

EQUIVALENCE WITHIN THE DYNAMIC TRANSLATION MODEL (DTM): DEFAULT EQUIVALENCE POSITION, EQUIVALENCE RANGE, INITIATOR'S INSTRUCTIONS, AND TRANSLATIONAL NORMS*

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Abstract

Within the framework of a Dynamic Translation Model (DTM) (Bolaños, 2008) an attempt is made to show how equivalence is actually a key concept for the definition and explanation of translation. Central to this modern approach to translational equivalence is the relationship that holds between the Default Equivalence Position (DEP), Equivalence Range (ER), Initiator's Instructions (II), and Translational Norms (TN). In this approach it is also clear that the explanatory power of the concept of equivalence is widened and it becomes suitable to adequately account for the different types of equivalence that are established in different text types (literary, scientific, and appellative texts), when several translational strategies are used, e.g. by resorting to domesticating or foreignizing linguistic resources.

Keywords: *dynamic translation model; default equivalence position; equivalence range; initiator's instructions; translational norms.*

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LA EQUIVALENCIA EN EL MODELO TRADUCTOLÓGICO DINÁMICO (MTD): POSICIÓN DE EQUIVALENCIA POR DEFECTO, RANGO DE EQUIVALENCIA, INSTRUCCIONES DEL INICIADOR Y NORMAS DE TRADUCCIÓN

Resumen

En el marco del Modelo Traductológico Dinámico (MTD) (Bolaños, 2008) se intenta demostrar que la equivalencia es realmente un concepto fundamental en la definición y la explicación de la traducción. Un aspecto esencial de este enfoque moderno de la equivalencia traductora es la relación existente entre la Posición de Equivalencia por Defecto (PED), el Rango de Equivalencia (RE), las Instrucciones de Iniciador (II), y las Normas de Traducción (NT). Desde esta aproximación también es claro que el poder explicativo del concepto de equivalencia se amplía y resulta adecuado para dar cuenta de manera satisfactoria de los diferentes tipos de equivalencia que se establecen en los distintos tipos de textos, p.ej. literarios, científicos y apelativos, al momento de utilizar diversas estrategias de traducción, acudiendo, entre otros, a recursos domesticadores o extranjerizantes.

Palabras clave: *modelo traductológico dinámico; posición de equivalencia por defecto; rango de equivalencia; instrucciones del iniciador; normas de traducción.*

A EQUIVALÊNCIA NO MODELO DE TRADUÇÃO DINÂMICA: POSIÇÃO PADRÃO DE EQUIVALÊNCIA, INTERVALO DE EQUIVALÊNCIA, INSTRUÇÕES DO INICIADOR E NORMAS DE TRADUÇÃO

Resumo

No âmbito do modelo de tradução dinâmica (Bolaños, 2008), trata-se de demonstrar que a equivalência é realmente um conceito fundamental na definição e na explicação da tradução. Um aspecto essencial dessa abordagem moderna da equivalência tradutora é a relação existente entre a posição padrão de equivalência, a intervalo de equivalência, as instruções de iniciador e as normas de tradução. A partir dessa aproximação, também é claro que o poder explicativo do conceito de equivalência se amplia e resulta adequado para dar conta de maneira satisfatória dos diferentes tipos de equivalência que são estabelecidos nos diferentes tipos de texto, por exemplo, literários, científicos e apelativos, no momento de utilizar diversas estratégias de tradução, acudindo, entre outros, a recursos de domesticação ou estrangeirização.

Palavras-chave: *intervalo de equivalência; instruções do iniciador; modelo de tradução dinâmica; normas de tradução; posição padrão de equivalência.*

MAIN ASPECTS OF THE DYNAMIC TRANSLATION MODEL (DTM)

Translational equivalence has generally been considered as a dichotomy, an *either – or* concept with two alternatives (e.g. Nida's —1964— Dynamic vs Formal Equivalence, Newmark's —1981— Communicative vs Semantic Translation). Other authors have recognized that translational equivalence is a complex concept and cannot be apprehended in simple dichotomous terms (e.g. Koller's (1979/1992) Translational Equivalence Frameworks; Komissarov's (1999/2002) Equivalence Types). However, I think that so far no systematic presentation has been made on a proposal that recognizes the non-dichotomous nature of translational equivalence and at the same time integrates Translational Norms (TN) and Initiator's Instructions (II) into its definition, thereby rendering account of what I have called Default Equivalence Position (DEP) and Equivalence Range (ER).

