

The Problems of Equivalence in Translation

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Abstract

Equivalence was the center of attention of language scientists and researchers; as they found that the equivalence has importance in the language. The present paper assumes that students encounter difficulties in translating English equivalence into Arabic and vice versa. This study aims at investigating and identifying the problems of equivalence, the significance of this study is to show the nature of equivalence, and suggest suitable solutions. The study follows the descriptive, analytical and comparative method to study words and sentences related to the scope of equivalence and the selected materials were collected from dictionaries and the and texts. The most important findings of the study is that the problems of equivalence occur in different level and due to sociocultural differences, the problem of equivalence arises from different terms and concepts in system of languages and when the terms change with the development of life and society. The study recommends that to pay more attention on the equivalent because it's the heart of the translation and to give students examples of equivalence in different level.

Keywords

Translation, Equivalence, Dynamic, formal, functional, problem, Translation.

I. Introduction

Jing (2015:2) defines translation as a process of conveying culture. The translation process is always hampered by structural, lexical and contextual constraints. Rhythmical, alliterative and onomatopoeic features have been hurdles at the lexical level. Cultural difference of the language forms the congenital merits of any literary work. They tend to resist translation and make translation unliterary. Metaphor, and idioms from the lexical problems that literary translators face. A lexical problem arises from the problems of lack of equivalence. We can give four types of equivalence:

- (1) Is called the one-to-one equivalence;
- (2) One-to-many equivalence
- (3) Many-to-one equivalence
- (4) One-to-none equivalence or zero equivalence.

The first kind of equivalence doesn't constitute a big problem as a word in the Source language has only one equal in the Target language: such as, the word armor is Latin word has love English as its equal. But it forms a problem when the lexical gap between the source languages and target language is so wide as a result of cultural, social and historical disparities. The second kind of equivalence is from a real problem as a result two alternatives of equivalents given: the word armor, which Latin presents three alternative meanings-Eros, file and agape- in Greek. The Source language deals with a range of contextual meanings. When translator translates such words, the translator should choose the potent and vivid meaning more suitable to the context. For example, when divine love comes back to, agape is the meaning suitable to the context.

Also the third kind forms problem as the exactness or precision of meaning changes according to the translation. For the fourth kind leads to the problem of untranslatability. During translating idioms and proverbial items the translator faces a direct dilemma: whether he should convey the categories from the Source language and transcribe them in the Target language. The changing of the untranslatable words and their transcription in the target language give a local color to the translation.

For the matter of equivalence, the translator should select translation that is not between alternative yet exact equivalents, but between equivalents inexact. So, the choice relies on the concept of the

translator and the aesthetic that he follows.

Every kind of translation includes loss or gain of meaning. Translation also makes skewing of meaning while decoding and encoding ideas. J. C. Catford comments On translation, there is the transfer of the target language meanings for the source languages, meanings; no transference of the target language meanings into the source languages. In transference, the translator must carry out the source language meanings into the target language text. These two processes are clearly distinguished in all theory of translation.

1. Statement of the Problem

The study investigates the problems of equivalence in translation and the kind of equivalence

2. Question of the Study

- 1 Are there problems that face university student when translating equivalence?
- 2 What are the kinds of equivalence
- 3 What are these practical solutions for these problems?

3. Hypotheses of the Study

- 1-There are some problems when translating equivalence
- 2-we have different kinds of equivalence
- 2-There are practical solutions for these problems

4. Objective of the Study

- 1-Investgate the problem of equivalence
- 2-To show the nature of equivalence

5. Limits of the Study

The study is mainly devoted to investigate problems of equivalence

6. Significance of the Study

- 1-Introducing different kind of equivalence
- 2-Give solution for these problems.

Previous Study

-Panou (2013) conducted a study in equivalence in Translation

Theories. The study evaluates equivalence theories that discussed by Vinay and Darbelnet (1958), Jakobson (1959), Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992), and finally, Pym (2010). The study follows the descriptive, analytical method. The most important findings is that, the importance or not of the notion of equivalence to the translation process differed depending on the position of the translators and equivalence poses problem for the translator. The study recommends that pay attention to use of equivalence in the source language and target language.

