

Translation Equivalence: It is a Relative and not an Absolute Issue

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المخلص

يعد الهدف الرئيس لهذه الدراسة هو التركيز على واحد من جملة المفردات الرئيسة للترجمة، ألا وهي مسألة المكافئ الترجمي. فقد كانت النظرة التقليدية للمكافئ تمر خلال التمثيل اللغوي والدلالي للأفكار المجردة. بينما جاءت الرؤى الحديثة لتبين أن النص الهدف هو بالأساس أقرب مكافئ للنص المصدر، أي مبدأ محاكاة أقرب تركيب للنص المصدر. لذا تتناول هذه الدراسة المضمون الإدراكي للترجمة بهدف إثبات أن مفهوم المكافئ هو من الناحية النظرية مفهوم نسبي وليس مفهوماً مطلقاً بحد ذاته، ولشرح التوجه الإدراكي في عملية الترجمة. وعلى هذا الأساس فإن ترجمة المكافئ هي مسألة تقريبية نسبية وذلك لوجود الأجناس المجازية ذات الخصوصية الثقافية ضمن النص الواحد والتي تؤدي بدورها إلى ظاهرة فقدان المعنى أثناء الترجمة. وعلى ضوء هذه الرؤية، تم الاستشهاد ببعض النصوص القرآنية بغية تبيان فقدان المعنى من جهة، ودور المترجم في تقليص معدل فقدان لتحقيق جانب الاستيعاب لدى المتلقين في اللغة الهدف من جهة أخرى وذلك عبر ترجمة بعض النصوص من القرآن الكريم. وهنا، توصلت الدراسة إلى أن المترجمين قد يواجهون العديد من الأجناس المجازية في النص الأصل، فلماذا يحاولون وضع تفسير إدراكي بغية ضمان جانب الاستيعاب لدى المتلقين في اللغة الهدف. وترى الدراسة أن قضية المكافئ هي مسألة تقريبية بحد ذاتها لاسيما وجود الكثير من الاعتبارات الثقافية والتصورية بين اللغات بينما تعتمد شبكة المعنى بين لغات العالم على استيعاب التفسيرات التصويرية التي يتم التعبير عنها من العقل البشري تركيبيا و دلاليا و تصوريا. بالرغم من اختيار المكافئ المناسب في الترجمة فإنه لا يركز فقط على الخصائص الدلالية فحسب، وإنما على الوجهات التصويرية والتفسير التداولي أيضا الذي يؤدي بدوره إلى فقدان المعنى أثناء الترجمة.

