interpreting in the curricula of many academic institutions, the teaching methods and curriculum design need more elaboration. Also, only some specialities within translation are taught in most universities.

According to BAKER and SALDANHA (2001: xiv, xv), the first interpreters were from minority groups and émigrés, like Indians in the New World and other interpreters from minority groups during the Second World War. However, in Africa and China, interpreters had a highly respected and prestigious status. In the Arab world *‘translators and interpreters who belonged to religious minorities enjoyed great privileges: they were exempt from the capitation tax levied on non-Muslims in the Islamic world in general and were allowed a wide range of privileges that could normally only be enjoyed by Muslims; for example a non-Muslim translator was allowed to grow a beard and ride a horse.’* (op.cit: xv).

This testifies to the high prestige of the position held by translators and interpreters to the point that they were sometimes remunerated in gold, with the value of their work assessed according to the weight of translated philosophical or literary texts. The thriving translation activity in the Islamic world was driven both by a pursuit of knowledge and by a commitment to its dissemination.

Early studies on translation were conducted within the framework of linguistics, primarily adopting a comparative approach. This involved analyzing the source and target languages at lexical, syntactic, and phonetic levels, a methodology that exerted a lasting influence on translation teaching practices. However, thanks to developments in translation studies and other areas of research as discourse analysis, sociolinguistics, semiotics and pragmatics, there was a shift from product-oriented methods that focus on the translation to process-oriented approaches that consider the process of translation in teaching translation.

The main objective of the studies carried out in this regard is to highlight the development of teaching methods in translation over time and identify the most useful approach within the framework of product-oriented and process-oriented methods. It is worth noting that our preliminary research demonstrated that process-oriented methods such as the interpretive model and the think-aloud protocols can be adopted during the translation, as for product-oriented methods, they can be dealt with after the translation, i.e, during the assessment of the students' translation.

Nevertheless, the recent changes in the translation profession and the emergence of state-of-the-art technology call for the design of new teaching methods. Moreover, the introduction of modules regarding CAT tools and AI in curricula has become a necessity.

### **3.2 Recent developments**

The advent of new technology revolutionized the profession of the translator and interpreter, ROGERS (2010: 6) says in this regard:

*'Technology plays a crucial role in supporting all these developments, and in some cases, prompting them. Where translators now regularly use Computer-Assisted Translation (CAT) tools such as Translation Memory, Terminology Management Systems (TMSs), Localisation tools, Web translation tools, and so on (see, for instance, Quah 2006), interpreters are learning to work remotely using video conferencing and telephone interpreting in order to match increasing demands for particular language combinations and expertise whilst overcoming the problems of physical distance.'*

This quotation highlights the positive effect of new technology on the translator's profession. It emphasizes its role in today's translation practice.

### **3.3 The translator and interpreter's profile :**

ROGERS (2010 : 6-7) defines the word profile as follows :

*'A 'profile' can be regarded as a summary of the competences which are considered necessary in order to function in a given professional context.'* The process of designing university programmes in translation and interpreting has to consider the market's needs. By incorporating courses on Computer-Assisted Translation (CAT) tools and placing greater emphasis on areas experiencing increasing professional demand.

Most scholars agree on some essential competences that the translator should possess. With the emergence of CAT tools, having a good command of new technology has become of paramount importance.

LASNIER (in ALBIR, 2015 : 261) defines translation competence as follows :

*‘Une compétence est un savoir-agir complexe résultant de l’intégration, de la mobilisation et de l’agencement d’un ensemble de capacités et d’habiletés (pouvant être d’ordre cognitif, affectif, psychomoteur ou social) et de connaissances (connaissances déclaratives) utilisées efficacement, dans des situations ayant un caractère commun.’*

‘A competency is a complex know-how-to-act resulting from the integration, mobilization, and organization of a set of capacities and skills (which may be cognitive, affective, psychomotor, or social) and knowledge (declarative knowledge), effectively used in situations sharing common features.’ (Our translation)

