

RESEARCH ARTICLE

VINAY AND DARBELNET'S TRANSLATING PROCEDURES USED IN TRANSLATING CULTURE-SPECIFIC WORDS: A CASE STUDY OF GEORGE ORWELL'S ANIMAL FARM

Ausan Ahmed Abdullah Al-hubaishi^{1,2,*}¹ Dept. of English Language, Faculty of Education - Saber, University of Lahij, Yemen² Dept. of Translation, Faculty of Languages and Translation, University of Aden, Yemen

*Corresponding author: Ausan Ahmed Abdullah Al-hubaishi; E-mail: osanhubishi@gmail.com

Received: 07 January 2023 / Accepted 03 March 2023 / Published online: 31 March 2023

Abstract

The study aims to determine the translation procedures used in translating culture-specific words in the *Animal Farm* novel by the English novelist George Orwell. In order to deeply examine how the two translators rendered the culture-specific items into Arabic, the researcher used Vinay and Darbelnet's (1995) seven translating procedures as a model for identifying the translating procedures the two translators employed. Based on the data analysis, the results of this study showed that the translator Mahmood Abdulghani used six of Vinay and Darbelnet's seven procedures. Whereas only five of the seven translation procedures suggested by Vinay and Darbelnet (1995) were used by the translator Sabri Al-Fdhl. Concerning the mostly employed procedure, the results of the study showed that both translators adhered to the equivalence translation procedure in translating most of the culture-specific items found in the novel with 51% and 42% respectively since this procedure attempt to convert the content while retaining the original context and meaning.

Keywords: Translation, Culture-specific words, Procedures.

Introduction

Translation played a crucial role in the development of society for many years, as has been widely observed in the success of communication between nations that speak different languages and belong to different nations and cultures. The translation is looked upon as the bridge through which nations interact with one another, sharing information related to them in all fields of education, human sciences, media, etc. Due to such a prominent role especially in the modern advanced world, translation studies have played an increasingly important role and witnessed substantial advances on both theoretical and practical fronts. Further, House (2016) pointed out that to make products available in multiple languages, translation is necessary. In other words, this process is similar to what is called "cultural filtering". The term "covert translation" refers to a translation that enjoys the status of an original text in the receiving lingua culture and is not marked pragmatically as a translation. Translators must consider the different cultural presuppositions and create equivalent speech events in the target culture to meet the specific needs of their new audience. To achieve this, a 'cultural filter' will be applied (Para 5). Larson (1998, p.163) noted that "one of the most difficult problems facing a translator is how to find lexical equivalents for objects and events which are not known in the target culture". In this context, the researcher inferred that finding out how translators deal with producing adequate equivalence for the original cultural features/items is one technique of capturing differences, particularly cultural differences. Of course, in this case, an equivalent is used, but it implies more than merely replacing one lexical item in the source language with another in the target language. Thus, the culture-specific items (CSIs) are the translator's primary concern during the translation process, particularly when translating literary

texts. Therefore, Scholars in the field of translation discussed a range of strategies for transferring cultural information from one language to another. According to Vinay and Darbelnet (1995), there are seven processes or procedures involved in any given translation. These seven procedures are divided into two categories: direct translation (borrowing, calque, and literal translation), and oblique translation (transposition, modulation, equivalence, and adaptation) which are the focus of the study.

Statement of the Problem

The act of translating cultural words is viewed as one of the challenges to the translator since the translators might have different purposes, while the cultural words should be translated by using appropriate and proper procedures. Nida (2000, p. 145) confirmed that "where the linguistic and cultural distances between source and receptor codes are least, one should expect to encounter the least number of serious problems". Consequently, Vinay and Darbelnet believed that language is the carrier of cultural manifestations, hence they categorize different cultural processes to handle these cultural differences. Therefore, this research intended to investigate the different procedures used in the Arabic translation of the culture-specific items in George Orwell's *Animal Farm*.

