Introduction to The Model of Vinay and Darbelnet in Translation: Basics and Comparisons

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ABSTRACT

The concept of translation has been tackled and represented via various studies and theories. The purpose behind these remarkable efforts is to make the translation process be fulfilled in a scientific methodology as competent as possible. On this basis, the paper in hand represents a theoretical view on one of the oldest models of translation studies, namely the model of Vinay and Darbelnet (1958). The study sheds light on the basic concepts in translation studies and the models submitted by scholars and researchers in some detail. The Model of Vinay and Darbelnet is tackled elaborately, especially the main strategies and their included procedures. throughout this presentation, some comparisons are dealt with at the term level. That is, each procedure is tackled and applied in English-Arabic translation. Then, it is put under comparison with other relevant or near terms submitted by other scholars. The study hypothesizes that the different terms used in the same notion reflect the fact that this difference is merely a matter of terminology. By the end of this research, some important points are pinpointed and specified.

Keywords: model, strategies, and procedures.

مدخل إلى أنموذج فيني ودرابلنيه في الترجمة : أساسيات ومقارنات

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المستخلص

عُني بمفهوم الترجمة وعُرضَت بحوث خاصة به من خلال نظرايات ودراسات متنوعة. كان الغرض من وراء تلك الجهود الحثيِثة أن تكون عملية الترجمة منجزة وفق منهجية علمية وباتقان قدر الإمكان. وعلى هذا الأساس، يمثل هذا البحث رؤية نظرية لواحد من أقدم نماذج دراسات الترجمة، ألا وهو أنموذج فيني ودارابلنيه (١٩٥٨). تسلط الدراسة الضوء على المفاهيم الأساسية في دراسات الترجمة والنماذج التي قدمها علماء وباحثون بشيء من التفصيل، فيما يتم تناول أنموذج فيني ودارابلنيه بشكل مفصل، سيما الإستراتيجيات وما تتضمنه من أساليب في كل منها. ومن خلال هذا التعريض، سيتم التطرق إلى بعض المقارنات على صعيد المصطلح. بعبارة أخرى، سيتم تطبيق كل أسلوب أثناء تناوله على الترجمة الإنكليزية-العربية، يتلو ذلك رسم مقارنات مع مصطلحات لعلماء آخرين قريبة أو ذلك علاقة بالأسلوب المتناول. وتفترض الدراسة أن المصطلحات المختلفة في ظاهر تسميتها والمستعملة في مفاهيم مشتركة تعكس حقيقة أن هذا التناقض هو مجرد اصطلاح، إذ لا مشاحة في الاصطلاح طالما أن المقصود مشترك. وفي نهاية البحث، سيتم الإشارة إلى بعض النقاط الهامة وإيضاح معالمها.

الكلمات المفتاحية: *أنموذج، إستراتيجيات، و أساليب.*

1. Introduction:

In fact, translation can be regarded as an excellent means of communication among nations using different languages. Via translation, many works, arts, sciences, thoughts and cultures have been available to all. For twenty centuries, translation passed by various stages of concern and witnessed remarkable investigation by scholars and interested specialists. They have been dealing with it from various points of view. The role of translation has increased day by day and its impact has become obvious in most aspects of life. Many scholars spend much ink to set the framework of this science throughout setting theories and methodologies to be adopted in the process of translation. The prominent theories are those of linguistic perspective, such as what is submitted by Vinay and Darbelnet, Nida, Catford, and Newmark, …etc. The first two scholars are our concern in this study. Their model in translation may be the oldest since 1950s. However, it has been properly applied on various text types and via different languages.

2. Translation Studies:

One of the major scholars who takes the translation studies into account is James Holmes via his own research "*Name and Nature of Translation Studies*" (2000: 175-185). In his paper, he submits a road map for researchers in accordance with translation studies. In brief, according to his own view, translation studies can be divided into branches: descriptive studies and theoretical studies. The former is subdivided into: 1. Product, 2. Function, and 3. Process. The last technique is our concern, since it aims at analysing the procedures adopted by the translator and the decisions he/she makes in order to convey the text from one language into another. In plain words, this way matches the descriptive analytical approach submitted through Vinay and Darbelnet's model (Sboul, 2005: 41-2).

3. Model of Vinay and Darbelnet:

Over sixty years ago, many studies adopting various kinds of linguistic methods of translation have tried to categorize what happens in translation. Among these serious attempts is that of the Canadian scholars Vinay and Darbelnet (1958/1995) who applied

their classification in French and English stylistic comparisons; a classic model that has had a great influence on translation studies. Later, this model was adopted on other different languages by different scholars (Munday, 2016: 88).