In the same vein, PACTE (in Hurtado Albir, 2015 : 259) defines translation competence as *‘the underlying system of knowledge, abilities and attitudes required to be able to translate.’* And this translation competence encompasses, according to ALBIR (loc.cit), five sub-competences as follows :

- Bilingual sub-competence: It refers to the translator’s command of both the source and target languages.
- Extralinguistic sub-competence: It refers to the translator’s encyclopedic knowledge.
- Knowledge of Translation sub-competence: It consists of the translator’s knowledge about translation and its profession.
- Instrumental sub-competence: It refers to the translator’s use and command of translation resources, documentation and translation technology.
- Strategic sub-competence: It consists of the translation strategies applied by the translator to overcome translation challenges, and this is an essential competence in the translation process as it reflects the translator’s efficiency in managing the different hurdles that he/she may face in his/her profession.

Drawing on the findings of the experiments they carried out on translation and interpreting students, PACTE found out that strategic competence is dynamic and evolves as students gain experience during their training.

On the other hand, the EMT (European Masters in Translation) Expert Group (in Réka ESZENYI, 2016 : 18-19) has defined six competences as follows :

- 1- Translator service provision competence,
- 2- Language competence,
- 3- Intercultural competence,
- 4- Information mining competence,
- 5- Technological competence/mastery of tools,
- 6- Thematic competence.

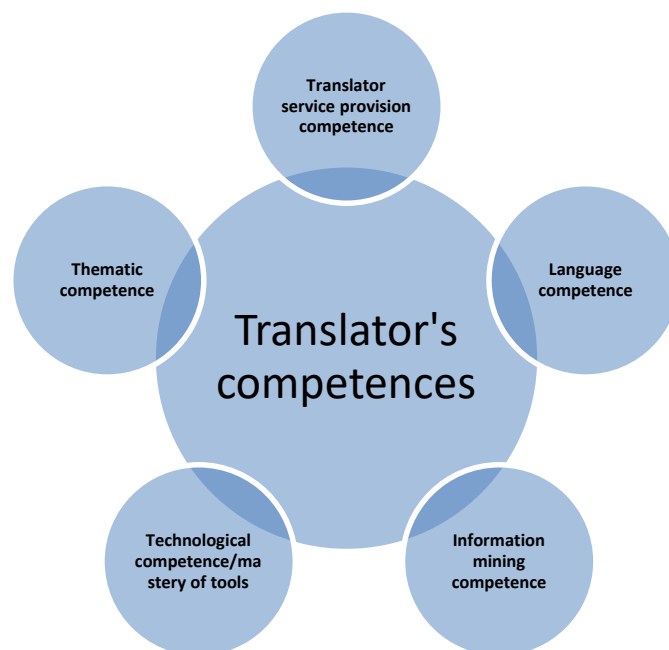


Figure 2 : The translator's competences according to the EMT expert group

According to ESZENYI (op.cit), **the translator service provision competence** is a core competence around which revolve all the other competences. Indeed, the translator is first and foremost a service provider, and their success depend on his knowledge about the markets needs, the client's needs and expectations. He should know how to earn assignments, negotiate with clients, set the right prices, manage time to meet the deadlines, provide high-quality translations within tight deadlines, etc.

**Language competence** implies a good command of the SL and TL, in this regard, translators are expected to work into their native language, which they should command with a high degree of proficiency to ensure a sound and accurate rendering of the ST in the TL in order to guarantee readability by the reader.

**Intercultural competence** entails a good command of language variation including the use of the right register, tone and sociolect in the TL. In this context, the translator must possess not only strong bilingual abilities but also a deep bicultural understanding.