Research objectives

To explore and describe the translating procedures used in rendering cultural-specific items

To identify the procedure that was mostly employed to translate the culture-specific items.

Research questions

Which translating procedures did the translators use for translating the culture-specific items?

Which one of the procedures was mostly employed?

Significance of the study

This study is extremely important in both theoretical and practical terms. Theoretically, the current study is expected to enrich knowledge related to the translation field especially knowledge which is related to domestication, foreignization, and culture-specific items. Because there is a gap between English and Arabic translation theory and practice, the current study encouraged translators to be aware of different translation procedures and translation strategies and to use them appropriately. The significance also lies in drawing the attention of those interested in translation in general, and literary translation in particular, to the difficulties of translating literary texts such as this chosen novel. Furthermore, '*Animal Farm*' is one of the required novels for students at the University of Aden, particularly in the Department of English.

Untranslatability in translation

Untranslatability is a feature of a text or speech in one language for which no equivalent text or utterance in another language can be found when translated. Terms, on the other hand, are neither exclusively translatable nor exclusively untranslatable. Rather, the difficulty level of translation is determined by the nature of the languages, as well as the translator's knowledge of the languages in question. A document or utterance that is considered "untranslatable" is frequently a lacuna or lexical gap. That is, there is no one-to-one equivalence between the source language word, expression, or turn of phrase and another word, expression, or turn of phrase in the target language. To compensate for untranslatability, a translator can use a variety of translation procedures. As a result, untranslatability or difficulty in translation does not always have deep linguistic relativity consequences; denotation can almost always be translated given enough circumlocution, whereas connotation may be ineffable or inefficient to convey. ("Untranslatability", 2022).

To research untranslatability, linguists have different viewpoints and others sort it into categories. Levine

(2018) stated that "Jakobson disparaged the concept of untranslatability in the spirit of 'everything and nothing' is translatable, and claimed that untranslatability was a dogma not unlike other forms of censorship reigning over official culture in the communist Eastern bloc of Europe" (p.1). Newmark (1988) stated that untranslatability is "everything without exception is translatable; the translator cannot afford the luxury of saying that something cannot be translated" (p.6).

Hatim and Munday (2004) revealed that untranslatability is "a relative notion and it has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages" (p.15). Guessabi (2013) explained that the problem of untranslatability emerged when there are cross-cultural contacts and interactions, she further explained that when the message producer and message receiver are from different cultures, the contact between cultures has increased, making intercultural communication crucial for people to make a concerted effort to get along with and understand those whose beliefs and backgrounds may differ greatly from their own.

Relativity of untranslatability

Catford (1965, p.93) wrote that translatability appears "intuitively, to be a cline rather than a clear-cut dichotomy", and "SL texts and items are more or less translatable rather than absolutely translatable or untranslatable". It implies that translatability and untranslatability both are relative. Larson (1998) noted that the interpreter's task becomes more difficult when the concept to be translated refers to something unknown in the receptor culture because the interpreter will not only look for an appropriate way to refer to something which is already part of the experience of the receptor language audience, but he will also look for a way to express a concept which is new to the speakers of the language. Religious terms are of particular interest since they produce a number of translation difficulties. (Al-Shawi and Mahdi, 2012) stated that "The Arab world is dominated by Islamic culture and religion, while English speaking world is dominated by Christian culture and religion. This difference in culture has its effect on the language" (p. 144).

Types of untranslatability

Catford (1965) differentiated two categories of untranslatability, either linguistic untranslatability or cultural untranslatability. In terms of linguistic untranslatability, "the functionally relevant features include some which are in fact formal features of the language of the SL text. If the TL has no formally corresponding feature, the text, or the item, is (relatively) untranslatable" (p. 94). For cultural untranslatability, he argued that it happens "when a situational feature, functionally relevant for the SL text, is completely absent in the culture of which the TL is a part" (p. 99).