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Abstract

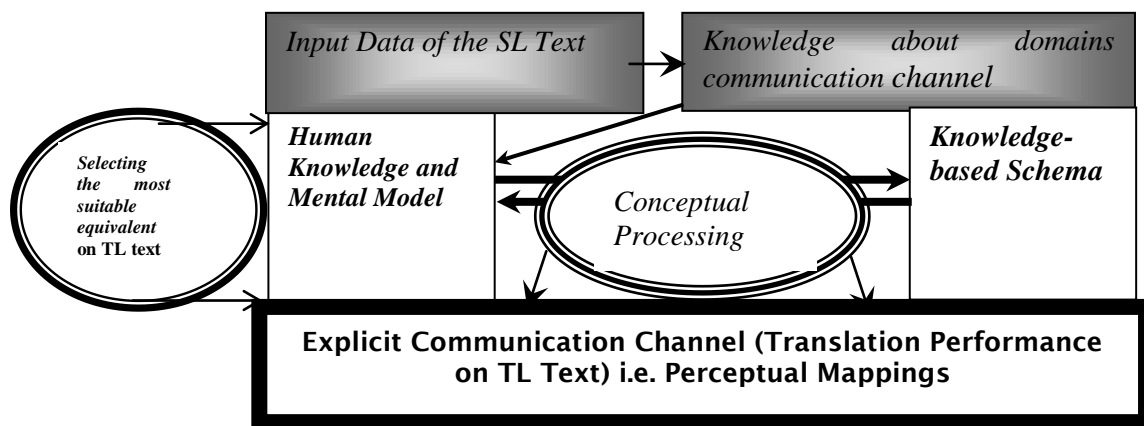
The main aim of this study is to manage one of the corpus tenets of translation, that is, the issue of equivalence. The traditional view of translation equivalence was fundamentally the linguistic and semantic representation of thoughts while, the modern views assert that equivalence is habitually the way the target text became a closest thread to the source text i.e. the process of simulating the closest construction on target text. Hence, this study tackles the prescriptive cognitive implication of the translating process rather than the descriptive one in order to show that the idea of equivalence is theoretically relative, not absolute and to elucidate the role of the cognitive bias in the translating process. So, the translation equivalence is a matter of approximation, because of the existence of several cultural figurative tropes within the text; those which constitute a meaning loss phenomenon. In the light of this view program, some Qur'anic texts were exemplified to show the degree of meaning loss. The translator's ability to select the closest and suitable equivalent reduces the amount of meaning loss and achieves the comprehension phase to the target receptors through rendering some of the Glorious Qur'anic texts. In this respect, the study concluded that the translator may face ubiquitous figurative tropes within the source textual material. Thus, s/he tries to manipulate it cognitively to warrant the comprehending phase to the target receptors. The study sees that the issue of equivalence is a matter of approximation, because of the differences in many cultural and conceptual considerations among languages. Meaning network among languages of the world draws upon the conceptualizing elaboration that are structurally, semantically and schematically represented mentally, albeit the idea that the selection of equivalence in translating relies not only on the semantic properties but on also the conceptual mappings and pragmatic manipulation that would cause meaning loss throughout translating.

1. Prelude to the Philosophical Dimension

Theoretically, translating equivalence has been defined as a branch of contrastive linguistics, and many attempts have been made to characterize the process within the framework of one of the models offered by modern linguistics. Meanwhile, the translation studies have been lurching to define the *per se* of the translating process to calculate the conditional nature of translation equivalence and to provide a well-organized methodology for the translated works. Thus, scholars have tried to interact the semantic structures into the cognitive processes of the mental models to elucidate the product of translation equivalence into an agreeable medium. Within the descriptive manifestations of equivalence in terms of the mental representations of meaning, the semantic structures are to be kept in the formula of the pattern recognition systems i.e. the task of establishing the goal of receiving the input information. This can be seen in the application or the usage of a certain type of equivalence through a particular context of situation (Saedi, 1990:2; Farghal and Shunnaq, 1999:4; House, 2001:248).

The cognitive-biased reasoning shows that not only are the linguistic and semantic representations liable for the degree of affecting the whole discourse but also are also the cognitive (conceptual and perceptual) mappings². In fact translation equivalence is the key concept of mental representation. But, we scarcely think about translation without taking equivalence into consideration. It should be noted that the notion of equivalence relates to the ordinary senses of the thought formation in the human mind. The result of any act of translating revolves in one way or another around equivalence as in the following figure:

¹.What is meant by the conceptual mappings, the mappings penetrated by the mental processes of understanding and comprehending phases by the receptor (reader and/or hearer) i.e. decoding process. The concept of perceptual mappings is the mappings which are performed by the language producers i.e. writers or speakers. This phase is however still under discussion by several theorists, because it is scarcely uncover the unconscious processes made by the mental model of abstract thought processing.



(Fig. 1)
The Cognitive Implication of the Translating Equivalence

On this basis, nations differ in the way of conceiving and perceiving SL text, i.e. they are not alike in the way of perceiving the discourse according to the ecological and environmental templates stored in the mental models. They are consequently reflected in the representation of the translators' performance on TL text on the one hand and the receptors' perception of the rendered version on the other, as in the following Qur'anic text:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا (المائدة /٦).

O' you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) to the elbows, rub (by passing wet hands over) your heads (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body (Al-Hilali and Khan, 1996:208).