**Information mining competence** implies a sound use of the basic references (such as dictionaries, glossaries, parallel corpora, etc) available for the translator in which he can find and select necessary information about the subject matter dealt with and accurate terminology and phraseology. ESZENYI (2016 : 24) says in this regard :

*‘A crucial part of the information mining process is assessing the search results. By way of example, if the translator has a hypothesis about the expression in the target language, and they search on the internet to test it, it is essential to check how many hits there are and what kind of websites use it, as you can find almost anything on the internet.’*

Indeed, in some instances, even when these fundamental references offer an equivalent for the term in question, the resulting translation may still be contextually inappropriate.

**Technological competence/handiness with tools :**

The tremendous change brought about by new technology in the field of translation has bound the translator to acquire new skills that help him save time and ensure efficiency. This competence entails a good knowledge of the CAT tools such as translation memory that is instrumental in today’s translation practice.

**Thematic competence** entails knowledge about the different fields that the translator may encounter in his profession. In this regard, translators are often advised to select a given field such as law or medicine and seek to develop their knowledge and expertise in these fields. ESZENYI (idem : 25) says in this regard :

*‘The point of thematic competence is that the translator learns the basics (and later on possibly the subtleties) of several fields, gets to know the typical text types, concepts and terminology. A translator can obviously not be a master of all trades. Many of them rather*

*exclude areas (like legal, technical texts) instead of giving a conclusive list of what they can translate. Thematic competence can be developed endlessly, and it requires an open, curious attitude on the part of the translator and willingness for continuous learning.'*

## **Conclusion :**

The research conducted indicates that the professional profile of translators and interpreters, encompassing a range of competencies, extends beyond linguistic proficiency alone. Indeed, a successful translator or interpreter needs to possess communication and negotiation skills, a sense of the cultural subtleties between languages, the ability to use basic references properly and a good command of state-of-the-art technology.

## **Questions :**

1. Do you use any CAT tools when translating a given text ?
2. Which CAT tools do you use ? And on which text types ?
3. Translate the following text into English using a CAT tool. Assess the translation quality and demonstrate the limits of the tools you applied.

## **The Text**

### **عقد تأسيس شركة مساهمة سعودية**

#### **المادة (1): اسم الشركة:**

اسم الشركة: شركة ..... (شركة مساهمة سعودية) ويشار لها فيما بعد بـ "الشركة".

#### **المادة (2): مركز الشركة الرئيسي:**

يقع المركز الرئيسي للشركة في مدينة ....., ويجوز أن ينشأ لها فروع أو مكاتب أو توكيلات داخل المملكة أو خارجها بقرار من ..... بعد الحصول على عدم ممانعة مؤسسة النقد العربي السعودي كتابةً.

#### **المادة (3): أغراض الشركة:**

غرض الشركة هو القيام بالتمويل -وفقاً لأحكام نظام الشركات ونظام مراقبة شركات التمويل ولائحته التنفيذية والأنظمة ذات العلاقة والقواعد والتعليمات الصادرة عن مؤسسة النقد العربي السعودي-وتقوم الشركة بمزاولة وتنفيذ الأغراض التالية:

1. ....

وتمارس الشركة أنشطتها وفق الأنظمة المتبعة وبعد الحصول على التراخيص اللازمة من الجهات المختصة إن وجدت.

#### المادة (4): المشاركة والتملك في الشركات:

بعد الحصول على عدم ممانعة مؤسسة النقد العربي السعودي كتابياً، يجوز للشركة أن تكون لها مصلحة، أو تشترك بأي وجه من الوجوه مع الهيئات أو الشركات أو تُنشأ شركة بمفردها تزاوُل أعمالاً شبيهة بأعمالها أو التي قد تعاونها على تحقيق أغراضها ولها أن تمتلك الأسهم أو الحصص في هذه الشركات وأن تدمجها أو تدمج فيها أو تشتريها، وذلك بعد استيفاء ما تتطلبه الأنظمة والتعليمات المتبعة في هذا الشأن.