Catford believed that this type is less absolute than linguistic untranslatability. In terms of religious translatability, Kashgari (2011) observed that religious terms were chiefly culturally specific, with no dictionary equivalents. Researchers participating in a symposium dedicated to translating the meaning of the Holy Quran have suggested a method for rendering Islamic concepts and terms. In this sense, (Ghazala, as cited in Kashgari, 2011) suggested using six types of equivalents to convey the meaning of Islamic terms: cultural, functional, religious, explanatory, connotative, and referential, he also noted that this type was an example of the approach called an explanatory equivalent.

Culture-specific items

The act of translating cultural words is viewed as one of the challenges to the translator since the translators might have different purposes, while the cultural words should be translated by using appropriate and proper procedures. Newmark (1988) as previously mentioned by the researcher, maintained that there is commonly a translation problem where there is a cultural "gap or distance" between the source and target languages where there is a cultural focus. The term culture-specific items (CSIs) used in this study have referred to those words which are specific to a language culture. Such cultural terms may not have the same value because they are

taken out of their socio-cultural context. For this concept, different terminologies were proposed, Aixela (1996) offered culture-specific items, Newmark (1988) the concept of cultural words, and Baker (2018) of culture-specific concepts. The researcher in this study is interested in using the term "culture-specific items" used by Aixela which is considered the most widely accepted and used term. Aixela (1996) defined culture-specific items as:

Those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or its different intertextual status in the cultural system of the readers of the target text (p. 58).

In brief, this definition allows any linguistic item to be culture-specific, depending not just on its function in the text, but also on how it is regarded in the receiving culture and the extent to which it causes ideological and potentially even cultural complexity or acceptability problems for the reader. Baker (2018) defined culture-specific concepts as well; she described them as "source language words that may express concept which is totally unknown in the target culture a concept which is totally unknown in the target culture, maybe abstract or concrete; it may relate to a religious belief, a social custom or even a type of food. Such concepts are often referred to as 'culture-specific'" (p.19).

The challenge of translating culture-specific items

Cultural differences are considered one of the major challenging issues that translators face. Newmark (1988) stated that "the more specific a language becomes for natural phenomena the more it becomes embedded in cultural features, and therefore creates translation problems" (p.95). Nida (1964) believed that cultural differences provide more obstacles to translators than differences in language structure. Cultural differences generate far more serious challenges for the translator than differences in linguistic structure. Nida also addressed the linguistic and cultural distances that exist between languages, asserting that "translation may involve not only differences of linguistic affiliation but also highly diverse culture" (p.160). The use of words and phrases that allude to cultural conceptions, which Newmark referred to as cultural words, is one of the cultural manifestations of the language. Nord (2018), in turn, claimed that cultural phenomena are found in culture X but not (in the same way) in culture Y (p.32). Nida (2001) elucidated that "the differences can also be described in terms of language as the most distinctive feature of a culture" (p. 13), he further explained that translators do not need to become linguists or first-rate translators, but they "must be sensitive to the broader contexts" of cultural references (p. 66). These difficulties may be more apparent when translating between languages with different cultural backgrounds. Consequently, Baker (2018) affirmed that cultural references are vital for generating inferences and preserving text coherence. Accordingly, she has mentioned that "cultural references are important for drawing inferences and for maintaining the coherence of the text" (p.247). Baker concluded that the coherence of the (TT) depends on the strategy that will be adopted by the translator to make the cultural reference clear to target readers and to preserve the meaning and style of the literary text (pp 24-248). Therefore, Vinay and Darbelnet believed that language is the carrier of cultural manifestations, hence they categorize different cultural processes to handle these cultural differences.