Hence, the translator represents the notion of equivalence within the TL textual performance. This concept is namely relative and not absolute because of the loss in meaning through translating

process. It emerges from the context of situation via interplay of the linguistic representations, it is belted by the approximation principle between the SL and TL textual and contextual properties within the ecological and cultural factors of both languages, and it is stipulated by the cognitive structures among translators (c.f. House, 2001:247; Munday, 2001:49).

2. Equivalence: The Rationale

Equivalence is an empirical phenomenon that can be mediated via recognizing SL and TL texts on the one hand, and the justification of translation equivalence on the other. Since every language is unique and independent of all other languages of the world i.e. it has its own property, the SL and TL components rarely have the same meaning in the linguistic sense, but they can function in the same situation. Through translating a certain text, the underlying SL and TL items have overlapping ranges with their contextual meanings intercepting some situational features in common (Catford, 1965:27& 49; Ilyas, 1989: 59; Farwell and Helmreich, 2002:13).

The central objective of this approach is to support a notional degree of translation equivalence range which is determined by the degree of overlap between the information that is stated explicitly in the text and what is inferred from the context in the corresponding source and target language constructions.

Translation, in general, is mediated to report the events and actions in the macro and micro worlds of discourse. It is used to convey rich human manifestations that individuals and cultures bring to bear on the conceptual processes. It is the claim of cognitive structure-based approach that texts do not have meaning, but rather, producing texts, can have meaning. Thus, a text can only be programmed through an interpretation, i.e., finding the thematic equivalence of the overall unit of discourse especially in the case of figurative tropes (Uwajeh, 2001: 406; Farwell and Helmreich, 2002:13) as in the following Qur'anic text:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة: ٢٦١).

Those who spend their money for Allah's Cause are likened to a grain that produces seven ears (of wheat) in each ear there are one hundred grains. Allah multiplies (His reward) to whom He wishes. Allah is Abundantly Rich and knowledgeable (Kassab, 1994: 70).

The cognitive processing mechanism is hardly to recreate a suitable equivalent range for SL text via considering what the likely constructions account as in the contextual equivalence, because languages of the world are not alike in the structural, semantic and pragmatic representations of the knowledge schematic conditions (Hatim and Mason, 1990:57; Aziz and Lataiwish, 2000: 61).

Translating process usually consists in reproducing the new reception of language, the closest natural equivalent of the source language message, first in terms of the meaning and second in terms of cognitive style. But this is relatively a simple statement that requiring a careful evolution of several seemingly contradictory elements. Hence, within the perceptual structure of the TL text, the translator must give priority to meaning first, within his own repertoire, in order to maintain the standards of the comprehension phases of the TL receptor within the cultural norms (Nida, and Taber, 1974:44; Hatim and Mason, 1990:7, Genzler, 1993:44), as in:

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٢٢) (الملك).

Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (Islamic monotheism)? (Al-Hilali and Khan, 1996:1027).

Hence, the concept of equivalence range is affiliated to the strategy adopted to cover a wide range of SL texts and perform them on TL text, so the ability to recognize all the clues of the text to achieve the comprehension phase of the translated text draws upon the cognitive manifestations of the translator to select the sort of equivalence on TL.

3. The Closest Natural Equivalence

This is one of the core principles of translation equivalence, because the translator, through the most highly stylized texts, tries to reproduce the closest natural equivalence on TL text; s/he takes into consideration the message, the form, the discursive biases and the cognitive considerations (Nida and Taber, 1974:13).

Naturalness refers to the way of accurate translation that should not read as a translated version and sounds as original text. However, the translator's own liability is to possess an adequate representation of the information of both languages. Hence, the translation equivalence does not bear only lexical and grammatical items of replacement, because the sorts of equivalence may vary in terms of not only linguistic representations, but it exceeds the semantic, pragmatic and conceptual ones. This can be embodied in propositional, thematic and contextual equivalence. Those sorts of equivalence are the dependable factors on all-linguistic, semantic, pragmatic and conceptual representations that are penetrable aspects within the composition of formulaic bias of the discourse. Let's consider the following Qur'anic text:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْتَهُمُ اللَّهَ أَنَّى يُؤْفَكُونَ(٤) وَإِذَا قِيلَ لَهُمُ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوُوا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ(٥)(المنافقون).