As for the levels included in this model, they set this model in accordance with three basic linguistic notions, namely "lexicon" (the word level), "syntactic structure" (the syntactic level), and "Message" (the contextual level) (El-Farahaty, 2015: 59). Consider figure (1):

Planes:		I	II	III
METALINGUISTIC INFORMATION		units of thought (monemes)	phrases and molecules	tone, links emphasis 'context'
BORDERS OF — — — — — — — STYLISTICS		LEXICON	STRUCTURE	MESSAGE
MICROLINGUISTICS		units of translation	morphology and syntax	sentences paragraphs
		vocabulary	grammar	composition

Figure (1): The Three Linguistic Planes
(after: Vinay and Darbelnet, 1995: 30)

To give a thorough study about this model, it should bear in mind the basic concepts argued by Vinay and Darbelnet, namely 'the linguistic sign', 'servitude and option', and 'translation unit'. Each one of these terms will be tackled in some detail.

4. Linguistic Sign (Signifier & Signified):

'Sign' is a sophisticated notion. According to F. de Saussure's viewpoint, it is "the inseparable union of concept and its written or spoken linguistic form", where the terms 'signified' is the term used for conceptual part and 'signifier' is used for linguistic

realization. In other words, each (used) utterance represents by itself a 'signifier' which has a specific linguistic sense realized by a limited concept (i.e. signified). Here, the implied meaning of such an utterance resulted by the interaction between signifier and signified is called 'message'. Still, mode of expression (or external situation) highly influences the intended meaning of such a message. This complicated scenario is at the interalingual level (i.e. communication). In plain words, these utterances (or words) are governed by relevant situations (i.e. metalinguistic information) without which words refer to nothing but the various dictionary meanings. The matter will be more sophisticated at the interlingual level (i.e. translation), since the translator has to bear in his/her mind the sign and the mode in both languages so that the meaning is to be correspondent. In translation, there is one signifier against two signifiers, one for each language [e.g.: 'pencil' → ✏ ← 'قلم رصاص' /qalam raṣāṣ/]. However, in most cases, the two signifiers may not be matched completely. Then, the translator is obliged to adopt the proper procedure (like 'modulation', e.g.: 'workers' ↔ 'الموارد البشرية' /almawārid al-bashariyyah/) to bridge the gap and convey intended meaning (Vinay and Darbelnet, 1995: 12-3).

5. Servitude and Option:

Language, in general, is made up of systems. These systems function are rules which guide the user(s) to produce meaningful correct expression, like word-order, number, gender, … etc. Yet, within these systems, there are optional realms among which the user(s) can substitute. From Vinay and Darbelnet's viewpoint (1995: 15), the obligatory rules are termed 'servitude' and their optional ones are labelled 'option'. In translation process, the translator must be committed to the servitude decisions of the TL and feel free towards the possible options. In brief, style seems something 'option', whereas grammatical rules and sentence structure sound 'servitude' (Sboul, 2005: 49).

6. Translation Unit:

The term 'unit' here refers to the smallest entity on which the translation process depends. It seems that 'words' are the smallest ones. Yet, Vinay and Darbelnet regard them unsuitable for such a consideration, arguing that the meaning is what the translator are looking   for rather than the form. Moreover, in spoken language, utterances are not

expressed by words. Instead, syllables and tone groups are apparently distinguished. Still, translators, from their own viewpoint, they state:

> "***start from the meaning and carry out all translation procedures within the semantic field. They therefore need a unit which is not exclusively defined by formal criteria …, the unit that has to be identified is a unit of thought, taking into account that translators do not translate words, but ideas and feelings. We could define the 'unit of translation' as the smallest segment of the utterance whose signs are linked in such a way that they should be translated individually.***"

(Vinay and Darbelnet, 1995: 21).

In a nutshell, the 'unit of translation' represented by the 'word' cannot be determined only according to the syntactic structure, but also the semantic perspective and the context of situation.

7. Strategies vs. Procedures (Universal Notions):

Basically, there are some interrelated terms which may confuse the readers and even researchers. So, it is preferred to clarify what is meant by each term.

Newmark (1988: 81) draws a distinction between 'translation methods' (i.e. strategies of translation) and 'translation procedures' (i.e. techniques of translation). He denotes that while translation methods are concerned with the entire texts, translation procedures are related to clauses and smaller units of language. In other words, methods of translation are used for the 'macro level' of the whole text, whereas translation techniques (i.e. procedures) are used to deal with problems in the 'micro levels' within the text (word, group, clause and sentence).

As for the model adopted in this study, Vinay and Darbelnet perform French and English linguistic and stylistic comparisons, taking into account texts in both languages. They observe distinctions of the languages and identify distinctive 'strategies' and 'procedures' of translation. 'Strategy', on one hand, means a comprehensive plan of the translator [e.g. 'literal' & 'semantic' methods for source text (ST) and 'free' & 'communicative' methods for target text (TT)]. 'Procedure', on the other hand, is a

special technique adopted by the translator in a limited case of a text [e.g. using 'transposition' procedure in exchanging certain word class into another – like verb into adverb] (Munday, 2016: 88).