Vinay and Darbelnet procedures

Vinay and Darbelnet (1995) have efforded to study the changes that happen to the translated text believing that once the rules governing the translation process are clear, the translator would simply use them to get similar translated versions. They noted that "in the process of translating, translators establish relationships between specific manifestations of two linguistic systems" (p.30). Both linguists (1995) posited that there are seven processes, or procedures during any given translation. These seven procedures are divided into two categories: direct translation, which covers three procedures, and oblique translation, which covers four, they are as follows

Direct translation

Adopting this method of translation is when the translator borrows institutional, technical, cultural, or proper names directly from the original and uses them in his translation. According to Vinay and Darbelnet (1995), Direct translation entails three procedures that can be explained in detail as follows

- Borrowing

Borrowing refers to the idea of taking a word from (SL) and maintaining it in the (TL). It is considered the simplest of the procedures and is most commonly used for one of two reasons; either when discussing a new technical process in the (TL) for which no terms exist, or when maintaining a word from the (SL) for stylistic purposes, in which the translator uses the foreign term to enrich the target text (TT). There are some well-established, mainly older borrowings that have become so widely used that they are no longer considered to be borrowings and are part of the (TL). Some examples are "hijab, kebab, and jehad which are taken from Arabic culture كحجاب، كباب، جهاد and words such as، تويتر، انترنت كمبيوتر، computer, internet, and twitter are borrowed from English culture". (Halimah, 2020).

- Calque

A calque is a type of borrowing in which one language takes an expression from another and then literally translates each of its constituents. Vinay and Darbelnet mentioned two types of calques: lexical calques and structural calques. A lexical calque "respects the syntactic structure of the TL, though introducing a new mode of expression", whereas the structural calque "introduces a new construction into the language" (p.32). Examples of calques can mainly be seen in the translation of common collocation and names of organizations like "Skyscrapers / السحاب ناطحات / Fast-food restaurants / مطاعم الوجبات السريعة / Organization Health World منظمة الصحة العالمية / Trade World منظمة التجارة العالمية / عطله نهاية الاسبوع / Weekend / منظمة التجارة العالمية" (Halimah, 2020).

- Literal translation

The literal translation is a word-for-word translation with no lexical word or structure alterations. To put it another way, when using this method, the translator neglects the context of the source language words and phrases while adhering to the target language's syntactic structure. For example, (Abdelaal, 2020) presented the following examples "Ahmed is a student / أحمد يكون طالب" is a literal translation that can be used for a didactic purpose only. However, a literal translation is sometimes possible at the lower level of language. For example, translating "I love Rabiaa as ربيعة / انا أحب ربيعة is an acceptable literal translation. Other examples are I drink tea / أنا أشرب الشاي I speak English / أنا أتحدث الإنجليزية I bought a villa / أنا اشريت فيلا" (p. 22).

Transposition

Transposition is labeled as a change in word-class without a change in meaning. This method can be used when translators (often without thinking) alter the word form, such as from nouns to verbs. (p.36). The following two translations of the English sentences below, for example, have simply employed different word classes. (Halimah, 2020).

(a) uses a noun (يعود instead of a verb (عودته) while (b) uses a verb and an adverb instead of an adjective and a noun to express the same message.

a. He called us before he came back. اتصل بنا قبل عودته.

b. She is a creative painter. ترسم بإبداع

The previous two sentences are examples of optional transposition because we can simply translate them as follows without making any changes to their word classes.

c. He called us before he came back. اتصل بنا قبل أن يعود.

d. She is a creative painter إنها رسامة مبدعة.

Modulation

Modulation according to Vinay and Darbelnet is defined as "a variation of the form of the message, obtained by a change in the point of view". Modulation allows the translator to achieve a degree of naturalness in their (TT) while maintaining the meaning and accuracy of the (ST) (p.36). Examples are found in the translation of the following English sentence

There are no vacancies at the hotel الحجز مكتمل في الفندق لدينا / (Halimah, 2020).

The Scarlet Letter الشارة القرمزية / (Alesawi, 1996, p.17).