if you see them, you would admire their bodies; if they speak, you would listen to their speech. They are as are likened to propped wooden pieces up (unable to stand on their own). They imagine that every cry is aimed at them. They are the real enemies; therefore beware of them. May Allah humiliate them. How are turned away (from the truth) (Kassab, 1994: 1020). □

Or as in:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ(٣٦) وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ(٣٧) وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ(٣٨) وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ(٣٩) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ(٤٠)(يس).

Glory is to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the Degree of the All-Mighty the All-knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit (Al-Hilali and Khan, 1996:798).

The most decisive factor of realizing the closest equivalence is meaning priority and consequently the meaning of the text that is identified via context of the message. Meaning of the message can be elaborated in terms of the situational features of the text i.e. the environment of the text. In translation equivalence, context can be exploited in the cognitive structure to the redesigning process, because languages are not similar in the way of expressing concepts, i.e., conceptual structure (McGuire, 1980:25; Uwageh, 1996: 12; Hickey, 1998:219; Fischer and Ye, 2001:2).

To add, understanding the contextual meaning of the text requires furcated cognitive structures of perceptual, conceptual and retrieving mechanisms related to the templates of the comprehension phases of the computed human modeling systems. To conclude; meaning can be accounted for the human information processing; it is a knowledge-based and we rely on our knowledge of the world to draw inferences and to form expectations. The various schemata and concepts stored in our memories permit us to understand the complex relationships that we experience in our everyday lives, so it allows us to deal with a broad range of situations (c.f. Twetskey and Sterberg, 1986:210). The following Qur'anic text contains rhetorical questions which requires a contextual recognition by the translator on the SL text:

أَوَمَنْ يُنَشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ (١٨) (الزخرف).

Who are brought up with embellishments, and who in dispute cannot clearly express themselves (Kassab, 1994:869).

Hence, the processing system is able to convert an input channel which consists of units of data and abstract entities stored in the mental model to infer the contextual vocabulary comprehension and

interpretation task. Different efforts made to capture and exploit the contextual information have targeted several notions of the equivalent range as the information provided by active badges can be used to support the information retrieval strategy throughout translating. The cognitive semantic analysis enables text searches to process the cognitive structures and clues of the text to interact with the schematic conditions of the translator's mind such as the social behaviors, traditional norms, culture-specific items, background information, and conceptual contiguity that are explicated in the SL text environment (Daneman and Green, 1986:4; Blank, 2001: 15; Fischer and Ye, 2001:4).

4. The Cognitive Style

One of the most important manifestations in cognitive semantics and translation is the attention paid to equivalence. Cognitive style is a hypothetical construction that has been developed to manipulate the process of mediation between the income data of the SL text and the outcome data of TL text i.e. it focuses on the way an individual filters and processes information, so that the environment reflects the psychology of meaning constructed in performing the equivalence range in the representation of the redesigning operation of the SL text over TL text.

Goldstein and Blackman (1978:115) note that the process of information transformation is naturally a basic assumption of the translation strategy. They maintain that the individual has his/her own strategies, programs and transitional programs or rather meaningful conceptual clues to find the equivalent – approximate dimensions on the TL text, recalling, zooming, retrieving, etc. Those are called the cognitive structures. They can give consistent patterns of organizing and processing information between environmental input and the output structures, the controls of vocabulary comprehension task and how receptors infer the meanings of the expressions for which they have a lexical entry but the context demands on the alternate interpretation to the clues of the SL text (c.f. Daneman and Green, 1986:5). As in:

الرَّحْمَنُ(١) عَلَّمَ الْقُرْآنَ(٢) خَلَقَ الْإِنْسَانَ(٣) عَلَّمَهُ الْبَيَانَ(٤) الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ(٥) وَالنَّجْمُ وَالشَّجَرُ
يَسْجُدَانِ(٦) وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ(٧) (الرحمن).

al-Rahaman, has taught the Qur'an, He created man, and taught him expression. The sun and the moon (move) at a calculated (speed) (Kassab, 1994:965).