-Bilal (2013) conducted a study on the problem of equivalence in translation. The study deals with the problem of the Arab equivalence. The study follows the descriptive, analytical method and recommends that to focus on the side of the functional equivalence in texts and the translator should give a translation that addresses the target people's needs.

G, Dotta (2015) conducted a study on the equivalence problem in translation, the study follows descriptive, analytical and historical method, he selected materials from different texts.

His most important finding is that, cultural equivalence relates to linguistic and semantic and some equivalences are untranslatable. He recommends that we should pay attention to cultural and social equivalence in translation.

-Szirmai (2016) conducted a study on investigating Lexical and Grammatical Equivalence in the Autobiography of Diego Maradona and its English Translation. He follows the descriptive, analytical method for the study and the selected materials were collected from the autobiography of Diego Maradona. The most important finding is that that grammatical equivalence is controlled by two methods; one is transpositions, and the other is a contrastive analysis of two languages and it is not easy to consider the analysis as a strategy. He recommends to look at equivalence as a core in translation.

-Nabhan (2017) conducted a study on equivalence in translation. In his study discusses the equivalence problems and the difficulty to achieve complete equivalence. He concludes that equivalence poses a problem for translators because there are some differences between languages and culture.

II. Literature Review

Introduction

The study deals with the problem of the equivalence in translation and discusses the nature of the equivalence. The problem with translation is always to look for the translation Equivalent and not to find the formal equivalent, the equivalent in terms of form necessarily implies the existence of the translation equivalent, while the translation equivalent does not include the corresponding form.

The aim of this study is to clarify the problems of equivalence and the difficulty of the absence of an equivalent in the language transferred, due to the different language system, culture and customs. It also aims to describe and analyze this problem and propose practical solutions.

The previous studies have been important in clarifying the problem of equivalence and have a great role in clarifying the types of equivalence where highlight its importance, but left some aspects or did not deal with them at length. The researcher seeks to cover these aspects, for example the aspects that deals with the heritage and values.

The equivalence, though it deals with the unity of the word in the

source text, but it is not like the sudden replacement of word, but we find that the equivalence is a term in the language of the target to replace the word of the source language to express the meaning and meaning of the word source where agrees with the context of the original text and adhere to the equivalent language structure in the target language, so the equivalence is not just a word that is used abstract from its partial meaning within the context of the sentence or outside the language system of the target language; it is a term with the same linguistic and semantic features as the original word.

1. Concept of Translation

Baker (2004:3) mentions that translation is very important especially in this era. Translation is of the utmost importance in the transfer of intellectual heritage among nations, and its impact on the growth of human knowledge throughout history. Translation is a complex mental, intellectual and linguistic process that requires multiple creativity. The interpreter must first absorb the text written in another language that goes beyond form and style to content and ideas, which requires language and intellectual skill in force, and thus undoubtedly involves creativity. Second, the text should be moved to another language that differs in grammar, semantics and meanings, a transfer that ensures understanding of the text with all its connotations and meanings, as well as its cultural and historical scope.

Translation is to convey the meaning of text from one language to another language in the same sense as the author wants.

Others define translation as conveying the meaning from one language to another with the same rules and disciplines of the other language, with a focus on meaning, not a word-of-word translation.

Many later agreed that the translation was the art and science after they wondered whether it was art or science. Even if it is art and talent, its study is important. When academic institutions are keen to teach principles and their applications, they do so for scientific practice, as well as the transfer of knowledge and experience from other peoples.

The need for translation is urgent for peoples and individuals to communicate with each other, especially in this age of communication. It is the age of gatherings that will not dispense with translation. The world is now busy with tourist, religious, political and sporting gatherings, and all kinds of life.

We have to say, there are many stresses in translations, for instance, between sound and sense, emphasis and naturalness, the figurative item and the literal, neatness and comprehensiveness, precise and correct.

Through history Translation has been as a means of communication and instrumental in conveying culture. Many countries and languages have been in contact with each other. Until the nineteenth century Latin and Greek translations affected by European culture highly, while Shakespeare affected on German culture In the nineteenth century on a large-scale, in this century a centrifugal world literature has occurred.

Translation is not considered merely a transmitter of culture, but also a positive motive for development.