8. Two strategies and Seven Main Procedures:

Basically, there are main reasons and special situations on which the translator depends to choose the proper procedure during the process of translation. Among these limitations are (1) the nature of textual material (i.e. text type has a main influence on selecting such a procedure or another) [e.g. scientific vs. poetic text typology], (2) the level of similarities and differences between the two languages, involving structural, semantic, and cultural domains. In this conniection, Danielson (1982: 9) states "***It is the sameness which permits us to retain certain features of the original, while diversity forces us to deconstruct and rewrite th text***". So, the contrastive approach submitted by Vinay and Darbelnet is based on comparing the SL and TL in order to determine the linguistic differences, at the structural level, and fix the difficulties related to various issue of translation (i.e., culture, context, message, … etc.). This technique will help the translator to pinpoint which procedure is better to be adopted (Aissi, 1987: 134).

Vinay and Darbelnet (1995: 31) mention that to translate any text from source language (SL) into target language (TL) the translators can adopt two strategies of translation, i.e. 'direct translation' (or as they originally called 'literal translation' strategy) and 'oblique translation' (or 'indirect' strategy). These terms evoke the division between 'literal' and 'free' methods of translation submitted by other scholars. However, the two strategies include seven procedures, three for direct strategy and four for oblique one (Munday, 2016: 89). These seven procedures will be tackled in detail in the following section starting from the closest to SL and ending with the closest to TL.

8.1 Borrowing (الاقتراض اللغوي):

'Borrowing' is the first procedure in the direct translation strategy, the nearest one to the SL, and the simplest technique of all in translation. Basically, it is the process of

(direct) transferring the form of SL word(s) to be merged in the TL lexical items (i.e. without translating it), such as proper names, cultural terms, inventions, …etc. So, the translator, via this procedure, fills the lexical lacuna in the TL (El-Farhaty, 2015: 60).

According to Vinay and Darbelnet (1995: 32), the main producer of borrowed expressions is the translation process itself. Generally, this phenomenon exists in almost languages, and the borrowed words are from various languages (Aissi, 1987: 135). English, for instance, is described by Salloum and Peters (1996, cited in Thawabteh, 2014: 243) as "***the most hospitable language in the world***". It uses many loan words borrowed from different languages such as Arabic [e.g.: 'الإسطرلاب' /al-isṭrlāb/ → 'astrolabe', الكحول /al-kuḥūl/ → 'alcohol', … etc.]. By contrast, Arabic also utilizes loan words from English [e.g.: 'strategy' → إستراتيجية /istrātījiyyah/, 'ideology' → أيديولوجية, …etc.]. Such words are used "to fill a semantic gap in the TL" and sometimes to add a local flavor to it, like Japanese words [e.g.: 'sushi', 'kimono', … etc.]. In addition, in some technical domains, there are considerable terms borrowed from English to other languages [e.g. laser, radar, facebook, twitter, Bluetooth, Wi-Fi, …etc.] (Aissi, 1987: 135; Munday, 2016: 89).

This procedure has been tackled by other scholars, but in a new version. Catford (1965: 66) terms it 'transliteration' which is defined as the technique in which the translator transcribes the SL word using the TL writing letters. As for Newmark (1988: 80), he calls it 'transference' which also includes the process of 'transliteration'. In addition, there are other terms of the same function submitted by other scholars. To Hervey and Higgins (2002: 57), it is 'cultural borrowing', for Baker (1992: 33), it is 'loan word', for Chesterman (1997: 49), it is 'exoticising', and according to Harvey (2000: 19), it is 'transcription'. However, it can be found out that the notion is highly similar, but the matter is merely of terminology (Ilyas, 1989: 61).

8.2 Calque (الاستعارة المترجَمَة):

Basically, the term 'calque' is French lexeme which means "to copy or model". Technically, it is used to refer to "one-to-one translation of the morphemic elements of the foreign word or phrase into the equivalent (semantically matching) morphemes in another language." (Ali, 2005: 113).

According to Vinay and Darbelnet (1995: 32), 'calque' is a form of literal translation of words and morphemes of the SL expression to the TL. it represents a "special type of borrowing where the SL expression or structure is transferred in a literal translation" (Munday, 2016: 89). In plain words, the expression in this procedure is literally translated (not transferred) word by word and morpheme by morpheme. 'Calque' is regarded as an alternative solution of 'borrowing' for translating common collocations, organizations' names and so forth. To put it differently, in calque procedure, SL meanings are borrowed, rather than forms, to be dressed by TL native shapes. The word 'internet', for instance, can be borrowed into Arabic as 'إنترنيت' while the 'calque procedure', in this respect, is realized by 'الشبكة الدولية' /ash-shabakah ad-dawliyyah/. By the same token, the English word 'motherboard' can be literally translated into 'اللوحة الأم' /al-lawḥah al-um/ using calque procedure too. Many expressions can be considered in this connection (e.g.: superman, batman, antivirus, skyscraper, honeymoon, brainwash, … etc.) (El-Farhaty, 2015: 60; Awang & Salman, 2017: 100).

