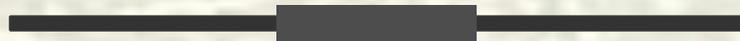


Equivalence



Equivalence

Equivalence, by dictionary definition, is

“something that has the same value, importance, size, or meaning as something else”

(Cambridge Learner’s Dictionary 2001: 238).

Equivalence

Bassnett (2002: 36) is of a view that equivalence

“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 versions”.

Equivalence

House (1997: 26) comments that equivalence should not be envisaged as “virtually the same thing” since, linguistically speaking, it would be naïve to think of equivalence as a complete identity.

Equivalence

Some scholars pay extra attention to **cultural** (Casagrande 1954; Larson 1984; House 2000), **situational** or **sociolinguistic** (Vinay and Darbelnet 1958/1995), **dynamic** (Nida 1964; Popovic 1970), **formal** (Catford 1965), **semiotic** equivalence (Jäger 1975), while others stress **communicative** (Lefevere 1975; Neubert and Shreve 1992; Newmark 1988),

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textual (Van Dijk 1972; Beaugrande de 1980; Beaugrande de and Dressler 1981), **functional** (Kuepper 1977; de Waard and Nida 1986; Bell 1993; Neubert 1994), **ideational** (Farghal 1994), **stylistic** (Al-Najjar 1984; Ghazala 1996; Almann 2013d), and/or **pragmatic** equivalence (Baker 1992; Emery 2002; Bayar 2007).

Equivalence

Farghal (1994, 2009, 2012) argues that all the aforementioned views concerning equivalence can be boiled down to a trichotomy,

namely '**formal equivalence**', '**functional equivalence**' and '**ideational equivalence**'

Equivalence

By and large, local strategies, such as cultural translation, paraphrasing, omission, addition, etc. (Baker 1992: 72-78; see also Chapter Four) lead to one of the three types of equivalence: formal vs. functional vs. ideational equivalence.

When the form of the SL expression, i.e. the image conjured up in the mind of the SL reader, is given full consideration by the translator, then the result is a formal equivalent.

Equivalence

when special attention is paid to the function of the SL expression, independently of the form and its image conjured up in the mind of the SL reader, it is a functional equivalent.

Equivalence

At times, the interfacing languages conceptualize the world experience linguistically in a similar way, giving rise to 'optimal equivalence' in which both formal and functional equivalents coincide

Equivalence

. *e.g. Birds of a feather flock together.*

إن الطيور على أشكالها تقع

. *e.g. Necessity is the mother of*

invention. الحاجة أم الاختراع.

. *e.g. The end justifies the means.*

الغاية تبرر الوسيلة

Equivalence

When a formal equivalent is unworkable or not a priority and a functional equivalent is not reachable, then the focus is shifted towards the sense, i.e. the idea of the SL expression, independently of the form and function.

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e.g. He is still cracking the same old jokes despite being at death's door.

- *Formal equivalent:*

. ما زال يردد نكاته القديمة نفسها على الرغم من أنه يقف في باب الموت.

- *Functional equivalent:*

. ما زال يردد نكاته القديمة نفسها على الرغم من أن رجله تتدلى في القبر.

- *Ideational equivalent:*

. ما زال يردد نكاته القديمة نفسها على الرغم من كبر سنه.

Equivalence

Another point of view, which seems quite fitting here, is voiced first by Gutt (1996) and, later, advocated by Farghal (2009: 7). That is that optimum translation is **unattainable**, “hence the suggestion to replace the 'translation equivalence' with 'translation resemblance' in translation studies literature”.

Equivalence

In a similar vein, Bayar (2007: 214) states:
Equivalence is by definition an approximation of the ST, the identical duplication of which is indeed impossible in another language [...]. Optimum translation however, is the closest equivalence degree attainable, given the circumstances, the linguistic and extra-linguistic resources actually available to the translator.

Equivalence

Some scholars, on the other hand, relate the notion of equivalence to **adequacy**. For instance, Even-Zohar argues that any translation is considered adequate when it reflects “in the target language the textual relationship of a source text with no breach of its own linguistic system”. Building on such an assumption, Toury (ibid: 56) adds that what “determines a translation’s adequacy as compared to the source text” is the “adherence to the source norms”.

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By contrast, Reiss (1983: 301) clearly discriminates between the two terms. She believes that **adequacy is process-oriented**, i.e. a relationship between the available strategies and the translation purpose, while **equivalence is product-oriented**, i.e. a relation between the ST and TT.

Equivalence (Al-Manna)

It is held that equivalence and quality are so related that once we start talking about one, we are involved in touching on the other. So, from a translation point of view, translation equivalence and translation quality can take different shapes, depending on the person who evaluates the text (be it a translator, translation critic, translation teacher, assessor, commissioner and so on). In other word, what is considered a correct equivalent by one person might not be by another.

Equivalence (Al-Manna)

So, here, one would not hesitate to say that the appropriateness of equivalent would depend on the type of equivalent the translator tries to achieve. Of course, such a decision is not left for the translator's discretion only. **Rather, it is governed by a number of factors, at the forefront of which come the translation purpose, the intended readership, not to mention the translator's social, religious and ideological background.**

أستفيق من حلمي، أشعل المصباح المنضدي، ثم أسكب من
زجاجة الماء في الكأس، أكرع الماء بسرعة لأبعد عن حلقي
التخشب واليبوسة.

Translation 1: *I woke up from my dream, switched on the table lamp, poured a glass of water from the bottle, drank it quickly to moisten my dry throat.*

Translation 2: *I woke up from my dream, switched on the table lamp, poured a glass of water from the bottle and sipped it quickly to moisten my rough, parched throat.*

Translation 3: *I awaken from my dream, switch on the table lamp, pour a glass of water from the bottle and sip it quickly to relieve my throat of dryness and roughness.*

Translation 4: *I wake up from my dream; I switch on the table lamp. Then, I pour a glass of water from the bottle; I sip it so quickly to get rid of the dryness and roughness in my throat.*

Indeterminacy theory

Here, as long as we may have more than one translation, equivalence can be linked to the **Indeterminacy theory**. The Indeterminacy theory is a thesis propounded by 20th century American analytic philosopher W. V. Quine. He denies an absolute standard of right and wrong in translating one language into another. Rather, he adopts a pragmatic stance toward translation, that is to say a translation can be consistent with the behavioural evidence. The key point is that more than one translation meets these criteria, and hence that no unique meaning can be assigned to words and sentences



Thank You