The Dynamic Translation Model (DTM) (Bolaños, 2008) is a conceptual proposal I have been developing for some years now to try to describe the key factors that partake in the process of translation. It is a communicative model that includes the participants in the translational process: initiator or client, translator, original author, and target audience. In monolingual non-mediated communication the original author writes a text that can be directly read by the target audience as they share the same language and a somehow common cultural background. On the contrary, in the case of translation one deals with a mediated communicative process where the original author produces a text in a source language (SLT) that is received by the translator, bilingual and bicultural by definition, who is in charge of producing a translated text in the target language (TLT). The translation is addressed at a target audience that generally is not knowledgeable in the source language and culture. This is a representation of an abstract or of some sort of an ideal translational process. Things get a little more complicated when one admits that another participant comes into play: it is the initiator or the client who may have a strong bearing on the way the original text is to be translated and the function that it should fulfill in the target audience. In other words, the initiator does have the potential to affect the way the original is translated. It is not simply the translator's call anymore.

The translational communicative process above described is further determined by the contextual factors that affect directly and indirectly the way translations are carried out from and into any given culture. Historical, cultural and sociopolitical aspects also have a bearing on the role the activity of translation plays in both the source and the target communities. Typically translation has been used as a cultural vehicle that helps to establish new literary traditions or to reinforce older repertoires,

e.g. the creation or transformation of new genres in the target literary repertoire. For instance, Itamar Even-Zohar (1990/1997), who works within the paradigm of the Polysystem Theory, considers that a literary translation's normal position is to be situated in the periphery, i.e. it tends to reinforce traditional or conservative patterns in the target literature, but it is also possible for part of the translated literature to occupy either a central position or a rather peripheral position in the target literary polysystem. It is in this historical, cultural and sociopolitical context that one finds translational norms, i.e. the parameters that determine many of the translator's activities and decisions by establishing how one *should* translate into the target culture in order for the translation to be accepted, that is, to be used e.g. published, without being *punished* for not following the implicitly or explicitly prescribed norms. Translators follow Translational Norms because they are produced by powerful instances in the different branches of society. For instance, two cases in point are the Irish nationalist movement as analyzed by Maria Tymoczko (2000) and the «English» Indian issue as portrayed by Tejaswini Niranjana (1992). In the Irish case, a medieval hero, Cú Chulainn, was revived in translations of the 19th and early 20th c. in an idealized way, so that he could be presented as a model to follow in an independent Ireland. Thus the translations were used to «manipulate», i.e. to enhance, the actual non-heroic features of the original character. On the other hand, in the Indian case, translations into English were instrumental in depicting the Indian population as traditional, underdeveloped, and deserving to be civilized by the British Empire. Not only have literary canons and colonial (neocolonial, or postcolonial) powers had a direct impact on the translational activity, but religion has also played a crucial role in determining what is a valid and accepted translational norm. In case deviations from a norm are found translators have paid their alleged «errors» even with their own life, e.g. the execution of William Tyndale in England and Etienne Dolet in France in the 16th c.

The translational communicative process described in DTM has, besides a contextual level, i.e. historical, cultural and sociopolitical factors where the Translational Norms are active, a textual level where the communicative purpose or intention of the original author, the translator, and the initiator is concretized. The guiding dimension of the text construction is pragmatic, i.e. it follows the general communicative purpose of the active participants in the translational process: what is intended to be achieved by author, translator and initiator. The audience does not actively partake in this part of the process, but a projection of its main features is made by the other participants in terms of *anticipating* a possible effect to be achieved. According to the prevailing pragmatic dimension, a text type will be produced by the translator.

The Default Text Type will be a similar text type to that of the original text. When no equivalent target text type is available the possibility arises of «transplanting» or «recreating» the source text type into the target text typology, thereby widening its repertoire. With this in mind, the next textual dimensions are articulated: semantic (what the text says in a real or imaginary world), stylistic (the text's lexical and syntactic organization) and the textual semiotic dimension (verbal and nonverbal sign systems used in the text). All textual dimensions form an intertwined network, but a hierarchy can be established wherein the pragmatic is the prevailing dimension, the reason being (let us emphasize it) that translating is a purposeful (teleological) activity. Under normal, i.e. usual circumstances, the original author's intention is to be reproduced in the translated text. However, the original author's communicative purpose or intention can be overridden by the initiator's intention, expressed in form of instructions, the target community (implicit or explicit) translational norms, or even the translator's own interests or agenda. For instance, in his approach to the translator's role, Lawrence Venuti (1992, 1995, 1998) presents a reflection that calls for the visibility of the translator as a resistive strategy in opposition to being subjugated by the original author and the source powerful prevailing sociopolitical instances of domination. This same idea is further developed by feminist translational authors, e.g. Sherry Simon (1996, 1999), and Luise von Flotow (1997), who consider that feminist translators should leave some marks of their struggle for visibility and recognition in the translated texts themselves or in their accompanying paratexts (e.g. prefaces and footnotes). To sum up, DTM can be represented graphically as follows:

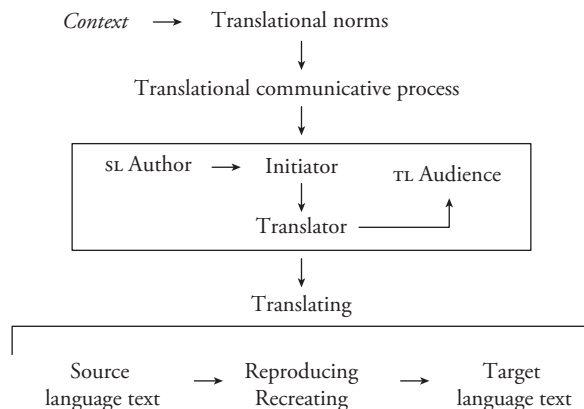


Figure 1. Dynamic Translation Model (DTM)

DEFAULT EQUIVALENT POSITION (DEP)

The DEP is the equivalent relationship that holds between the Source Language Text (SLT) and the Target Language Text (TLT) whenever the original author's communicative intention prevails. In this case no significant modifications in the text type and function of the translated text in the target culture are envisaged. This entails that the Initiator's Instructions (II) and the Translational Norms (TN) valid in the target community are in a neutralized position, i.e. they do not affect directly and, if so, not to a great extent, the way the original is translated, so that it is still recognized as a translation proper. Throughout the recent history of translation, it is the linguistically-oriented translational approaches that have advocated the prevalence of DEP. For instance, in Russian translation theories, Andrei Fedorov (1953, 2002) states that translating involves expressing exactly and completely in a foreign language what has been expressed in the original by using the linguistic resources of the source language. The translator's role is to be as resourceful and creative as possible when using the target language linguistic resources (1953, p. 7). This translation strategy should apply for the translation of diverse text types: literary, scientific, and political (appellative). Also, representatives of the Leipzig School in former East Germany recognize both the equivalent informative content and the communicative value of the original and the translated text (e.g. Kade, 1977). Kade also considers that the semantic invariant is the component to be maintained as equivalent. On his part, Gerd Jäger (1968) confines translation to the cases where equivalent communication takes place, i.e. the same communicative value obtains, and dismisses the heterovalent instances where a change in function occurs. Thus, these authors relate the very definition of translation to the maintenance of DEP.

When DEP is maintained, this means that the communicative intention or purpose expressed by the author of the original text is reproduced or recovered by the translator who also understands his professional and ethical duty as being faithful to what is intended to be expressed in the source text. In this respect the translator is a special type of reader that should put aside his personal interests and preferences if he is to respect what the original conveys, communicatively speaking. In this sense the pragmatic dimension of the source text occupies the highest rank in the translational activity; it is the guiding parameter when the translator is involved in solving problems by making translational decisions. Likewise, the neutralized position of the Translational Norms does not mean that there is no norm at work, but simply that the prevailing norm implicitly or explicitly states that the original author's intention is to be respected (cf. Shveitser, 1988, p. 176). A similar idea is also expressed by Pym (2000, p. 132) when he says that in the second half of the twentieth century «translations are more frequently discussed

and evaluated as translations, in terms of fidelity or openness to their source text rather than inventiveness or acceptability within their target literature.» In the case of literary translation, Jörn Albrecht (1998, p. 259) also considers that the lack of maintenance of the same function between original and translated text tends to be the exception and not the rule, and by maintaining this function constant it is possible to differentiate between translation and adaptation. Once more, a call to keep DEP is made when translating in order to account for the defining features of translation itself. As to the Initiator's Instructions, they are also neutralized, i.e. the translator receives an instruction that simply states «Translate the following text». It is completely up to the translator to apply DEP if that is the prevailing valid Translational Norm in the target community for translating a specific text type. For instance, at present, as seen above, DEP seems to be a general Translational Norm that applies fully to the translation of scientific/informative texts, and to a somehow lesser extent to literary and appellative texts.

The point to bear in mind is that throughout the history of translation, even when DEP has not been fully followed because, e.g. the notion of translation sometimes implied huge modifications of the original such as broadening or abridging the contents of the original, completely omitting political, sexual or religion related content, producing new texts hardly relatable to the originals, etc., DEP can be advantageously used as a parameter to establish how translation has been defined or conceived of throughout history. In case it is determined that DEP does not obtain for any given period in certain cultural setting, it means that both Translational Norms and Initiator's Instructions are not neutralized, i.e. other Translational Norms and Initiator's Instructions may be at work that do not call for DEP to be applied. At any rate, DEP seems to function as a definition-related translational benchmark.