Equivalence

Vinay and Darbelnet (1995) stressed the idea that "one and the same situation can be rendered by two texts using completely different stylistic and structural methods" In this procedure, the translator describes the same situation using another structural or stylistic meaning. Vinay and Darbelnet (1995) viewed equivalence-oriented translation as a procedure that 'replicates the same situation as in the original, whilst using completely different wording' (p.342). The simple examples illustrate a particular feature of equivalences such as *It is raining cats and dogs* / تمطر بغزارة (p. 38).

Adaptation

Adaptation is considered one of Vinay and Darbelnet's most complex translation procedures. "Adaptation is used in those cases where the type of situation being referred to by the (SL) message is unknown in the (TL) culture" (Vinay & Darbelnet 1995, p.39). Adaptation is similar to the former procedures in the way that the translator seeks to render the source language into the target language as accurately and as meaningfully as the original. *Shakespeare's play King Lear* into الشيخ الغني الأعمى وبناته الثلاثة is considered a good example of this method. *I am frightened into* معنا ابق which literally means stay with us. (Halimah, 2020).

Research methodology

This study adopts a qualitative approach to achieve convincing and solid results. A qualitative method depends on a subjective interpretation of people's perspectives and motivations. There is no tendency for it to try counting things; rather, it focuses on the meanings of words. Qualitative research often analyzes a small sample size, since its findings are not meant to be generalized. Williams and Chesterman (2002, p. 64) hold that qualitative research "can lead to conclusions about what is possible, what can happen, or what can happen at least sometimes; it does not allow conclusions about what is probable, general or universal". The data are selected from George Orwell's *Animal Farm* and two Arabic versions of the same novel which is translated by Mahmood Abdulghani and published in 2014 and another version that carries the same title translated by Sabri Al-Fdhl in 1945. For the purpose of this study, the translation procedures model developed by Vinay and Darbelnet (1995) was used. The researcher compared the original English copy to the two Arabic versions and ensured that the translators followed these translation procedures when translating culture-specific items.

Data collection instruments and procedures

The researcher provided a brief description of how Vinay and Darbelnet's (1995) model is used to determine the translating procedures followed in translating the culture-specific items respectively. As a result, the researcher used a special data sheet for collecting the data from the English novel and its two Arabic versions, taking into account the three models used in this study. The following is a sample design of the data sheet used for collecting the culture-specific items and the translation procedures used.

Table 1: The data sheet for collecting and analyzing the data.

Source text	Target text	Translation procedures						
		Borrowing	Calque	Literal	Transposition	Modulation	Equivalence	Adaptation

Note. This table demonstrates the data sheet for collecting and analyzing the data.\

Findings of the research

Nord (2018) stated that translating is a purposeful activity because this purpose influences the methods and procedures of translation. Subsequently, the translation process in this study was not simply implemented as the replacement of texts in one language with equivalent texts in another language, but it emphasizes that translating is a purposeful activity (p.1). Consequently, the present research was carried out to determine and compare the translation procedures followed in translating the culture-specific items found in two Arabic translations of George Orwell's *Animal Farm*. Accordingly, the researcher attempts to fulfill the research objectives and answer the research questions. when comparing the culture-specific items in the English novel with their translations in the two Arabic-translated versions, it is found that the two translators to some extent used similar procedures and strategies in rendering the culture-specific items from English into Arabic. Whereas, the mostly employed procedure was the equivalence translating procedure.

The translating procedures employed by Mahmood Abdulghani

In this study, the researcher used the definition theory of translation procedures proposed by Vinay and Darbelnet. Mahmood Abdulghani used only six of the seven translation methods to translate the culturally specific items in Georg Orwell's novel such as borrowing, calque, literal, modulation, equivalence, and adaptation.