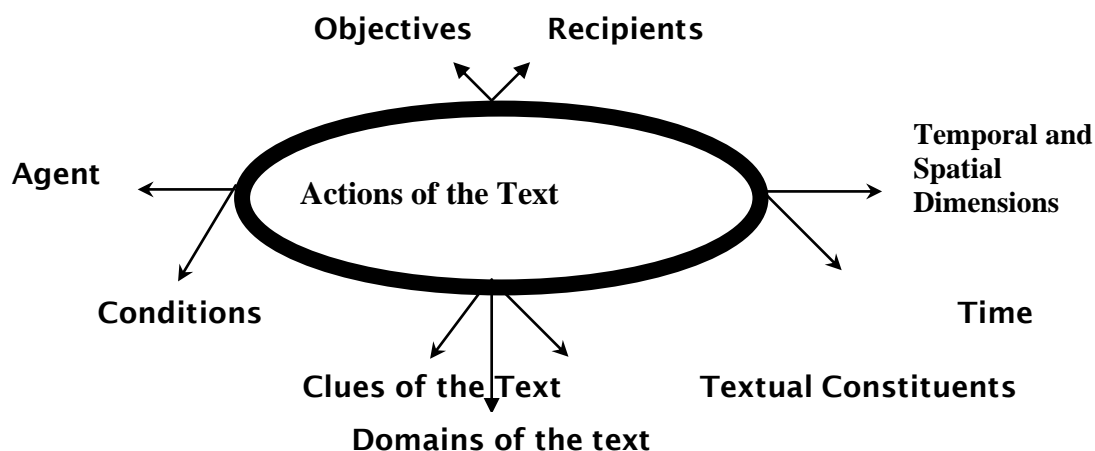
The learning from the context may be the core mechanism of underlying the high interrelations among contents of the message and from these tapping vocabulary knowledge and comprehension. Hence, the cognitive style focuses on the conceptual structure rather than context of thought, that is it, focuses on the conceptual structure of its content and the knowledge available within the message. Thus, the cognitive structure or the cognitive control directs the equivalent expression of need in socially or culturally acceptable ways as required by the situation. An individual with a narrow equivalence range is also high in the conceptual differentiation (c.f. Goldstein and Blackman, 1978:5; Farwell and Helmreich, 2001: 14; Grawroska, 2003:3).

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا
فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنكوننَ مِنَ الشَّاكِرِينَ (١٨٩) (الأعراف).

It is He who has created you from a single person (Adam), and (then), and then He has created from him his wife (*Hawwa/Eve*), in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "if You give us a *Salih* (good in every aspect) child, we shall indeed be among the grateful" (Al-Hilali and Khan, 1996: 324).

On those biases, comprehension phase can be achieved if one comprehends a message and then can answer questions about that message and summarize the gist for someone else. These sorts are habitually elucidated as a rough operational exemplification of the comprehension phase. Many theorists seeks to come up with explicit model on the occurring cognitive issues in the individuals' mental

models extracted from the sentence meaning and the way the translator can deduce the equivalent range structure with certain context. So, the translator takes into consideration the different realizations of the text as in the following figure:



(Fig. 2)

The Multifarious Constituents of the Actions of the Text

(Adapted with Weiberg, 1980:85)

In this respect, the translator faces these aspects during the translating process, because comprehending a sentence within its context is simply the result of recognizing concepts of the SL text and performing the suitable equivalent on TL text. The translator tries to re establish a target equivalent text that would fit the situational reference between both texts, because languages of the world habitually differ in the situational features of expressing certain action. Meaning is the property of language and each language has its own way of expressing the meaning cognitively via its native receptors. This, consequently, proves the predominant loss in translating texts. The degree of selecting the suitable equivalent and realizing the

textual meaning draw upon the translator's schematic conditioning of the elaborating the SL text, the knowledge structures, the cultural universals and specific, practical and professional background as well as the ability to perform the redesigning process in the cognitive system of mind (c.f. House, 2001:443) as in the Qur'anic text:

إِنَّ شَجَرَةَ الرَّقُومِ (٤٣) طَعَامُ الْأَثِيمِ (٤٤) كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) كَغَلْيِ الْحَمِيمِ (٤٦) خُذُوهُ فَاعْتِلُوهُ
إِلَى سَوَاءِ الْجَحِيمِ (٤٧) ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ (٤٨) ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ (٤٩) إِنَّ هَذَا
مَا كُنْتُمْ بِهِ تَمْتَرُونَ (٥٠) (الدخان).

Verily the tree of *Zaqqum* will be the food of the Sinners, like a boiling oil in the bellied, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of the blazing Fire!" "Then pour over his head the torment of boiling water. "Taste it (this)! Verily, you were (pretending to be) generous!" "Verily, this is that whereof you used to doubt!" (Al-Hilali and Khan, 1996:899-900).

Hence, translation equivalence is the operation of keeping the meanings across languages in terms of the concepts to redesign another language in the translator's mind and to interpret the SL text i.e. it is a response-based intuition method because the meanings are the instructions to set up the cognitive structures. The case of comprehending the sentence or to some extent the text, is the recognizing principle of the textual and contextual representation of the translated text. Those may codify the importance of the situation and the background storage systems of the contextual and textual approximation that the translator can do on TL text to avoid the loss of meaning in the cognitive structure (thematic equivalence) and to preserve meaning of the original. For this reason, the inappropriate equivalent range lags behind the knowledge schemas to face the incoming information of the SL text to approximate the SL text within his mental model. But the communicative conceptual value of the text is the function of negotiating interaction of setting factors of the interactive discourse processes and the hypothetical formula of establishing the equivalent range between the SL and TL texts, to

realize the comprehension phase in the TL reception within the medium of ecology (Bell, 1991:241; Saedi, 1991:390; Tomaszeyk, 1996:13; House, 2001:247).

5. The Clues of Discourse Domains

The lexical item usually builds and evokes one or more conceptual domains. The constituents within these domains make a sort of interception of the conceptual structures. Discourse domains can be understood within the framework of Idealized Cognitive Model (ICM), whereby one entity (trigger or vehicle) can be understood and comprehended in terms of another entity (target) within the discourse domain of reference. Thus, the cognitive structures have their great impact on the transfer phenomenon by way of changing the meaning aided by the conceptual semantic level as reference, inference, thought processing etc. through (ICM) of knowledge structures. One can possibly conceptualize things, events, spatial and temporal entities within the contiguity relations. The lexical item functions as a building block in constructing a micro and macro world of a discourse. On this basis, the use of the lexical item or, to some extent, the equivalent structure of the text can possibly influence the whole construction of the discourse comprehension of the TL text. This case can be looked after as in the cognitive figurative tropes **أجناس المجاز العقلي** such as the following Qur'anic text:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٩٤) أَلَهُمْ
أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ
أَذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِي فَلَا تُنْظِرُونِ (١٩٥) إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ
وَهُوَ يَتَوَلَّى الصَّالِحِينَ (١٩٦) (الأعراف).

those whom you call besides Allah are bondsmen like you. Call them, and let them answer your call, if you are true. Do you have feet on which they can walk? Or hands with which they can smite? Or eyes with which they can see? Or ears with which they can hear? Say, "call your partners, and try to injure me, without giving me a delay (Kassab, 1994: 283).