Ali (2005: 116-7), who regards 'calque' as gap-fillers as 'borrowing', states that calque and loanword processes are two sides of one coin, yet claque shows a middle solution via allowing the meanings of SL to be accepted in the used elements of TL. This technique is preferred by technical writers and translators rather than borrowing.

Vinay and Darbelnet (1995: 32) state two types of calque, they are as follows:

1. **Lexical calques**, new collocated words are to be introduced in the TL [e.g.: 'play a role' → 'لعِبَ دوراً' /laʻiba dawran/].
2. **Structural calques**, a new structure is to be introduced in the TL [e.g.: 'non-violence policy' → 'سياسة اللا عنف' /siyāsat al-lā-ʻunf/] (Al-Qunaibet, 2019:16; alfaseeh.com).

As for Ali (2005: 119-24), he suggests the following sorts:

1. **Partial calques**, in which the TL calqued expression is partially modified, [e.g.: 'skyscraper' → 'ناطحة سحاب' /nāṭiḥat saḥāb/] where the segment 'sky' is modified into cloud ('سماء' → 'سحاب'). Consider the expression 'banana kick'.

2. **Semantic calques**, also called 'semantic shifts' [e.g.: 'offside' = 'infiltration' → 'تسلل' /tasallul/].

3. **Compound calques**, where two or more separate words are joined as one form or hyphenated to produce a new expression [e.g.: 'antibodies' → 'أجسام مضادة' /ajsām muḍāddah/ & 'flyweight' → 'وزن الذبابة' /azn adh-dhubābah/].

4. **Hybrid calques**, in which one element of a calqued expression is borrowed whereas the other is literally translated [e.g.: 'Richter scale' → 'مقياس رختر' /miqyās rikhtar/ & 'internet café' → 'مقهى إنترنت' /maqhá internet/].

It is to be noted that both "borrowing" and "calque" procedures are entirely merged into the TL with some semantic changes. Such changes may convert them into "false friends" (i.e. the same expression used by different languages but denotes different senses) [e.g.: 'hose' means "female stockings" in Germanic, whereas in English it means "a flexible tube for conveying liquid or gas", 'fork' it means "Spiked instrument for shoveling manure and other things on a farm" in Germanic, whereas in English it means "spiked instrument for eating", 'لَحْم' /laḥm/ in Arabic means "meat", whereas in Hebrew ('לֶחֶם' /laḥm/) it means "bread"… etc.] (Munday, 2016: 89; Pedro et al., 2002: 1834; almanassa.com).

8.3 Literal Translation (الترجمة الحرفية)**:**

Vinay and Darblenet (1995: 33) describe 'literal translation procedure' as "the direct transfer of a SL text into grammatically and idiomatically appropriate TL text". For them, it is a "word for word" translation. This procedure is highly applicable between languages belonging to the same family and sharing the identical culture, like Italian and French, where the translator keeps the linguistic system of TL (ibid. *34).*

According to El-Farhaty (2015: 60), 'literal translation' is almost unattainable between languages belonging to different families such as English and Arabic. Yet, it may be applied in some certain cases that are of simple structures, clear style, and obvious meaning, e.g.:

1. *"I get up early every day"* → "أستيقظُ مبكراً كل يوم" /astayqiẓu mubakkiran kulla yawm/.

2. *"I arrived at the airport at night"* → "وصلتُ إلى المطار في الليل" /waṣaltu ilá al-maṭāri fī al-layl/. (ibid)

3. "الغاية تبرر الوسيلة" /al-ghāyah tubarrir al-wasīlah/ → *"the end justifies the means"* (Aissi, 1987: 140).

It is obvious from the examples above that the there is a word-for-word rendering between the two languages taking into account the respect of the TL syntactic structure. On this basis, it is an acceptable procedure to be adopted for such an obvious expression with simple syntactic structure or at the lexical level. To put it differently, this procedure will be invalid and meaningless to the TL readers in many cases, especially those of complex structure and indirect meaning, because of its ambiguous misinterpreted result. Consider example (4):

4. *"It is a book as I said previously of Mohammed Dib"* → " هذا كتابٌ كما قلتُ سابقاً لمحمد ديب" /hādhā kitābun kmā qultu sābiqan li-Muḥammad dīb/.

It is clear that the above example includes ambiguous meaning; it is either 'it is Mohammed's book' or 'it is a book as I said to Mohammed'. To be in safe side, translator can make some structural changes, then the rendition will be appropriate and unambiguous, i.e., "هذا كتابٌ لمحمد ديب كما قلتُ سابقاً" /hādhā kitābun li-Muḥammad dīb kmā qultu sābiqan/ (Aissi, 1987: 142).