If one now says that DEP holds between Source Language Text (SLT) and Target Language Text (TLT), there appears to be a very complex textual relationship that needs to be spelled out further. As mentioned above, both SLT and TLT are the concretizations of the author's intention mediated by the translator's intention, who in turn, abides by the valid Translational Norms and the Initiator's Instructions for a certain period of time. I propose to distinguish the following text intentional scheme:

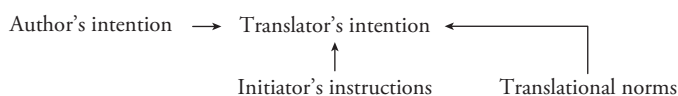


Figure 2. Equivalence Determinants

If the translator's intention is to produce a translation by following the original author's intention as actually expressed in the original text, then DEP obtains. If, on the other hand, the translator's intention, on account of his own beliefs or of external constraints (Translational Norms/Initiator's Instructions), is not to follow the original author's intention, then DEP is *partially* or *totally* overridden. In case DEP is *partially* overridden a series of translated texts is still produced by using several translational strategies, e.g. a «foreignizing» translational strategy where the original cultural terms and linguistic structures are maintained or a «domesticating» strategy where cultural marks of the original are masked or simply accommodated to target cultural and linguistic patterns. When a general foreignizing strategy is used, translations tend to be «literal» as they may intend to convey not only the lexical exoticisms of the original but also its syntax. On the other hand, when a general domesticating strategy applies, «freer» translated texts may display proper target lexical and syntactic forms, independent from those of the original.

As said above, the use of the different translation strategies is historically determined. A very interesting case in point is Bible translating. The *Septuaginta*, the mythical translation of the Bible allegedly made by seventy translators, displays in the Greek used in the translated text syntactic features of the Hebrew original. One can speculate that this foreignizing strategy was being used because the Initiator's Instructions may have indicated that the syntax of the Hebrew original was to be respected as it may have embodied an index of God's way of expression, in which case it was supposed to be kept intact. More recently, in his translations of the Bible for the American Bible Society and the United Bible Societies, Eugene Nida opted for a rather domesticating strategy as he believed that the translations should not reflect marks of the original language (1947, p. 4). He is also explicitly against the use of a foreignizing strategy and thus advocates a 'natural' translating strategy that allows the translated text to be understood by people who currently use the language (1947, p. 13). Contrary to previous Bible translators, Nida and Taber also believe that «to communicate effectively one must respect the genius of each language» and «anything that can be said in one language can be said in another, unless the form is an essential element of the message» (1969/1982, p. 4). As is clear, different translation strategies may be used to translate the same text in different historical periods within the several possibilities of DEP.

When DEP is *partially* overridden as in the cases mentioned above, one is still dealing with translation proper, i.e. the translated text is clearly dependent on the original text. The author's original intention concretized in the source text is maintained by the translator. However, the resulting translations may display a range of *occasio-*

nal cultural and linguistic modifications that tend to respond to several translating strategies, among which «foreignizing» or «domesticating» often stand out. If, on the other hand, DEP is *totally* overridden on account of other Translational Norms or Initiator's Instructions, then the resulting text is *not* necessarily a translation proper, but other textual product e.g. adaptations, summaries, commentaries, parodies, etc. In this case the original author's intention and the function of the original text are also overridden. Culture and literature-oriented translational approaches, generally known as the key proponents of the Cultural Turn in Translation Studies, advocate this position. For instance, Hans Vermeer (1986/1994, p. 42) even claims to have freed translation from the fiction of the original text; he dethroned it. It should also be clear that if no DEP can be established between the Source Text and the Target Text, then no translation obtains. In Gérard Genette's (1982, p. 11) terms there is no translation if one cannot establish a hypertextual relationship between the Source Text (hypotext) and the Target Text (hypertext). Thus, the Source Text cannot simply be made to disappear as Vermeer intends to do in his functional skopos theory. A similar attempt has been made by Gideon Toury (1995, p. 26) in his function-oriented Descriptive Translation Studies, when he claims that a translation is a translation even if it is a pseudotranslation and no source text is actually identified. All that is required for a translation to exist is that a text be recognized as such by the target community and, even if an actual source text is not or cannot be identified, it suffices to be «assumed» that «one must have existed» (1995, p. 34).