As a technique for learning foreign languages, translation is a two-edged instrument: it has the special goal of showing the learner's knowledge of the foreign language, either as a kind of control or to exercise his cleverness to develop his competence. This is its enforce point in foreign-language classes, which has to be sharply distinguished from its ordinary use in conveying meanings and

conveying messages.

2. Linguistics and Translation Theories

Bassnett (2002: 5) presents the important difficulties in translation that encounter translators and background about translation theory, starting from Rome period to the twentieth time. Also discusses some difficulties with some solutions.

Xu (2018: 381) explains that Eugene A. Nida, a father of translation theory, made a tremendous change in the field of translation theory. Also, coined formal and dynamic equivalence.

In the mid-20th century, there was a clear shift in the theory of translation, as the period was proclaimed as the Golden Age of linguistic parity in translation theory. One of the most prominent thinkers was Eugene Nida (Eugene Nida), whose ideas proved to be influential on secular ideologues as well as gospel scholars.

Roman Jakobson (Roman Jakobson: 1896–1982) was one of the founders of the Prague School of structural language (structural linguistics). In 1959, he wrote an article entitled “In the Linguistic aspects of translation” (on linguistic Aspects of Translation), in which he presented three concepts called translation within the language, language translation and indicative linguistic translation, which were defined as follows:

In-language translation or redrafting is the interpretation of verbal symbols with other symbols of the same language.

Translation between languages (interlingual translation) or translation is actually interpreted as a verbal notation in another language.

As the first type of loose or imitation redrafting approaches, the second type, translation between languages, represents the traditional historical understanding of translation, and the third, the indicative language translation, was a real innovation because of its concept of a process that went beyond Words. As Snell-Hornaby (Snell-hornby, 2006:21) pointed out, “What is important for translation studies, according to their assessment from today’s perspective, is that it transcends the language in the verbal sense and does not look only through languages.” This has predicted some contemporary work in the Sinhala translation and provides the potential input for audio/video translation work.

In fact, these cymediology studies have become increasingly common among translational researchers who are likely to find exciting topics in the development of translations that contain non-verbal elements. For example, a children’s book in which illustrations play a key role will help convey information and understand the original text. In addition, we can say that the dramatic products of the gospel that have recently appeared with artists such as the Marquis of Laughlin, are considered as a semiotic language attempts to engage.

Among the thinkers of the Prague School was also the literary historian and translator Jerry Levy (AutoPlay Levý: 1926–1967), whose most famous writings were “The Art of Translation”, published in 1963 in the Czech language, and his English article in 1967, entitled “Translation as a decision-making process”. Levi’s work was increasingly admired when theorists later realized that many subsequent ideas, such as functionality, and the theory of propriety and ability to speak in the translating drama into embryonic form, could be traced in his studies in the 1960s.

Although it mainly works from the perspective of literary translation and performing arts, many of Levi’s ideas are considered appropriate for other aspects of translation studies. The translation methodology has been divided into two categories “fictitious” (illusionary translation) and “non-fictitious” (Anti-illusionary

translation). The fictitious translations, which he prefers, are those that are written as if they were authentic, and are adapted to the intended readers so that they look like literature from the world of culture the goal itself. Non-fictitious translation retains some of the features of the source text in order to inform the recipient that the document is a translation.

Since the time of the twentieth century, the theory of translation has centered on the question of literal translation (word for word or free) meaning sense for sense. New theories have emerged and concepts and terms such as notions of meaning, equivalence Equivalence and Meaning and impact have been introduced Equivalent effect equivalence, formalism and dynamic equivalence Equivalence. Formal Equivalence and Dynamic and then followed by the theories of functional and communicative translation that were concerned with the function of language, text type and sex These theories were accompanied by new concepts and terminology such as systemic functional linguistics systemic functional linguistics to evolve these theories up to theories Localization of domesticating translation and Westernization of translation foreignising and theories of philosophical translation, before talking about the theories that have dealt with translation and interpreted it we have to remember what is meant by theory and its concept.

Modern translation theories: Translation theories are based on the classification of the languages in which translation is carried out into two main categories: source language (SL), which is the language from which it is transferred to the other language and is called the target language (TL).

Although this division is, a priori, it did not survive the controversy between the researchers in the theories of translation, in 1818 Frederick Shalair Masher Friedrich Schleiermacher identified between the following two methodologies: “Either the translator will let the author as much as possible and make the reader go to meet him, or Let the reader go as far as possible and make him go to meet him. “On the basis of this, the language description is determined if it is a source or target language.