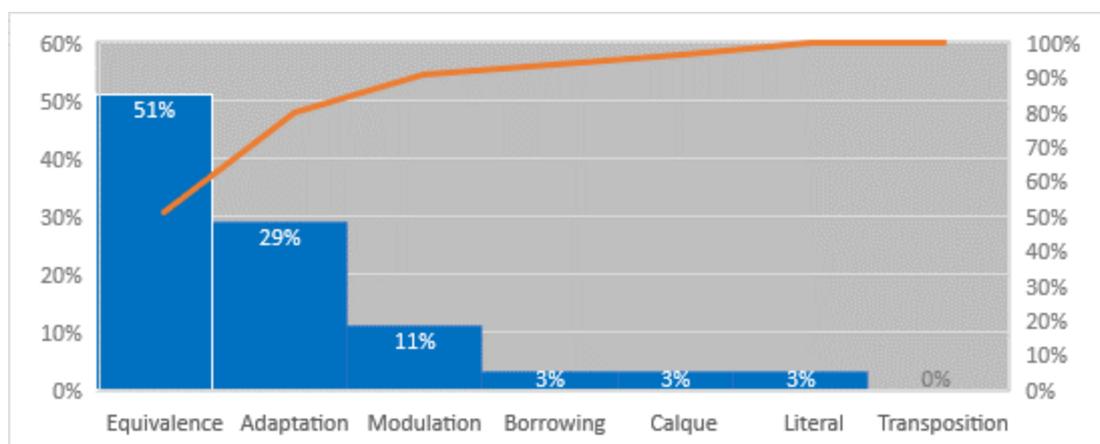


Fig. 1: Vinay and Darbelnet translating procedures employed by Mahmood Abdulghani.

As can be shown from the figure above, among all the seven procedures of Vinay and Darbelnet, only six procedures were used in Mahmood Abdulghani's translation. The frequently used procedures were equivalence, adaptation, and modulation with 51%, 29%, and 11% respectively, and the least frequently used procedures which the translator used and made visible balance in using borrowing, claque, and literal translation with 3% respectively. Nevertheless, transposition was not used at all. Therefore, it can be deduced that equivalence was the mostly employed translating procedure.

The translating procedures employed by Sabri Al-Fdhl

In employing Vinay and Darbelnet's (1995) translation procedures, Sabri Al-Fdhl only employed five of the seven translation methods in translating the culturally specific items in George Orwell's novel such as borrowing, literal, equivalence, adaptation, and transposition.

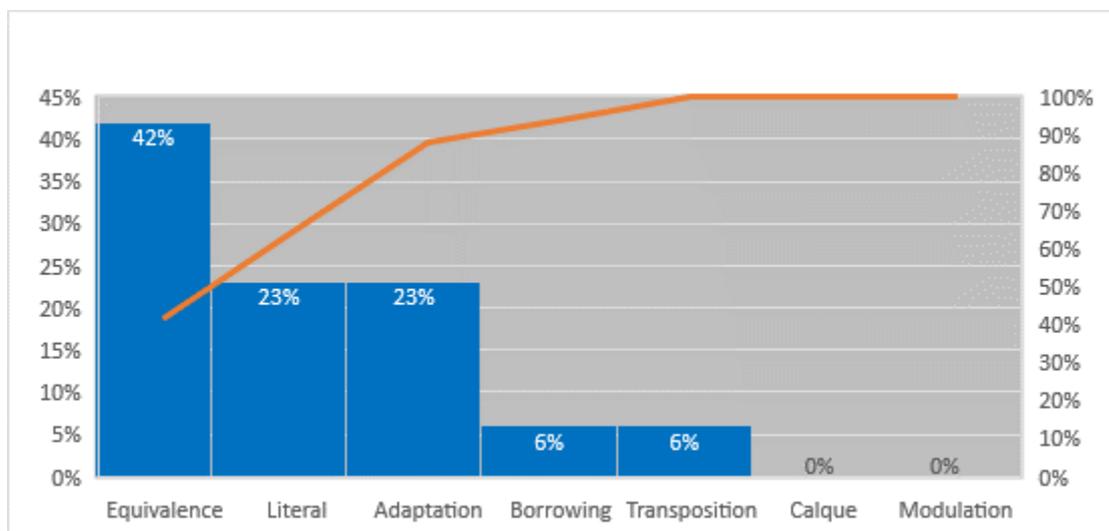


Fig. 2: Vinay and Darbelnet's translating procedures which employed by Sabri Al-Fdhl