In the end, DEP is a benchmark for defining translation, then an abstract concept, which is generally realized *partially* i.e. a typical translation will display, among other things, the use of foreignizing and domesticating strategies according to the translational norms valid in the target community for a specific period of time. I have analyzed some instances of the concretization of DEP in the translations of Gabriel García Márquez's *Cien años de soledad* into several languages (Bolaños, 2010). Different translational norms were at work regarding the use of intertextuality (Genette, 1982): paratexts (titles, marginal notes, footnotes, etc.) and metatexts (commentaries or other accompanying texts). For instance, the English translation *One Hundred Years of Solitude* by Gregory Rabassa includes a family tree (metatext) that is not present in the original. Rabassa explains that he concocted it following the Initiator's (= Editor's) Instruction. The implicit Translational Norm is that family relationships in the novel are too complex to be adequately understood by the English readership. This patronizing idea is reviewed later by Rabassa who regrets to have accepted the Initiator's Instruction (Bolaños, 2011, p. 114). As to the treatment of proper names or nicknames with a special connotation in

Spanish, the French translation *Cents ans de solitude* by Claude and Carmen Durand resorts to the use of footnotes. In the original one reads:

«El jefe del pelotón, especialista en ejecuciones sumarias, tenía un nombre que era mucho más que una casualidad: capitán Roque Carnicero» (p. 106).

Fr. «Le chef du détachement, spécialisé dans des exécutions sommaires, portait un nom qui était bien plus qu'un simple hasard: capitaine Roque Carnicero» (p. 131).

The French translation keeps the original term *Carnicero* and adds a footnote that reads: *carnicero: boucher*.

On his part, Rabassa resorts to an amplification strategy and explains the meaning of the term:

E. «The leader of the squad, a specialist in summary executions, had a name that had more about than chance: Captain Roque Carnicero, which meant butcher» (p.130).

Meyer-Clason in his German translation *Hundert Jahre Einsamkeit* and Butirina and Stolbov in their Russian translation *Столетодиночества* prefer to use a domesticating strategy, by translating the term *Carnicero* into German (*Fleischer*) and Russian (Мясник), respectively:

G. «Der auf Blitzerschiessungen spezialisierte Chef des Kommandos hatte einen Namen, der nicht zufällig war: Roque Fleischer» (p. 140).

R. «Командовать расстрелом назначили капитана, которого отнюдь не случайно звали Роке Мясник – он был специалистом по массовым казням» (p. 130).

In translating culture-related terms, e.g. a typical dance, *cumbiamba*, translators have resorted to using different strategies: an abbreviated calque in Portuguese (*cumbia*), italicized non-translated original term in English (*cumbiamba*), domestication by using a coined term with an additional connotation of *drinking* in German (*Stegreifsauferei*), a generic term in French (*bamboche*), and a transliteration in Cyrillic with an explanation in the book's glossary in Russian (кумбиамбе). As is clear in the above examples, DEP has been applied in the translations of the novel and occasional adaptations or modifications have taken place by using several translational strategies. This means that

culture-related aspects, the so-called translational realia, usually expressed in proper or common names, have been accounted for by all the translators in their translations. DEP has proved valid for the description of the translations of the novel, thereby allowing for occasional adaptations, changes, amplifications, etc.

EQUIVALENCE RANGE

The concept of Equivalence Range (ER) is closely related to the notions of DEP, Translational Norms (TN), and Initiator's Instructions (II). ER is a theoretical construct that helps to understand that whenever DEP applies a range of possible equivalents is activated depending on the translator's decisions and on the prevailing TN and II. In other words, translation is an interlinguistic and intercultural communicative process that yields at least *one* possible translation product but as target TN may change on account of changes in aesthetic canons, sociopolitical factors and other conditions affecting translating, new translations may also be called for. Time is a key factor in determining the need of a new translation but even during the same period of time the lack of acceptability of the proposed translation by the target community may also bring about the making of new renderings. Let us see an example of how ER is activated when translating Friedrich Nietzsche's *Der Antichrist* into Spanish (renderings A, B, and C).

The Preface to the *Antichrist* reads in German:

Vorwort.

Dies Buch gehört den Wenigsten. Vielleicht lebt selbst noch Keiner von ihnen. Es mögen die sein, welche meinen Zarathustra verstehn: wie *dürfte* ich mich mit denen verwechseln, für welche heute schon Ohren wachsen? — Erst das Übermorgen gehört mir. Einige werden posthu<m> geboren.