## **Chapter Four/Lecture One : Translation action, the translator and binary relations**

### **Introduction**

The studies conducted within the framework of this research have showed that the history of translation was marked by a set of dichotomies or binary relations that had great influence on subsequent studies. These theoretical reflections revolve around a set of binary oppositions between translatability vs untranslatability, art vs science, letter vs spirit, faithfulness vs unfaithfulness among others.

### **Objectives :**

- Identify the principal contrasts or opposing approaches that have shaped the history of translation
- Highlight their influence on the development of Translation Studies
- Understand the evolution of translation theory and practice

## 4.1 Key dichotomies in the development of translation history

We shall tackle in the following sections the main dichotomies that remained central to ongoing debates.

### 4.1.1 Translatability vs untranslatability

This dichotomy focuses on what can be considered translatable or untranslatable. CATFORD (1965) distinguishes between two types : linguistic and cultural. Linguistic untranslatability occurs when a SL lexical or syntactic item does not have a correspondent in the TL. As for cultural untranslatability, it involves a situation or reality described in the SL that does not exist in the TL.

Anthony PYM and Horst TURK (in BAKER & SALDANHA, 2019) define translatability as follows :

*‘Translatability is mostly understood as the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change’*

Indeed, as languages share some universals, it is likely to transfer some ideas and structures between languages. However, other scholars as Wilhelm Von Humboldt consider that each language entails a way of thinking that cannot always be transferred to other languages, and thus all translating seemed *‘an attempt at solving an impossible task’* (loc.cit). Shakespeare’s Sonnet ‘Shall I compare thee to a summer’s day?’, for instance, cannot be conveyed literally into communities and contexts where summers are extremely hot.

On the other hand, untranslatability is particularly mentioned when it comes to expressive texts, specially poetry where meaning and the aesthetic dimension are intertwined and cannot be rendered in their entirety. JAKOBSON (1959), says in this regard :

*‘Only creative transposition is possible: either intralingual transposition—from one poetic shape into another, or intralingual transposition—from one language into another, or finally intersemiotic transposition—from one system of signs into another, e.g. from verbal art into music, dance, cinema or painting.’*

Proponents of translatability argue that meaning exists independently of specific words or languages, making texts generally translatable. However, this is not always the case, particularly with self-referential content or nuanced connotations. Indeed, some concepts may be viewed positively in certain communities while carrying negative implications in others.

However, it is widely acknowledged that even within a single language there is no perfect synonymy, and absolute equivalence between languages does not exist. Therefore, translators must adopt appropriate strategies to overcome the various challenges they may encounter. BASSNETT (2002 : 44) says in this regard :

*‘It is clearly the task of the translator to find a solution to even the most daunting of problems. Such solutions may vary enormously; the translator’s decision as to what constitutes invariant information with respect to a given system of reference is in itself a creative act.’*

All in all, we can say that translation is always possible when we consider sense in the transfer process instead of words. Moreover, some translation strategies such as componential analysis, paraphrase and adaptation can help overcome some lexical and cultural hurdles.

#### **4.1.2 Art vs Science**

The debate over translation as being a science or an art was also instrumental in the shaping of current translation studies. For many years, translation was regarded as an art form, since it demands creativity and a strong sense of style from the translator, especially when it comes to the translation of expressive texts. Horst Frenz (in BASSNETT, 2002 : 15) considers translation as a practice between art and science by saying that *‘translation is neither a creative art nor an imitative art, but stands somewhere between the two.’*

However, in the second half of the twentieth century, efforts were made—particularly by Nida in his influential book *Toward a Science of Translating*—to establish the foundations of translation as a scientific discipline. Supporters of the view that translation is a science maintain that the process of translation requires a thorough analysis of the ST and the adoption of appropriate approaches and theories to overcome its linguistic and cultural challenges.