The inconsistencies in rendering discourse could distort the TL text and consequently hamper the comprehension phase. Hence, the domain of reference is the key concept that can play an essential role in promoting the characterization of the semantic entities of the discourse. The translator's main aim is to realize the closest target equivalent correlation between the semantic units. The semantic conceptual structure can exhibit an uneven degree of a particular cognitive structure within (ICM). If such property happens to be the semantic trigger within certain context, it has its effects on the selection of the mappings of the semantic targets by the translator. The deep text understanding requires semantic analysis and consequently semantic classification of lexical entries. The trigger domain is however responsible for selecting the equivalent range of the target entity of the discourse of the TL and the occurrences of the lexical items carrying the semantic value of the trigger on the distant context of the given target entities (Tomaszezyk, 1996: 204; Gawronska, 2003:1). The following Qur'anic construction provides the trigger and target entities of comprehension phase of the SL receptors:

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ
الظُّنُونِ (الأحزاب/١٠).

They came to you then from above and from below you, and (your) eyes looked dazed. And (your) hearts reached your throats, and you raised suspicious doubts about Allah (Kassab, 1994: 729).

In this text, the lexical patterning within the structure contains particular slots to constitute the trigger entities for the understanding phase of the target entity of the discourse domain. The competent translator tries to reach into the suitable equivalent trigger and target entities within the domain knowledge schema conditions and cultural norms. Such ability derives from the semantic knowledge of memory components i.e. as the translator fills in the gaps of the TL with equivalents to SL text as the receptor conceives of the TL text. Through testing the receptor's degree of comprehension phase, it is

possible to conclude the translator's ability to reach to the closest natural equivalents of SL text and the degree of accuracy in selecting the equivalence. In the above text, the SL receptor will receive information contained in the conceptual structure of SL text within the cognitive processes. The receptor can infer the referential mappings of the text in terms of the cultural and ecological factors. On the contrariwise, the TL receptor may find difficulty in understanding the rendered text because of the variance of the knowledge structures, cultural preferences, semantic knowledge of the memory, the recognition of trigger and target entities among receptors of languages as in:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (٧٣) (الحج).

Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So, weak are (both) the seeker and the sought (Al-Hilali and Khan, 1996: 621).

Hence, the domain-oriented designs the environments of the TL text that are usually directed by the translator to support the context awareness with the cognitive dynamic mechanisms. Context awareness allows the contextual defaults to be assumed, namely the comprehension of the given domain of discourse in the TL receptors and the construction of the particular parsed conceptual structures via providing the information (knowledge structures) of the text to be translated. One of the most important points is the simulation component that enriches the notion of the equivalence within the contextual information in relevance to the dynamic behavior (Fischer and Ye, 2001:5).

To sum, the task of translation equivalence requires inferring triggers at hand to reach the targets domain structures, and identifies breakdowns in information needed and presents contextualized knowledge for the TL receptors.

6. Meaning Loss through Translating

The meaning loss issue in translation is the most important criterion in the theoretical assessment of translation equivalence. Languages of the world may differ in representing their linguistic and semantic contours, and that is consequently results from the variation of the conceptual constructions of languages of the world. Translation can cause a loss on meaning; the amount of loss in meaning depends on the degree of exactness of the knowledge structures in the translator's mental models, knowledge schemas and the ability to perform the templates of recalling on the one hand, and the information condensed within the original text on the other.

وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ (٢٢) وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّن فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ (٢٣) وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْضِ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٢٤) (الروم).

And among His signs, is the creation of the heavens and the earth, and the differences of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. And among His Signs is that He shows you the lightening, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand (Al-Hilali and Khan, 1996: 735).

The interception between the source text and its rendered version is essentially the operation by which the meaning or the semantic layouts of the linguistic units are to be kept equivalent across languages. But, the loss of meaning in translating any sort of naïve constructions does exist because of the conceptual and perceptual and/or cognitive variance among users.

As a result, one may think that the concept of translation equivalence is reflected in the traditional concept of everyday use, i.e. the non-specialized person thinks of translation equivalence as a

text that some sort of representation or reproduction of another text originally produced in another language. So the reproduction is the comparable value. This is the result of an informal view but equivalence, in its nature, is a relative notion and there is no %100 equivalents, i.e., it is a process of approximation between texts of languages that are cognitively unrelated; on evidence that meaning loss does exist in translating within the match point of assessing the discursual actions of both languages (cf. House, 2001:247). Take following Qur'anic texts:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلْيَنْكُرْ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ (٢٩) أَوَلَمْ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (٣٠) وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ (الأنبياء).