Die Bedingungen, unter denen man mich versteht und dann mit *Nothwendigkeit* versteht,— ich kenne sie nur zu genau. Man muss rechtschaffen sein in geistigen Dingen bis zur Härte, um auch nur meinen Ernst, meine Leidenschaft auszuhalten. Man muss geübt sein, auf Bergen zu leben — das erbärmliche Zeitgeschwätz von Politik und Völker-Selbstsucht *unter* sich zu sehn. Man muss gleichgültig geworden sein, man muss nie fragen, ob die Wahrheit nützt, ob sie Einem Verhängniss wird... Eine Vorliebe der Stärke für Fragen, zu denen Niemand heute den Muth hat; der Muth zum *Verbotenen*; die Vorherbestimmung zum Labyrinth. Eine Erfahrung aus sieben Einsamkeiten. Neue Ohren für neue Musik. Neue Augen für das Fernste. Ein neues Gewissen für bisher stumm gebliebene Wahrheiten. Und der Wille zur Ökonomie grossen Stils: seine Kraft,

seine *Begeisterung* beisammen behalten... Die Ehrfurcht vor sich; die Liebe zu sich; die unbedingte Freiheit gegen sich...

Wohlan! Das allein sind meine Leser, meine rechten Leser, meine vorherbestimmten Leser: was liegt am *Rest*? — Der Rest ist bloss die Menschheit. — Man muss der Menschheit überlegen sein durch Kraft, durch *Höhe* der Seele, — durch Verachtung... (1899, pp. 213-214)

A. Marta Kovacsics Mészáros translated the original (1997/2014) «by following strictly the edition of all the works by Friedrich Nietzsche, under the direction of Colli & Montinari, and making a literal translation that attests to the idiosyncratic use of German by the author» (book's back cover):

Prólogo.

Este libro le pertenece a los menos. Tal vez aún no viva ninguno de ellos. ¿Podrían ser aquellos, que entiendan a mi *Zarathustra*? ¿Cómo me permitiría mezclarme con aquellos que ya hoy en día son oídos? — Solo el pasado mañana me pertenece. Algunos nacen de manera póstuma.

Las condiciones bajo las cuales deberán comprenderme y que después usarán para comprender *por necesidad* [-] las conozco demasiado bien. Hay que ser honesto hasta la dureza con las cosas espirituales para así poder sostener mi seriedad, mi pasión. Hay que estar entrenado para vivir sobre las montañas para ver por *debajo* de sí los míseros chismes acerca de la política y del egoísmo de los pueblos. Hay que haberse vuelto indiferente y nunca hay que preguntar si la verdad es útil, o si se convierte en una fatalidad para alguien... Una predilección por la fuerza para hacer preguntas, las cuales nadie tiene el valor de plantear, el valor de lo *prohibido*, la predestinación hacia el laberinto. Una experiencia de siete soledades. Oídos nuevos para músicas nuevas. Ojos nuevos para lo más distante. Una nueva conciencia para verdades hasta ahora mudas y la voluntad de economía de gran estilo, que prevalezcan su fuerza y su *entusiasmo* juntos... El respeto por sí mismo; el amor hacia sí mismo; la libertad sin condiciones frente a sí mismo.

¡Pues bien! Solamente éstos son mis lectores, mis lectores propios, mis lectores predestinados: ¿Qué importancia tiene el *resto*? — El resto es apenas la humanidad.— Se debe ser superior a la humanidad por fuerza, por *altura* del alma,—por desprecio... (pp. 1-2).

B. Also based on the same original source of Colli & Montinari, Laura Carugati (2008) translated Nietzsche's *Der Antichrist* «by being faithful to the original German text» but «opting for not maintaining the punctuation of Nietzsche's original

in order to present the Spanish-speaking readers with a more accessible and fluent reading» (p. 37):

PRÓLOGO

Este libro pertenece a los menos. Quizá aún no vive ninguno de ellos. Han de ser los que comprenden mi *Zarathustra*. ¿Cómo podría confundirme con aquellos, que hoy ya son escuchados? Solo el pasado mañana me pertenece. Algunos nacen póstumos.

Las condiciones bajo las cuales se me comprende y se me comprende por necesidad las conozco exactamente. Hay que ser íntegro hasta el rigor en cuestiones espirituales para soportar siquiera mi seriedad, mi pasión. Hay que estar habituado a vivir en las montañas, a ver por debajo de uno la lastimosa charlatanería actual de la política y el egoísmo de los pueblos. Hay que haberse vuelto indiferente, y no preguntar si la verdad sirve, si a uno le resulta una fatalidad... Hay que poseer una predilección por la fuerza en cuestiones que hoy nadie tiene el coraje de enfrentar; el coraje para lo prohibido, la predestinación al laberinto. Una experiencia compuesta de siete soledades. Oídos nuevos para música nueva. Ojos nuevos para lo más lejano. Una nueva conciencia para verdades que hasta ahora permanecieron mudas. Y la voluntad de la economía del gran estilo: mantener juntos la propia fuerza y el entusiasmo. El respeto a sí mismo; el amor a sí mismo; la libertad incondicionada frente a sí mismo...