According to other translation theorists, such as Bassnett (2002: 45), the debate over whether translation should be considered an art or a science is no longer at the forefront of academic discussion; as she puts it ‘ (...) *any debate about the existence of a science of translation is out of date: there already exists, with Translation Studies, a serious discipline investigating the process of translation, attempting to clarify the question of equivalence and to examine what constitutes meaning within that process.*’

Contemporary discussions in the field of translation no longer view these dichotomies as central concerns. Instead, scholars argue that such binary relations are deeply interconnected and intertwined.

### **4.1.3 Fidelity vs Freedom**

Undoubtedly, ‘fidelity’ is one of the most disputed concepts in the history of translation studies, as it may concern the author, the style or the sense of the ST, or the target audience. LAROSE (in GUIDERE, 2010 : 30) says in this regard :

*‘ Tout au long de l’histoire, la manière de traduire a été dictée en fonction de deux pôles conflictuels : le premier opposant la traduction littérale, donc fidèle, à la traduction libre, ou aux ‘belles infidèles’, et le second, la primauté du fond sur celle de la forme’.*

Freedom in this regard implies some deviation from the structural and stylistic features of the ST ; it may also entail some cultural adaptation, omission or addition, which may result in the distortion of the essence of the ST.

Considering the divergent views over this question, contemporary approaches of translation transcend this contentious debate, and call for a mediating position between these source-oriented and target-oriented methods.

### **4.1.4 Letter vs Spirit**

This dichotomy mirrors the binary relation between word-for-word translation and sense-for-sense translation which we have discussed throughout this paper. However, when addressing this binary relation, most translation theorists discuss the translation method that was dominant in Antiquity. Indeed, Greek philosophical and literary works used to be viewed as pure and highly aesthetic masterpieces, and for this reason, translators had

recourse to adaptation when translating them, as they consider that only recreation can help render their essence and aesthetic dimension.

#### **4.2.5 Translation product vs translation process**

As highlighted throughout this course, earlier studies regarding translation mainly sought to compare between the source text and target text in order to define their similarities and differences ; the translated text was then assessed in terms of its accuracy, equivalence and faithfulness to the source text. Subsequent research sought to uncover the translator's mental processes during translation in order to identify his weakness and the challenges he faces and pinpoint the translation strategies adopted to overcome those challenges. As for modern studies, they endeavour to combine these two orientations in order to provide a comprehensive account of all the intricacies of the translation process and practice.

#### **4.3 Cultural translation**

Since translation is viewed mostly as an act of communication between two cultures, a new concept was coined in this regard, 'cultural translation'. It was first developed by Indian theorist Homi Bhabha, in a chapter called 'How Newness Enters the World: Postmodern Space, Postcolonial Time and the Trials of Cultural Translation' (in Pym, 1991) in which he suggests that the migrant has two options, he either keeps his culture or migrates/integrates into the foreign one.

In the same vein, Pym (idem : 149) says : 'After Bhabha, we associate the term "cultural translation" with material movement, the position of the translator, cultural hybridity, and the crossing of borders.' He adds (loc.cit) 'In the sense of Bhabha (1994/2004), a set of discourses that enact hybridity by crossing cultural borders, revealing the intermediary positions of (figurative) translators. This is the most general sense, and the one in which we are using the term to describe a paradigm.' Also, they consider that culture interacts with others through immigration, and that cultural translation does not involve texts but rather people, and this occurs usually in the case of immigration, where the culture of the foreigners is domesticated.

According to Katan (RHTC, 2018: 33), cultural translation involves some linguistic distortion and filtering of the features of the foreign community. Indeed, many scholars

including House (in Baker and Saldanha, 2009 ) advocate that the translation process imply some ‘cultural filter’.

On the other hand, Kate STURGE (in Baker & Saldanha, 2006 : 67) says in this regard that in some contexts, cultural translation ‘ it is a metaphor that radically questions translation’s traditional parameters, but a somewhat narrower use of the term refers to those practices of LITERARY TRANSLATION that mediate cultural difference, or try to convey extensive cultural background, or set out to represent another culture via translation’.