As can be shown from the previous figure, among all seven translation procedures of Vinay and Darbelnet, only five translation procedures were used by Sabri Al-Fdhl. The frequently used procedures were equivalence, literal, and adaptation with 42%, 23%, and 23% respectively, and the least frequently used procedures were borrowing and transposition, with 6% respectively, calque, and modulation procedures were not used at all. Consequently, it can be inferred that equivalence was the mostly employed translating procedure.

Conclusion

As a result of the investigation into the strategies of cultural words translation from *Animal Farm* as the source text into Arabic as the target text, it is concluded that in this attempt to translate the cultural words and determine grammatical and semantic translation from the source text to the target text, the translators manipulated direct translation which consisted of borrowing, calque, and literal translation and oblique translation which also covered transposition, modulation, equivalence, and adaptation. These translation procedures were employed by translators to build bridges between cultures, it enables the reader to encounter cultural phenomena that would otherwise be too foreign and distant to grasp. Mahmood Abdulghani used six of Vinay and Darbelnet's seven procedures. Equivalence, adaptation, and modulation were the most frequently used procedures, while borrowing, calque, and literal translation were the least frequently used. Nevertheless, transposition was not used at all. On the other hand, Sabri Al-Fdhl used only five of the seven translation procedures suggested by Vinay and Darbelnet (1995) The most frequent procedures were equivalence, literal, and adaptation and the least procedures were borrowing and transposition whereas calque and modulation procedures were not used at all. Because translation involves two languages, source and target, equivalence was the most important and basic procedure used by the two translators because it attempts to convert the content while retaining the original context and meaning.

References

- [1] Abdelaal, N. (2020). *Translation between English and Arabic: A textbook for translation students and educators* (1st ed). Palgrave Macmillan.
- [2] Aixela, J. F. (1996). *Culture-specific items in translation, power, and subversion*. Ed. Roman Alvarez and

M. Carmen Africa Vidal. Clevedon, Philadelphia: Multilingual Matters.

- [3] Catford, J. C. (1965). A linguistic theory of translation. London: Oxford University Press.
- [4] Guessabi, F. (2013). The cultural problems in translating a novel from Arabic to English language. A case study: the Algerian novel. Arab World English Journal, 2. 224-232. Retrieved November 26, 2022, from <https://awej.org/images/AllIssues/Specialissues/Translation2/17.pdf>
- [5] Halimah, A. (2020) English-Arabic-English translation: A novel methodological framework for the standardization of translation parameters. Journal of English language and literature studies. 10(3) Retrieved April 25, 2022, from <https://ccsenet.org/journal/index.php/ells/article/view/0/43105>
- [6] Hatim, B., & Munday, J. (2004). Translation: An Advanced Resource Book. New York: Routledge
- [7] House, J. (2016). Translation as Communication across Languages and Cultures (1st ed.). Routledge.
- [8] Kashgary, A. D. (2011). The paradox of translating the untranslatable: Equivalence vs. non-equivalence in translating from Arabic into English. Journal of King Saud University-Languages and Translation, 23(1), 47-57. Retrieved November 26, 2022, from <https://www.sciencedirect.com/science/article/pii/S2210831910000068>
- [9] Munday, J. (2016). Introducing Translation Studies: Theories and Applications (4th ed.). Routledge.
- [10] Newmark, P. (1988). A Textbook of Translation. Hertfordshire: Prentice-Hall.
- [11] Nida, E. (1964). Toward a Science of Translating: With Special Reference to Principle and Procedures Involved in Bible Translating. Netherlands: E.J. Brill Leiden.
- [12] Nida, E. A. (2000). Principles of Correspondence. In Venuti, L. The Translation Studies Reader. London and New York: Routledge, 2000, pp. 126-140.
- [13] Nida, E. A. (2001). Contexts in Translating (Benjamins Translation Library). John Benjamins Publishing Company.
- [14] Nord, C. (2018). Translating as a Purposeful Activity: Functionalist Approaches Explained (Translation Theories Explored) (2nd ed.). Routledge.
- [15] Orwell, G. (1945). Animal Farm. Global Grey.
- [16] Venuti, L. (2008). The Translator's Invisibility: A History of Translation (2nd ed.). Routledge.
- [17] Vinay, J. and J. Darbelnet, (1995). Comparative Stylistics of French and English, Benjamins Translation Library.