The term 'literal translation' is as old as the early processes of translation. It has been used by many scholars in their own (similar) views in theories and translation studies. Nida (1964: 159) views 'literal translation' as a 'word for word' technique of translation which highly corresponds to SL lexically and syntactically. Shiyab (2017: 30) explains 'literal translation' as the process of transferring an ST into TT without paying due attention to the sense of the ST; instead, it just focuses on linguistic elements of ST and respects the linguistic rules of TT. That is, there is no interpreting in literal translation procedure. Likewise, Newmark (1988: 46) states that "the SL grammatical

constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out context." Spilka (1968: 18-9) mentions that:

> ***"literal translation is the earliest and simplest form of translation, it occurs whenever a word by word replacement is possible without breaking the rules of the target language; this, however, is quite rare unless the two languages are very closely related."***

Chesterman (2011: 24) views that 'literal translation' can be close to the SL but does not appear grammatically acceptable. For him, most scholars define 'literal translation' vaguely by connecting it with 'word-for-word' translation describing TT grammatically incorrect (Catford, 1965, p. 25). Nevertheless, other scholars find 'literal translation' acceptable and grammatically sound. Hence, the translator has to keep applying 'literal translation' procedure as far as it gives a proper TLT. Yet, whenever failing to produce that end, the translator must resort to other appropriate procedures.

Summed up, the translator may conduct such a procedure after examining that the meaning is entirely kept in the target language. Vinay and Darbelnet (1995: 35) point out that the translator might assess literal translation as "unacceptable"; since it implies an incompatible meaning, has no meaning, or is impossible for structural or pragmatic purposes.

Assuming that 'literal translation' is impossible, Vinay and Darbelnet recommend to use "oblique" (i.e. indirect) strategy in translation. It has four procedures:

8.4 Transposition (الإبدال):

This procedure includes an exchange of a certain class of the SL with a different one in the TL without making any difference in meaning. Vinay and Darbelnet (1995: 36) mention that this notion can be made intrallingually, e.g.:

5. ‘زيدٌ سافر غداً’ /zaydun <u>sāfara</u> ghadan/ → ‘زيدٌ مسافرٌ غداً’ /zaydun <u>musāfirun</u> ghadan/.

Where the first expression is called 'the base expression' (i.e. ‘سافرَ’, v.), and the second one is 'transposed expression' (i.e. ‘مُسافرٌ’, n.) (Ḥadīd, 2010: 146).

As for translation, 'transposition' may be "obligatory" (i.e. the translator is obliged to make such a change for structural limits or meaning purposes, consider example (6)) or "optional" (i.e. the translator is free to choose one of the options, consider example (7)), e.g.:

6. ﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا﴾ → ***"If ye are <u>in a state of ceremonial impurity</u>, bathe your whole body"***(Ali, 2006: 68).

7. *"before he <u>comes back</u>"* → "قبل عودته"/*qabla 'awdatihi/.*

(i.e. it could be translated into Arabic 'قبل أن يعود' or 'قبل عودته').

'Transposition' is to regard as a "the most common structural change" employed by the translators. Hence, various categories have been observed, below are some of them with an example for each (Vinay and Darbelnet, 1995: 95):

8. ***Verb*** → ***Noun***: 'They <u>have pioneered</u>'. → 'كانوا روّاداً'/*kānū ruwwādan/.*

9. ***Adverb*** → ***Verb***: 'He will be <u>back</u>'. → 'سـيعود'/*saya'ūd/.*

10. ***Noun + Adjective*** → *Verb + Adverb (double transposition)*: '<u>He</u> is a <u>good worker</u>' → 'يعمل جيداً'/*ya'malu jayyidan/.*

11. ***Adverb + Verb*** → ***Verb + Noun:*** 'He <u>merely nodded</u>' → 'إكتفى بالإيماء'/*iktafá bil-īmā'/ (obligatory transposition).*

12. ***Qualifier*** → ***Modifier:*** 'هذه سيارة <u>بيضاء</u>'/*hādhihī sayyārah bayḍā'/* → 'this is a <u>white car</u>' (obligatory transposition).

Ḥadīd (2010: 146) illustrates that the process of transposing (in both types) is made to enhance the TL style or structure so that the meaning will be conveyed appropriately without any ambiguity or confusion.