Linguistic theory: The text that is translated consists of words, and that these words are the only substantive material that is available in the hands of the translator whose work is to translate these words, and the linguistic theory that the text alone one dimension consists of a set of words according to certain formulas and consists of the sentences. Fedorov explained that the translation process is essentially linguistic and that the language of the translation must be based on the basics of linguistics.

3. Lexical Equivalence

According to G. Datts (2015:1) Equivalences are components which equal in the aims and characteristics and involve many kinds, such as linguistic, syntax and cultural equivalences. Etc. Translation problems are divided into two main categories: lexical problems and grammatical problems.

i) Lexical problems

We may not be able to replace a word in a language with a word in another language when referring to the same concepts or things. The lexical issues are divided into five subcategories:

ii) Clear semantic meaning

This type of meaning refers to the words of the source text that can match words in the target text without losing pictures.

iii) Lexical meaning

The lexical meaning of words or phrases that appear to be equivalent, but in that position may not be so. The interpreter must be aware of the intent behind the words so that the author's message is not distorted.

iv) Metaphorical expressions

This subcategory refers to problematic issues when translating idioms and similar expressions.

v) Semantic blanks

This subcategory includes those words and phrases that represent concepts that cannot be found in other private communities. Close equivalents can be found, but the exact equivalent equivalent cannot be found.

According to Marimadi (1991), this may occur in two cases, subject to additional linguistic factors such as those that have reference in a particular society but not in others, and are subject to internal linguistic factors such as those that may exist in two linguistic communities, but the intention of using them may be different Completely, Dagot believes (Dagut, 1931) as Marimadi pointed out, this situation occurs when the lexical systems of joint expressions are different from each other.

vi) Proper Names

Last but not least the subcategory in this group is the problem of the names of the flags. Although the names of the flags refer to individuals, they can be copied from one language to another, but sometimes they may lose the specific meaning they carry, which is not in the target linguistic community.

vii) Grammatical problems

Grammatical problems are the other major category of translation problems, and as the Nida demonstrates (Nida, 1975) one cannot find any two languages that have exactly identical systems of structural organizations (i.e. The structure or language structures vary from one language to another). These differences include the following:

- A. Categories of speech
Languages differ from each other in the formation of the inner word of the language classification.
- B. Grammatical relationships
This difference exists between languages in the way you employ one of the components in that sentence.
- C. Word order
- D. Method
- E. Factual aspects

Given all these problems, it is expected that the compiler will transmit the source text message to the target readers. However, there is no exact translation between any two languages, because the degree of convergence between the two language systems determines the effectiveness of the translation.

4. Formal and Dynamic Equivalence

Formal and Dynamic Equivalence are two terms of the translation methods established by Eugene Nida. Often, these terms are approaching the concept of meaning translation (translation of the meanings of sentences or quasi-sentences) and translating the word by word (which means translating the meaning of the word as a word, ignoring its grammatical role in the sentence), which was sometimes used by them. But the first definition of

dynamic parity was rhetorical: the idea was that the translator should translate so that its reader would be affected as the source text reader affected by the text.

Chen states that (2018: 74) Nida wrote himself in the list of terms in the theory and practice of translation, dynamic equivalence is the quality of translation in the transmission of the message from the source text of the target text is the response of the translation reader as the response of the source text reader. "Use this term to be "receiver, response" mostly Semantic-The aim is for the reader of the text in question to understand the meaning of the text and the reader of the source text to mean the same thing, which led to critical accusations that this method is the new method of translating the meaning. But if we look closely at the word "response", we find that the dynamic equivalence does not contain the logos (meaning and composition) that Aristotle said (in rhetoric), but only on the ethos (the reader's assumptions for the power of text) and Athos (the reader's sense of text). Later, Nida preferred the term "functional equivalence" to the previous term. The term "functional equivalence" does not suggest that parity is between the function of the source text in the exported culture and the function of the target text in the target culture only, but that the function is a property of the text. We can see the functional equivalence in the dynamic context and among broader cultures.