Websites

- [18] Untranslatability. (2022). Retrieved May 29, 2022, from Wikipedia: <https://en.wikipedia.org/w/index.php?title=Untranslatability>

المراجع العربية

- [19] عبد الغني، محمود (2014). حيوانات المزرعة. الدار البيضاء. المركز الثقافي العربي
- [20] العيسوي، بشير (1996). الترجمة إلى العربية قضايا وآراء. القاهرة. دار الفكر العربي.
- [21] الفضل، صبري (1945). حيوانات المزرعة. القاهرة. دار المعارف.

مقالة بحثية

اساليب ترجمة فيناي وداربلنت المتبعة في ترجمة الكلمات ذات الخصوصية الثقافية: حيوانات المزرعة لجورج أرويل أنموذجاً

اوسان احمد عبدالله الحبيشي^{1,2*}¹ قسم اللغة الإنجليزية، كلية التربية - صبر، جامعة لحج، اليمن² قسم الترجمة، كلية اللغات والترجمة، جامعة عدن، اليمن

* الباحث الممثل: اوسان احمد عبدالله الحبيشي؛ البريد الإلكتروني: osanhubishi@gmail.com

استلم في: 07 يناير 2023 / قبل في: 03 مارس 2023 / نشر في: 31 مارس 2023

المُلخَص

تهدف هذه الدراسة إلى تحديد اساليب الترجمة المتبعة في ترجمة المفردات ذات الخصوصية الثقافية في رواية حيوانات المزرعة للروائي الإنجليزي جورج أرويل وللتحقق بدقة في كيفية نقل تلك المفردات إلى العربية وظف الباحث اساليب الترجمة السبعة لفيناي وداربلنتيه (1995) وذلك كنموذج لتحديد اساليب الترجمة التي تبناها المترجمان. ومن خلال تحليل البيانات كشفت النتائج بأن المترجم محمود عبد الغني وظف ستة من اساليب فيناي وداربلنتيه (1995) السبعة في حين ان المترجم صبري الفضل قام باتباع وتوظيف خمسة فقط من هذه الأساليب السبعة. اما فيما يتعلق بالأسلوب الأبرز والأكثر توظيفاً في ترجمة هذا النوع من المفردات فقد أظهرت الدراسة أن كلا المترجمان مالا إلى توظيف أسلوب الترجمة التقابلية في ترجمة معظم المفردات ذات الخصوصية الثقافية في الرواية بنسبة 51% و42% على التوالي وذلك لأن هذا النوع من أساليب الترجمة يعمل على تحويل محتوى النص الأصلي مع الاحتفاظ بسياقه ومعناه.

الكلمات المفتاحية: ترجمة، كلمات ذات خصوصية ثقافية، اساليب.

How to cite this article:

Al-hubaishi, A. A. A., (2023). VINAY AND DARBELNET'S TRANSLATING PROCEDURES USED IN TRANSLATING CULTURE-SPECIFIC WORDS: A CASE STUDY OF GEORGE ORWELL'S ANIMAL FARM. *Electronic Journal of University of Aden for Humanity and Social Sciences*, 4(1), p80-89. <https://doi.org/10.47372/ejua-hs.2023.1.235>



Copyright © 2023 by the Author(s). Licensee EJUA, Aden, Yemen. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC 4.0) license.