In this sense, she investigates the complex issues raised by the translation of cultural contexts and the methods used to convey some cultural specificities such as dialects, culture-bound items, terms implying material culture, untranslatable concepts, and advocates a localizing method for the challenges posed by cultural translation. Moreover, she maintains that cultural translation is not a mere linguistic operation, it rather implies the transfer of values, meanings and contexts.

On the other hand, Katan (in Baker & Saldanha, 2006 : 71) argues that ‘As long as the two cultures ‘have reached a comparable degree of development’, some have argued, there is no reason why meaning, reader response and uptake should not be ‘universal’

## **Conclusion :**

The dichotomies that have marked the history of translation studies have played a major role in the development of the current theoretical reflexion about translation. Moreover, the debate over word-for-word and sense-for-sense translation methods that date back to the roman era continues to be at the heart of scholarly discussions. All these binary relations reflect the complexity of the act of translation in which many factors come into play.

## Questions :

1. What are the challenges posed by the translation of the following text ?
2. To what extent can you translate its culture-bound and stylistic elements ?

### The Text:

#### Mexico City

Discover the fascinating world of Mexico. There are several hidden treasure just waiting to be explored. Ancient Aztec pyramids, authentic meals and fantastic shopping, whether you're looking to visit past civilizations or simply lay on the beach and work on your golf game...Mexico can accomodate.

The clock seems to stop once we get to the State of Mexico, a destination full of natural wealth and architectural remains reminiscent of the first important historical figures that lived here. Travel to the heart of the country and marvel at how it oyamel first forests are colored orange with the annual arrival of the Monarch Butterfly to three sanctuaries recognized by UNESCO as World Heritage Sites.

Allow yourself to be captivated by the beauty Tepetzotlan, Valle de Bravo, Malinalco, El Oro and Metepec, the state's five magic towns. Tour their streets, coexist with their inhabitants who will unveil their history imbued in each of their buildings and patron saint festivities.

Tour the modern capital city of Toluca. Among its narrow streets and adobe clad houses you will be able to breathe the colonial era. Make a stop at the Portals built in 1832 and considered the largest in the country. As you walk through the historic center, taste some typical sweets which you will find in the Plaza de los Martires, sometimes music fills the air with some free concerts. Take time to admire the architecture of the Imposing Cathedral of San Jose de Toluca with Roman reminiscences.

A trip across Mexico means a journey into the country's ancient culture and its rich present. The form of a rug, a pot or a traditional emroidered dress – whatever you decide to take back with you – welcome both past and present into your home.

Craftsmanship that can be found in Riviera Nayarit is elaborated by Huichol and Coras who dwell in the Sierra Madre Occidental. Beautiful figures representing the gods, of the sun, rain, and others, are common from the zone. These ethnic groups are distinguished by their colorful clothing, embroidered manta garments, hats crowned with feathers, as well as wrist bands, rings and collars of crystal beads in which they express their beliefs.

Mexico is famed for its gastronomy. Its proposals are different from one region to the next, and pre-Hispanic ingredients are blended with the European influence brought by the Spaniards after the Conquest. The conquistadores eventually combined their imported diet with the native pre-Columbian food. But beyond the tacos and guacamole of world renown, there are rich and various culinary traditions spanning the whole country. The tastes, smells and textures of traditional Mexican ingredients are an assault on the senses, especially the more exotic items such as maguey, worms, ants and fried grasshoppers. But the subtle blend of flavors in dishes such as mole and traditional Mexican salsas are sure to delight the palates of even the most conservative diners.

Make of Mexico the excuse for your next vacation and get your senses ready for an experience full of magic, color and warmth. Come and fall in love with Mexico !

## **General conclusion**

Translation received the attention of many scholars across various disciplines, and was therefore approached from different points of view, as a practice and as a theory. The aim of this course was to introduce the main concepts, approaches and theories that have influenced Translation Studies and study the development of key concepts and methods over time.