However, the notion of 'transposition' is used in detail by Catford (1965: 73) who terms it 'shift' and in some detail by Newmark (1988: 55) who uses the both terms interchangeably. Still, they refer to the similar notion in general, which is SL to TL grammatical changing. In fact, Vinay and Darbelnet show this procedure's types briefly, whereas Newmark gives a more obvious image covering the general types of shifting (or transposition). As for Catford, he elaborates all types of shifts. Consider figure (2):
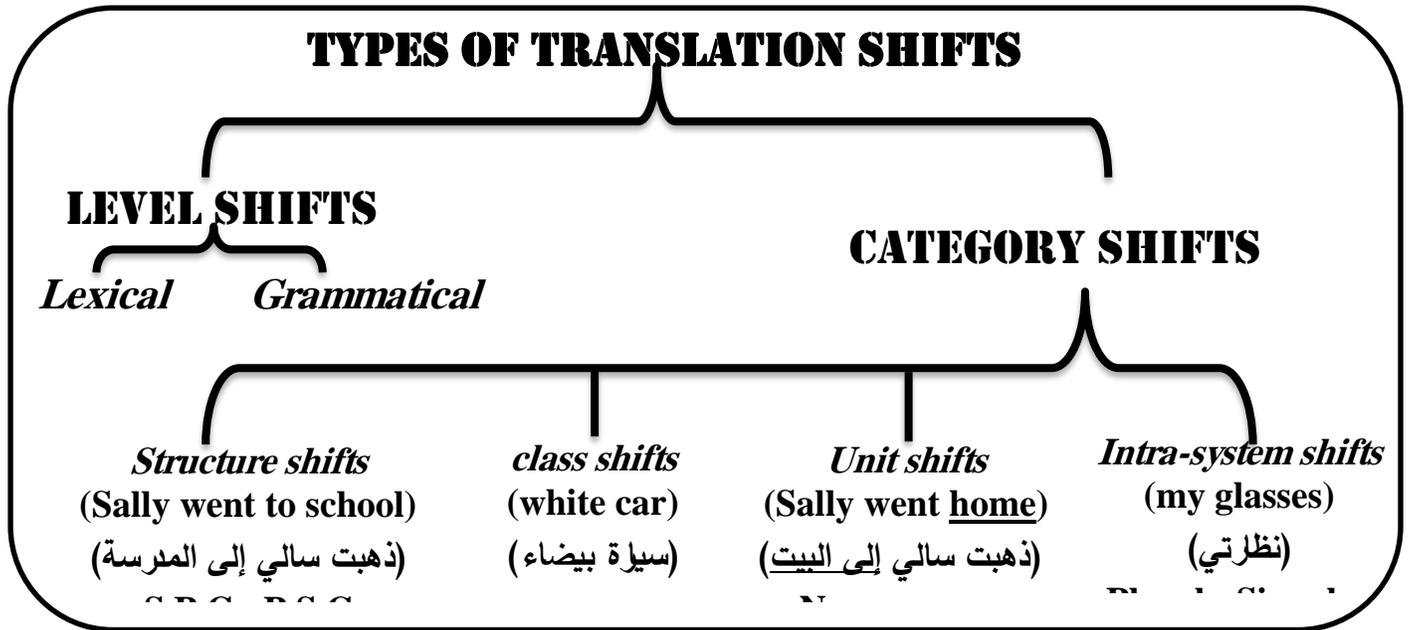
TYPES OF TRANSLATION SHIFTS

LEVEL SHIFTS

Lexical   Grammatical

CATEGORY SHIFTS

Structure shifts
(Sally went to school)
(ذهبت سالي إلى المدرسة)

class shifts
(white car)
(سيارة بيضاء)

Unit shifts
(Sally went home)
(ذهبت سالي إلى البيت)

Intra-system shifts
(my glasses)
(نظارتي)

Figure (2): Catford's Types of Translation Shifts

8.5 Modulation (التعديل):

Unlike 'transposition' procedure which is employed on the syntactic level, 'modulation' is employed on the semantic level referring to 'meaning' change which is characterized by the difference of semantic perspective and translator's viewpoint (Vinay and Darbelnet, 1995: 36). Likewise, Newmark (1988: 88) defines Vinay and Darbelnet's 'modulation' procedure as "a variation through a change of viewpoint, of perspective and very often of category of thought". That is, it occurs when the message is semi-reproduced in the TLT in harmony with the present criteria of the TL, since the SL and TL may seem dissimilar in terms of perspective. It is worth stating that the translator must be aware of the fact that the SL and TL may not utilize the same tools to show the same message. Hence, translation could be generally viewed as a 'constant modulation' (Aissi, 1987: 152).

Vinay and Darbelnet (1995: 37) give much importance to 'modulation' as "the touchstone of a good translator" comparing to 'transposition' which simply presents a considerable command of the TL. 'Modulation' can also be fixed (i.e. obligatory) or free (i.e. optional).