Because dynamic equivalence avoids adhering to the grammatical rules of the source text to make the target text smooth to read in the target language. It is often used when reading, translation is more important than maintaining grammatical rules, the novel is translated using dynamic equivalence, while in diplomacy or in the fields of businessmen, some people insist on the use of formal parity because they believe that sincerity in the transfer of grammatical rules The language increases the accuracy. Sometimes formal parity is better than reality if the reason is that a language may contain a word for a concept that has no equivalent in another language. In such cases it may use dynamic equivalence or may develop a word in the target language to clarify the concept (often by borrowing a word from the exported language) whenever the language exported differs from the target language, it is difficult to understand the literal translation. But sometimes the formalistic translation allows readers who know the source language to see how the meaning is conveyed from the source text while preserving the metaphors and rhetorical tools that are not translated in addition to the method of translating the Gospel: The Gospel translators used different ways to present it in English.

5. Functional equivalence

Huang (2018: 15) argues that Functional equivalence represents a problem if we look to the meaning of Functional equivalence according to Nida, Functional equivalence refers to general translational science, the harmonious relationship between the communicative values of the parent text and the target text, as well as between words, phrases, idioms and grammatical structures. The functional equivalence technique means that the interpreter should translate the term in source language with functionally equivalent target language. This means that the translation using the functional equivalence technique at all stages is possible only when we translate between getting to use one system, as is the case in Belgium, where Dutch, French, and Canada are, for example, English and French. In the case of translation between two languages using two different systems, the functional equivalence technique will not always be possible. In this case, the

translator should look for appropriate solutions and alternatives. The interpreter should always apply the functional equivalence technique when it exists, and he or she may never strive when there is a functional equivalence.

Panou (2013) mentions that Pym (2010: 7) argues that there is no complete equivalence in two systems of language and mention two kinds of equivalence, one is directional and other is natural.

6. Translation problems

Zou (2016: 2) argues that the problems of translation are due to culture differences which have relation with equivalence. A lexical equivalence technique used by the interpreter in the absence of functional equivalence of the different systems of the language transferred and the language transferred to it. Lexical equivalence refers to the translation of the term in the language by

1-the equivalent of lexical in language

2- translation of a literal interpretation as long as possible.

Verbatim translation In this context is the surest means of expressing the meaning of the original term, but it is not always without additional complications, as the lack of such a possibility refers to the possibility of literal translation with a lexical word which compels us to resort to other strategies and techniques that we would resort to only after research Long in the language transferred to it. Add to this the problem of vocabulary that is contained in languages, some of which are connected to a fixed language, but in which they appear in very close, but different.

Although the technique of verbal or lexical equivalence is resorted to when the functional equivalence of different systems between the languages transferred to and from them is impossible, its constant adoption, whether there is functional equivalence or other translation techniques, may be the equivalent of the translation of verbal equivalence or Lexical may be considered as a result of the authority of the original dominant text on the translator without taking into account anything outside the original text. Sarsevich (Sarcevic 1997:45) considers that the predominance of the original text is an effect of the religious translation in general and the Bible in particular. In general, the technique of verbal or lexical equivalence is resorted to when functional equivalence is impossible, yet the translator must consider the objective of translating.

Baker (2010: 18) claims that the problem of equivalence in translation is a matter of differences between cultures, customs and way of life. The source language is different from the target language in many aspects. Some words in the source language may don't have an equivalent in the target language. So, this makes problem in translation.

III. Material and Methods

The study follows the descriptive, analytical and comparative method to study words and sentences related to the scope of equivalence to solve the problem of equivalence and give suitable solution. The selected materials were collected from the dictionaries and text.

IV. Discussion and Result

The current paper, titled Problems of equivalence in translation, is the verification of equivalence problems. The first step is to illustrate these problems, A comparison is made between the changes within a meaningful unit or the word between the source text and the target text. It then conducted a very detailed analysis to construct the phrase or the basic meaning of the word, and how

this meaning could be transferred to the target language.

Maitland (2017:3) claims that cultural translation is a difficult process due to cultural differences and different societies. Thus, a problem arises from different terms and concepts in system of languages. The terminological equivalence ratio may be a completely for example, marriage or partial for example, divorce or totally absent as in dune. The problem of translation does not arise if the total functional equivalence exists, nor in its absence, but in part.