It appeared from the studies conducted, that there are two main orientations in Translation Studies: word-for-word translation and sense-for-sense translation. This dichotomy was later resumed under different terminology: direct translation and oblique translation (VINAY and DARBELNET), dynamic equivalence and formal equivalence (NIDA), semantic translation and communicative translation (NEWMARK), etc. Regardless of the concepts used, the translator remains in front of a dilemma: adhering strictly to the form of the source text or meeting the expectations of the target reader. In view of this situation, it is necessary to reconsider these translation methods and call for more mediating strategies.

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## Selected exam questions

### Test 1 :

1. What does the term *studies* refer to in *Translation Studies*?

.....  
 .....

2. Contextualize, explain and develop the following quotation:

*“Unfortunately, Bible translating did not in some respects fare as well as the classics, for there was a tendency to regard the “letter rather than the spirit”, with results that were sometimes lamentable.”* (Eugene NIDA, 1964: 12)

.....  
 .....

3. How did Nida apply Chomsky’s concepts of surface structure and deep structure on translation? Provide any relevant example.

.....  
 .....

4. Based on Catford’s linguistic theory of translation, what shifts are applied in the following translation? Give reasons to your answer and provide any relevant examples.

<p>What happened to us was love. Literature was all that did not happen.’ I still remember the time you said that. Now that everything is over. I can say ; Congratulations to literature, then, on our tragedy. How vast the sweep of what did not happen, enough to fill several books. Congratulations to love, too.</p>	<p>ما زلتُ أدكرُ قولك ذات يوم:          “الحبُّ هو ما حدثَ بيننا . والأدبُ هو كل ما لم يحدث.”          يُمكنني اليوم، بعدما انتهى كل شيءٍ أن أقول:          هنيئاً للأدبِ على فجيعتنا إذن فما أكبرَ مساحة ما لم يحدث . إنها تصلحُ اليومَ لأكثر من كتاب.          وهنيئاً للحبِّ أيضاً..</p>
---	---

What happened, what didn't happen, what will never happen – all so beautiful

.....

I barely heard Atika's voice, as if she were asking someone else. Apologizing faintly for the sadness that has been haunting me for days. I kept speechless. I only nodded

فما أجملَ الذي حدثَ بيننا ، ما أجملَ الذي لم يحدث ، ما أجملَ الذي لن يحدث.

.....

يأتي صوتُ عتيقة غائبا، وكأنه يطرحُ السؤالَ على شخصٍ غيري. معتذراً دونَ اعتذار، عليَّ وجهٌ للحزنِ لم أخلعه منذُ أيام. يخذلني صوتي فجأةً. أجيبُ بإشارةٍ من رأسي فقط.

## Test 2 :

1- Based on VINAY and DARBELNET's procedures of translation, what is the difference between equivalence and adaptation? Give reasons to your answer

2- Analyze the following quotation:

*“Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style”*

(Eugene NIDA & Charles TABER, 1969: 12)

3- To what extent can the translator reach equivalent effect in the Target text?

4- Define the translation procedures used in the following examples, give reasons to your answer:

- ممنوع الدخول : forbidden is the entrance
- صديق للبيئة : Eco-friendly
- الطيور على أشكالها تقع : Birds of feather flock together
- يوم لك ويوم عليك : A day for you, a day against you
- اللي فات مات : what is done is done

### Test 3 :

#### *Answer the following questions:*

- 1- How can the translator's *black box* be penetrated? (05pts)
- 2- Mention the limits of the TAPs. (03 pts)
- 3- To what extent can the TAPs serve Audiovisual Translation? (03 pts)
- 4- According to Mariane LEDERER, what does the term "synecdoche" refer to in translation? Give reasons to your answer and provide any relevant examples. (04pts)
- 5- Explain the following quotation (05pts)  
*"the translator, as an expert communicator, is at the crucial centre of a long chain of communication from the original initiator to the ultimate receiver of a message, and is thus situated within the wider social context."* (Christina SCHAFFNER, 1998: 04)