To sum up the classification of Vinay and Darbelnet (1995: 246-7) of modulation types, Munday (2016: 90) gives the following aspects:

a. Particular ⇔ general, e.g.:

13. He gave a pint of blood. (He gave little blood) → أعطى قليلاً من الدم /a'ṭá qalīlan min ad-dam/

b. Effect ⇔ cause, e.g.:

14. Ali is a quit stranger, I haven't seen him for a long time. → عليٌّ شخص غريب، إذ لم أعد أرَهُ منذ زمن. /Aliyyun shakhṣun gharī, idh lam arahū mundhu zaman/

c. Whole ⇔ Part, e.g.:

15. He closed the door in my face. (He closed the door in my nose) → أغلق الباب على أنفي. /aghlaqal al-bāba 'alá anfī/.

d. Part ⇔ another part, e.g.:

16. He cleared his throat. (He cleared his voice) → نقّى صوته /naqqá ṣawṭahū/.

e. Reversal of terms, e.g.:

17. You can receive it. (I'll send it to you) → سأرسله لك /sa'ursiluhū laka/.

f. Negation of opposite (double negation), e.g.:

18. It doesn't seem impossible. (It is possible) → إنهُ ممكن /innahū mumkin/.

g. Active ⇔ passive, e.g.:

19. The police arrested the thief. (The thief has been arrested) → قُبِضَ على اللص /qubiḍa 'alá al-liṣṣ/.

h. Rethinking of intervals and limits in space and time, e.g.:

20. *"No parking between signs" (Limit of parking, i.e. in space)* → موقفٌ مخصصٌ /mawqifun mukhaṣṣaṣun/.

21. *"See you in a week" (We will see each other in seven days from today, i.e. in time)* → سنلتقي بعد سبعة أيام /sanaltaqī baʻda sabʻati ayyām/.

i. Change of Symbol (New and Fixed Metaphors), e.g.:

22. *"He earns an honest <u>Pound</u>" (He earns an honest <u>living</u>)* → يكسِبُ رزقاً طيباً /yaksibu rizqan ṭayyiban/.
23. *"as cunning as a <u>snake</u>"(as cunning as wolf)* → "أحذَرُ من نئِب" /aḥdharu min dhi'b/ or "ماكر <u>كالثعلب</u>"(Aissi, 1987: 154).

8.6 Equivalence (التكافؤ):

‘Equivalence’ is obviously used to point out languages that have different cultural or stylistic means to describe the same situation. Vinay and Darbelnet (1995: 38) view that equivalence is specifically significant in rendering idioms, proverbs, clichés, nominal phrases, and adjectival expressions (i.e. how to convey the effect of the message rather than the image itself). For example, in the skittles game the term ‘dog’ is normally used in English culture, which could be translated into ‘bull’ in Chinese shop. That is, a sense is an intended issue of equivalence, though not an image, as is the case of modulation (back to example 23) (Munday, 2016: 91).

Vinay and Darbelnet (1995: 38) illustrates that idioms or proverbs cannot be rendered using, for example, calque procedure. Unfortunately, this is what happens among users of two languages, yet they are not entirely acquainted with any. They add, it is preferable, for translators, conducting the traditional safe expressions, though not adopting new unacceptable calques or other improper suggestions. However, ‘equivalence’ is a blanket term; it can be clearly specific when saying ‘cultural and situational equivalence’, since it makes the relation between ST and TT correct whenever taking cultural and situational factors into account [e.g.: the cry ‘ouch’ of an English person can be rendered into ‘آي’ /āy/ or ‘آخ’ /ākh/ to sound Arabic culture] (Aissi, 1987: 155; Al-Qunaibet, 2019: 18). Consider the following example:

24. *"to carry coal to New castle"(proverb)*

– *Literal translation*: ‘‘حمل الفحم إلى نيو كاسل’’*
– *Cultural equivalence*: ‘‘أتى بالرمان ألى شـهربان’’ /at bi ar-rumān ilá shahrabān/
– Or: ‘‘حمل التمر إلى هجَر’’ /ḥamala at-tamra ilá Hajar/
25. ‘‘اليد العليا خيرٌ من اليد السفلى’’(*Prophetic Hadith, narrated by Muslim, n.d., 1035*)
   – *Literal translation*: "the upper hand is better than the lower hand"*
   – *Cultural equivalence*: *"The <u>giving hand</u> is better than the <u>taking one</u>"*
      Al-Khaḍrāwī, D. (2004: 544)

   It is clear that the translator has to be after the effect of meaning rather than the forms of words singly. Hence, he/she looks for different items in TT which describe the same situation of ST (Aissi, 1987: 157).

   The term 'Equivalence' has been dealt with by most scholars of translation studies. Its notion is regarded as a main parameter of communication among people. As for Nida (1964: 159), he submits two distinct types of equivalence: 'formal equivalence', and 'dynamic equivalence'. The former is SL oriented, i.e., it is significantly concerned with 'accuracy' and 'correctness'. Therefore, it is also called 'formal correspondence' (Munday, 2016: 68). Nida and Taber (1982: 201) mentions that 'formal equivalence' "distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard." As for 'dynamic equivalence', it is the nearest to Vinay and Darbelnet's procedure, since it "aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture, it does not insist that s/he understand the cultural patterns of the source-language context in order to comprehend the message" (Nida, 1964: 129). On this basis, the relationship between the TT and its readers is the same as that of the ST and its readers (i.e. it is then TL oriented.