Cultural equivalence means the terminological equivalent, we find in the culture of the language transferred to it, not in its system. That is, the cultural equivalent has no function in the system of the language to which it is transferred, but has a semantic reference in the cultural or religious heritage of the target language. We are represented by the term divorce before construction in the Islamic sharia, since this divorce is not found in the Western systems, but is found in the Catholic canon, which is the only divorce permitted by the Catholic law. It is the only divorce permitted by the Catholic law. The Western man is not unaware of its presence in the Catholic law, and the intention of this divorce is immediately due to Cultural equivalence is useful for understanding the foreign term and for understanding cultural development in the culture of the language to which it is transmitted. This may be a result of differences in the culture specific habits, norms, conventions and other behavior,

The difficulty arises in translation when the terms change with the development of life and society. Often the term acquires other meanings after the language in which that term belongs. The new Sudanese Family Code is adapted to its relatively old terminology with the spirit of the age and the term "marriage" is replaced by the term "marital". However, acclimatization and substitution are not a translate problem because the concept behind the terms "marriage" and "marriages" has not changed. It is a problem for translators with semantic evolution in the concepts and terminology used, and thus in the texts in which these concepts and terms are developed as a result of the development of the introducing new words to denote old concepts.

This is explained by comparing some of the terms in the Sudanese marriage.

Arabic term		English equivalent
Old words	New words	
حالف	جاوز	Marriage
يلى	ليلى	Guardian
رم	قاصص	Dowry

We can see that in the table above how the concept of "Nikah" changed to "marriage", "minor" to "Gasir", and "Guardian" to "deputy.

Translators agree that translating "رم / قاصص" into English dowry" and considering the fact of the term the dowry or money or what was in his judgment provided by the father of the woman or her relatives on her wedding, for Muslims is a condition of the marriage contract in Islam. We are about two different terms that demonstrate different concepts in different systems, which makes dowry translation by قاصص or رم a clear translation error. The researcher thinks that most equivalence problems and difficulties are the result of cultural factors than other factors.

Also, through the simple knowledge of the Arabic language and its development and interpretation if we follow the meanings of the word (beating / برض) in the Mushaf and in the Arabic

language, we find that it means the paradox, spacing, separation and ignoring, contrary to the meaning now circulating to the word (hit / برض). For example, beating with a stick using the word (skin / دلج), beating on the face uses a word (slap / مظل), beating on the nape (slapped / عقص), beating with a fist (poke / زكو), and beating by foot (kicking / لكر). And in the dictionaries and the language books and grammar if we follow the word beating to see, for example in saying: (The beating of illiteracy among people / موقلا نيب لهجلا برض) means make a difference and spread between them. And (he was struck by the siege / برض راصحلا هيلع), which means he isolated from his surroundings. (Hitting his neck برض هقنع) means separation from his body. Beating / برض is therefore conducive to spacing, separation and neglect. There are many verses in the Qur'an that follow the same meaning to the beatings / برض of any spacing, travel and migration to the vast land of God. They travel and stay away from their homes for a living. The Proverbs (beaten by a wall / برض طئاحلا ضرع م) are said to have been neglected and introduced. The researcher thinks that the problems of equivalence here are a result of conceptual understanding. This may be a result of deviation from the source text.

V. Conclusion and Recommendation

These difficulties arise from the fact that the equivalent in meaning in the language to which it is transferred may not transmit or communicate the same written message in the source language, or that the language in which the message is presented in the source language is different or insufficient from that found in the language to which it is transmitted, especially if common information and assumptions between the reader and the carrier are different, especially if this occurs between two languages that are culturally different, such as Arabic and English, since it is not easy to translate from Arabic to English and vice versa, given the different structure and composition of both languages Completely from each other. This agrees with previous study that conducted by Nbian (2013) equivalences.

The study concludes that equivalence is difficult to obtain and the absence of the equivalence owing to cultural differences and customs. This agrees with previous study that conducted by Dotta (2015) The problem of equivalence due to language differences. The problem of equivalence arises from different terms and concepts in system of languages and when the terms change with the development of life and society. Often the term acquires other meanings after the language in which that term belongs.

The study recommends that to pay more attention on the equivalent because it's the heart of the translation. Also, linguistic system and cultural differences.

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