Whoever of them says, "I am a God besides Him" "We shall punish him by (the fire of) Jahnnam. Thus, We punish the transgressors. Do those who disbelieve not know that the skies and the earth were stitched together, then We unstitched them? And that out of water We created every living thing? Why do they not believe? (Kassab, 1994:551).

Or in:

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨) أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ (٦٩) لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ (٧٠) أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١) أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ (٧٢) نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَمَتَاعًا لِلْمُقْوِينَ (٧٣) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤) (الواقعة).

Then tell Me about the water that you drink. Is that you cause it from the rain-clouds to come down, or are We? The Causer of it to come down? If We willed, we verily, could make it salt (and undrinkable). Why then do you not give thanks (to Allah)? Is it you who made the tree thereof to grow, or are We the Grower? We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travelers (and all the others, in this world). Then glorify with praises the Name of your Lord, the Most Great (Al-Hilali and Khan, 1996:979).

Hence, equivalence is the per se criterion of translation quality, it has interrelated slots within the knowledge structures, schemas and information repertoire within the mental model. It reveals the theoretical diagnostic bias for analyzing the discourse to be rendered,

i.e. it is suitable for identifying the similarities, differences, and the degree of accuracy between the source text and the rendered version (cf. McGuire, 1980: 30, House, 2001:247).

7. Conclusions

During translating, the translators' mental model codifies the concepts within the textual material. The translators embark on redesigning them in a comprehensible way to the TL receptors. Thus, the study sees that not only the type of equivalence is the decisive factor for achieving the understanding process, but also there are other factors, which are cognitive structures aided by the mental models of comprehension as well as the schematic conditioning of the whole discourse may be reflected on the TL text. So, the translator may select certain mapping of equivalence, and that would be a relevant construction for SL text but habitually does not achieve the comprehension phase of the rendered version. Thus, the study concluded into the following:

1. Equivalence is not necessarily an accurate strategy that the translator may select, to resolve the eccentricities of the SL text. But, to some extent, it is a comparable way to proximate the vastly recognizable cultures that can be noticed in the renderings of the Glorious Qur'an, because the translator has to be very careful in such texts.
2. This study comes to show that the issue of equivalence is a matter of approximation and not an absolute issue in its nature, despite the fact that the variety of its different mappings such as propositional, thematic, and contextual ones.
3. Loss of meaning does exist in the translating process, and this issue has a property of being a penetrable value within the process. The translator's main duty is to reduce meaning gaps through the selection of the most suitable equivalence to the SL text.
4. The selection of equivalence is not however a process of linguistic or semantic cases, but it is a pragmatic as well, that is treated within the cognitive system of mind.

5. Cultural preferences and norms play a per se role in the selection of equivalence as a way of realizing the comprehension phase to the TL receptor.
6. In order to verify the contiguity of trigger and target domains of discourse, the clues are usually included in the discourse as a criterion of the language. We can notice the degree of choosing the suitable equivalent to the TL text via applying the renderings to the Glorious Qur'an.
7. The Glorious Qur'an texts have various exegetic backgrounds and that can simulate all knowledge standards of mental models. It is important to use the various exegetic references to come up with an acceptable rendered version.
8. The comprehending contours can be achieved on the target text via making a sort of interception of contiguity between both trigger/vehicle and target entities within the rendered version. This, however, belongs to the basic apparatus of reciting the meaning loss on the target text.
9. Translators strive to transfer the equivalent image schema to the target receptors but they suffer pitfalls in their perceptual explanation. And that is why the translators may lurch in selecting the TL equivalents.
10. The behavior of terminology and constructions among languages of the world during translating is not however an easy matter; especially in the religious texts such as in the Glorious Qur'an. The translator may involve in the pitfalls of the exegetic issues that require well-versed exegeses. Hence, the translator has to be very eloquent in the subject matter of any naïve situation within the discourse.

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