   As for Newmark (1988: 82-3), he suggests three types of 'equivalence':
1. *'Cultural Equivalence'*: It is appropriate in helping the TL reader to obtain partially the SL message, by using a term related to the institution, which achieve the identical function in the TL culture.
2. *'Functional Equivalence'*: it is the utmost aim of translators. It is culturally neutral-based, and concerned with accuracy.

3. ***'Descriptive Equivalent'***: it is used to express the meaning of the SL cultural words in few TL words. It enables a translator to obtain an acceptable perception of culture-specific terms by using other words or phrases.

To sum up, 'equivalence' is used by translation scholars to refer excessively to TL orientation in translation process. Yet, there are some differences in between their own subtypes.

8.7 Adaptation (الأَقْلَمة):

It is the freest kind of translation procedures used broadly in different literary works (i.e. poetry, novels, plays, … etc.). Vinay and Darbelnet (1995: 39) state that this procedure can be properly used when the ST is related to a specific culture that has no equivalence in the TT (when a situation in the SL doesn't exist in the target culture, e.g.: ' بخور' /bukhūr/ → 'perfume'). In this respect, the translator should reproduce another situation in the TT which has the same idea as is the case of the ST and the text is to be re-written. It is to be noted that this procedure is highly used in rendering "The Bible" into various languages having different cultures (Munday, 2016: 91; El-Farhaty, 2015: 62).

Like other procedures of this model, 'adaptation' can be parallelized to 'free translation' which is also tackled by almost scholars since the early attempts of coining translation studies. All in all, it can be said that all notions submitted by translation scholars are a matter of terminology, whether they agree upon adopting the same term (like literal translation, modulation, and equivalence) or using different terms of the same procedure (like borrowing, adaptation, and transposition). However, the only procedure that can be regarded as a special case is 'calque', since it doesn't have an identical image with other concepts.

By the end of this section, it can be found out that each procedure has its certain position towards the SL and the TL. That is, the first procedure (i.e. borrowing) is the nearest to the SL, whereas the seventh one (i.e. adaptation) is the nearest to the TL. To put it differently, this model with its seven procedures can be represented in a (U) diagram on which each procedure has its own position. Consider figure (3):
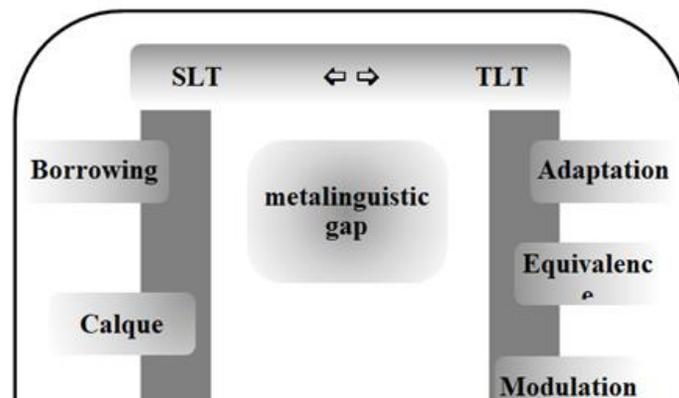
Figure (3): U Diagram involving the seven Procedures of Vinay & Darbelnet

9. Interrelation Among Procedures:

After submitting a clear-cut distinction of each procedure, it is worth mentioning that, in some cases, it is too difficult to draw a line among these procedures, especially those of oblique strategy. That is because there is a confusing interrelation among them. In this respect, Venuti (2000: 93) refers to the difficulty of distinguishing those procedures in the process of translation. Consider the following example:

26. 'Private' (written on a door) → 'الدخول ممنوع'

It is clear that three procedures have been observed in this translation, namely transposition (i.e. word-to-clause shifting), modulation (i.e. a statement is changed to warning), and equivalence (i.e. it expresses a specific situation). The following examples are illustrative:

27. No smoking → 'التدخين ممنوع' (transposition + equivalence).

28. Honeymoon → 'شهر عسل' (calque + modulation + equivalence).

29."تحريرُ رقبة" /taḥrīru raqabah/ → "to free a slave" (transposition + modulation).

30.'Open to the public' → 'الدخول مسموح' (transposition + modulation + equivalence) Ḥadīd (2010: 150-1).

10. Conclusions:

This research pinpoints the following notes:

1. There are various studies of translation studies, which can be classified according to their perspectives, namely linguistic, functional, and cultural theories of translation. Vinay and Darbelnet's model belongs to linguistic translation studies.
2. The notion of 'strategy' and 'procedure' is universal. Other terms are used alternatively referring to identical notions, namely method and macro- for strategy and technique and micro- for procedures.
3. The procedures submitted by the model of Vinay and Darbelnet are as various as processing the metalinguistic gaps in translation.
4. Comparing these procedures with what has been submitted by other scholars; all terms refer to common notions, yet there are some details and elaborations viewed by one than the other(s).
5. It can be stated that this difference in coining terms of procedures reflects the fact that it is merely a matter of terminology.

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