¡Adelante, pues! Sólo estos son mis lectores, mis lectores legítimos, los lectores que me están predestinados: ¿qué importa el resto? El resto no es más que la humanidad. Hay que ser superior a la humanidad en virtud de la fuerza, en virtud de la altura del alma, en virtud del desprecio... (p. 42)

C. A third Spanish translation made by Andrés Sánchez Pascual (1973/2007) «follows what was written by Nietzsche» (p. 22):

Prólogo

Este libro pertenece a los menos. Tal vez no viva todavía ninguno de ellos. Serán, sin duda, los que comprendan mi *Zarathustra*: ¿cómo me sería *lícito* confundirme a mí mismo con aquellos a quienes ya hoy se les hace caso? – Tan sólo el pasado mañana me pertenece. Algunos nacen de manera póstuma.

Las condiciones en que se me comprende, y luego se me comprende *por necesidad*, – yo las conozco muy exactamente. Hay que ser honesto hasta al dureza en cosas del espíritu incluso para soportar simplemente mi seriedad, mi pasión. Hay que estar entrenado en vivir sobre las montañas – en ver *por debajo de sí* la miserable charlatanería actual acerca

de la política y del egoísmo de los pueblos. Hay que haberse vuelto indiferente, hay que no preguntar jamás si la verdad es útil, si se convierte en una fatalidad para alguien... Una predilección de la fuerza por problemas para los que hoy nadie tiene valor; el valor de lo *prohibido*; la predestinación al laberinto. Una experiencia hecha de siete soledades. Oídos nuevos para una música nueva. Ojos nuevos para lo más lejano. Una conciencia nueva para verdades que hasta ahora han permanecido mudas. Y la voluntad de economía de gran estilo; guardar junta la fuerza propia, el *entusiasmo* propio... El respeto a sí mismo; el amor a sí mismo; la libertad incondicional frente a sí mismo...

¡Pues bien! Sólo éstos son mis lectores, mis verdaderos lectores, mis lectores predestinados: ¿qué importa el *resto*? – El resto es simplemente la humanidad. – Hay que ser superior a la humanidad por fuerza, por *altura* de alma, –por desprecio... (pp. 29-30).

All Spanish renderings (*A*, *B*, and *C*) are in fact «translations» proper as they have followed DEP. They also share the Translational Norm that relates the translated text to the original and reproduces it as faithfully as possible. *A* even claims to be a «literal» rendering and *B* states that it has not maintained the original punctuation marks. The translations were published in different parts of the Spanish speaking world: *A* in Colombia, *B* in Argentina and *C* in Spain. However no dialectal marks could be identified in the different versions. On the other hand, the Translation Range (TR) can be easily verified when comparing the translation of the first sentence in the first paragraph:

- G. Dies Buch gehört den Wenigsten.
- A. Este libro le [*sic*] pertenece a los menos.
- B. Este libro pertenece a los menos.
- C. Este libro pertenece a los menos.

All Spanish translators rendered literally *den Wenigsten* by *a los menos*. However, in other translations into English, French, and Russian, this has been interpreted differently:

- E. This book belongs to the most rare of men. (Mecken, 1918/1924)
- F. Ce livre est pour les très rares élus. (Blondel, 1994)
- R. Эта книга принадлежит немногим. (Fligorovoi, 1990)

The Equivalence Range of the lexical unit *Wenigsten* includes a literal rendering in Spanish that evokes a very unusual meaning *a los menos*; it presents a narrowing of meaning in Russian *to a few*, not *to the very few* as the original says. French and English

translations activate the implicit semantic feature of «rare» people, the «chosen ones». Another interesting example appears in the next sentence:

G. Vielleicht lebt selbst noch Keiner von ihnen.

A. Tal vez aún no viva ninguno de ellos.

B. Quizá aún no vive ninguno de ellos.

C. Tal vez no viva todavía ninguno de ellos.

Besides the equivalents of *vielleicht* rendered as *tal vez* or *quizá*, it is worth noting that the combination of the adverb *vielleicht* ('perhaps') and the verb *lebt* ('lives'), in Spanish activates two translation possibilities in the Equivalence Range: either the indicative (*vive*) or the subjunctive mood (*viva*). The use of the indicative shows higher certainty about the occurrence, whereas the subjunctive emphasizes the possibility itself. Let us see how the problem has been tackled in the English, French, and Russian renderings:

E. Perhaps not one of them is yet alive. (Mencken, 1918/1924)

F. Peut-être même n'en existe-t-il plus aucun. (Blondel, 1994/1997)

R. Может быть, никто из этих немногих ещё и не существует. (Fligorovoi, 1990)

The Spanish verbal translational problem mentioned above has been accounted for without much trouble in English, French, and Russian. Forms of the indicative present tense have been used in all cases: E.: *is... alive*; F.: *existe-t-il*; R.: *существует*. In other words the Equivalence Range is narrower in comparison to Spanish variations. Let us see now a case where one the renderings have made outside the Equivalence Range, i.e. where DEP has not been followed and some unexplained changes have taken place. At the beginning of the second paragraph one reads:

G. Die Bedingungen, unter denen man mich versteht und dann mit *Nothwendigkeit* versteht,— ich kenne sie nur zu genau.

A. Las condiciones bajo las cuales deberán comprenderme y que después usarán para comprender *por necesidad* [,-] las conozco demasiado bien.

B. Las condiciones bajo las cuales se me comprende y se me comprende por necesidad las conozco exactamente.

C. Las condiciones en que se me comprende, y luego se me comprende *por necesidad*,—yo las conozco muy exactamente.

E. The conditions under which any one understands me, and *necessarily* understands me—I know them only too well. (Mencken, 1918/1924)

F. Les conditions qu'il faut remplir pour me comprendre et ensuite me comprendre *inmanquablement*,—je ne les connais que très bien. (Blondel, 1994)

R. Условия, при которых меня понимают и тогда уже понимают с необходимостью, — язнаю их слишком хорошо. (Florovoi, 1990)

All the above renderings but *A* do account for the author's textual intention concretized in the content of the original text. However, the Spanish translation *A* has resorted to introducing a modal verb in future tense *deberán* ('should') not present in the Source Text as well as another verb in future tense *usarán* ('will use') which deviates from the original meaning that deals not with understanding in general but with understanding the text's author i.e. Nietzsche.

CONCLUDING REMARKS

In this paper I have reviewed some of the main aspects of the Dynamic Translation Model that help to explain the nature of translational equivalence. The concept of Default Equivalence Position (DEP) has been introduced and expanded in order to show that it can be used as a benchmark for defining translation proper. DEP obtains whenever the original author's intention is followed by the translator. DEP depends both on target community Translational Norms (TN) and on Initiator's Instructions (II). In turn, Translational Norms have also been shown to change over time according to the way, among other factors, aesthetic and sociopolitical conceptions change in the target community. DEP can also be overridden *partially* when occasional modifications take place in the translated text on account of TN, II, or even the Translator's Intention. In this case it is important to underscore that one is still dealing with translation proper. When DEP is followed a normal situation appears where an Equivalence Range is activated. This means that the same original text can be translated differently as long as the proposed variations are maintained within DEP. This can be verified by comparing the original with several resulting renderings. The guiding textual parameter for testing the validity of the proposed renderings is primarily

pragmatic i.e. the original author's intention concretized in the Source Text should be contrasted with the way it has been reproduced/recreated by the translator in the Target Text. Also a text intentional sequence has been proposed where prevalence is given to the Author's Intention that has to be recovered as faithfully as possible if it is the Translator's Intention to produce a translation proper. Translational Norms valid in the target community as well as Initiator's Instructions may compel the translator to deviate from DEP and produce other text types which are not translations proper, e.g. adaptations, summaries, commentaries, etc. In this case, the translator as an intercultural and interlinguistic expert can carry out this task if he has the required more specific competence. In other words, he may but need not be an expert in text production other than translating proper.

On the other hand, when DEP is totally overridden, one does not necessarily deal with a translation proper, even if, as Toury (1995) suggests it is simply recognized as such by the target community or if no reference is made to the source text as Vermeer advocates in his skopos theory. No one denies that the function-related translational approaches have helped to better understand the importance of translated texts in the target community i.e. the role they play in the corresponding literary polysystem. However, this «sociology» of translation as proposed by Holmes (1972/1988) does not preclude or exclude the study of translations proper where an equivalent relationship obtains between the Source Language Text and the translated text. There is ample room for valuable research both in linguistic-oriented and culture/literature oriented Translation Studies. However, one interesting difference has to do with the fact that culture/literary oriented translational approaches do not seem to worry too much about the delimitation of the subject matter and the scientific status of the discipline. Translations proper, together with summaries, adaptations, commentaries, etc., are all treated indifferently as being worth studying within Translation Studies.

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