## Test 4 :

### *Answer the following questions:*

- 1- What are the objectives of the TAPs?
- 2- Within the framework of *Translog* software, what do pauses indicate?
- 3- Why has cognitive psychology been applied on Translation?
- 4- Under the skopos theory, what is intended by the concepts of ‘fidelity’ and ‘coherence’?
- 5- Analyze and develop the following quotation (05pts)  
*“Yet deverbalization, a key plank in the interpretive model, is really underdeveloped theoretically, partly because of the problems of observing the process.”* (Jeremy Munday, 2016: 101)

## Test 5:

### *Answer the following questions*

- 1- Before the twentieth century, what were the factors that influenced the choice of the method of translation ?
- 2- Mention the procedures used in the translation of the following passage. Provide any relevant examples. Give reasons to your answer.
- 3- What type of equivalence is used in the translation hereunder ? Give reasons to your answer. Provide any relevant examples.

### الكآبة الخرساء

أنتم أيها الناس تذكرون الحقول والبساتين والساحات وجوانب الشوارع التي رأيت ألعابكم وسمعت همس طهركم، وأنا أيضاً أذكر تلك البقية الجميلة من شمال لبنان، فما أغمضت عيني عن هذا المحيط إلا ورأيت تلك الأودية المملوءة سحراً وهيبة، وتلك الجبال المتعالية بالمجد والعظمة نحو العلاء، ولا صممت أذني عن ضجة هذا الاجتماع إلا وسمعت خرير تلك السواقي وحفيف تلك الغصون، ولكن هذه المحاسن التي أذكرها الآن وأشوق إليها شوق الرضيع إلى ذراعي أمه هي التي كانت تعذب روعي المسجونة في ظلمة الحدائة مثلما يتعذب البازي بين قضبان قفصه عندما يرى أسراب البزاة تسبح حرة في الخلاء الوسيح . وهي التي كانت تملأ صدري بأوجاع التأمل ومرارة التفكير، وتنسج بأصابع الحيرة والالتباس نقاباً من اليأس والقنوط حول قلبي . فلم أذهب إلى البرية إلا وعدت منها كئيباً جاهلاً أسباب الكآبة. ولا نظرت مساءً إلى الغيوم المتلونة بأشعة الشمس إلا وشعرت بانقباض متلف ينمو لجهلي معاني الانقباض، ولا سمعت تغريدة الشحرور أو أغنية الغدير إلا وقفت حزيناً لجهلي موجبات الحزن.

### Silent sorrow

You people remember the gardens and orchids and the meeting places and street corners that witnessed your games and heard your innocent whispering; and I remember, too, the beautiful spot in North Lebanon. Every time I close my eyes I see those valleys full of magic and dignity and those mountains covered with glory and greatness trying to reach the sky. Every time I shut my ears to the clamour of the city I hear the murmur of the rivulets and the rustling of the branches. All those beauties which I speak of now and which I long to see, as a child longs for his mother's

breast, wounded my spirit, imprisoned in the darkness of youth, as a falcon suffers in its cage when it sees a flock of birds flying freely in the spacious sky. Those valleys and hills fired my imagination, but bitter thoughts wove round my heart a net of hopelessness. Every time I went to the fields I returned disappointed, without understanding the cause of my disappointment. Every time I looked at the grey sky I felt my heart contract. Every time I heard the singing of the birds and babbling of the spring I suffered without understanding the reason for my suffering

**Test 6 :**

1. Analyze the following quotation:

*“Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style”*

(Eugene NIDA & Charles TABER, 1969: 12)

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2. What are the objectives and limits of the *TAPs*?

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3. Discuss the contribution of cognitive psychology to translation and translation studies.

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4. Compare between formal and dynamic equivalence. In which cases is dynamic equivalence favored? Give reasons to your answers. Provide any relevant examples.