Translation between science, art and skill
The equivalence theory of Eugene Naida as an example

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Abstract

This paper aims at issues related to the art, skill, and science of modern translation, including the theories of Jacobson, Halliday, Catford, and Naida. And how the translator deals with its tools and some important and related matters.

The researcher tried to answer the research questions, and one of the most important of those questions is what about modern translation and its arts, skills and sciences? And what are the developments? Through this paper, the researcher tried to describe, analyze and clarify some types of translation and focus on art, skill, techniques and theories such as Nida's theorem. The researcher used the descriptive analytical method as it is appropriate for this type of studies and research. The research reached a number of results, and the goal is to enrich the translation library from this type of studies.

Keywords: translation, art, skill, equivalence, theories, Eugene Naida**.**

Introduction

Not everyone who articulates the words has become a translator; In fact, not everyone who translates is a translator; However, translation has dimensions beyond that, as an art, skill and deep knowledge, and there is no doubt that translation in its forms has become so, which helped the peoples and governments pay attention to it, and it is one of the necessities of daily life, especially in the cultural, economic, diplomatic, translation, cultural and human circles as well. As the connection of the soul with the body, and from here the idea of this study came to show the importance of the serious issue of translation in human life, as translation is linked to the individuals of humanity with the diversity of their languages and cultures and the dispersal of their ideas, in order to consolidate relations and links between them culturally, economically, socially and scientifically, according to human civilization and its developments in various fields, this is what He made an important and main question that rushes to mind and its content. What about modern translation at the present time?

A number of sub-questions are derived from this basic and central question, including:
- What is the importance of translation science? And how much is it related to art and skill?
 - What is the importance of tools in modern translation?
- What are the problems that the translator encounters during translation? And how to overcome it?
 - What is the relationship of translation to language, culture and technologies?
- How dangerous is an unqualified translator who is not familiar with the tools, skill and science of translation?
With these questions, the research problem has also been determined.

Research assumes

-Important developments occurred in the field of translation after the theorization of Jacobson, Halliday, Catford and Eugene Nida.
-The translation is not in an unfortunate situation and cannot express itself and relies on skill only.
-Modern translation is not only a science, an art, or a skill, but a mixture par excellence.

The importance of the study

The importance of this study stems from the importance of the connection of human peoples as a single family living on the face of the earth, and the need to strengthen the links between them, so that culture, dialogue and civilization replace enmity, grudge, hatred, hatred and wars.
The importance of this study stems from the importance of identifying the experiences, knowledge and capabilities of peoples and nations, and even everything that encourages creativity and service to man and humanity in all its types, languages, sects and religions, and everything that serves humanity in this world and in the hereafter**.**

Reasons for choosing the topic

This topic is important because it helps to enrich the translation library and benefit translators, even to this extent, and I do not claim that no book, study or research has been written on it, but I can say all that is little and we are still at the beginning of the translation path, translation is in the power of humanity and the whole world**.**

Previous studies

I do not claim that the subject of the research was not written in a book, nor was a study or research presented in it, and it is not: The Art of Translation by Yasmine Faydouh, The Origins of Translation for a Number of Books, Translation Principles and Applications by Abdullah Abdul Razzaq, and the Arabic Index of Literature of Translation Science by Hamid Al-Awad, The Origins of Translation for a Number of Books and the Principles of Translation Studies in The art of translation of all kinds by Haseeb Elias, this is in addition to the sources that were quoted from them in the research sources, and everyone looks at the translation and treats it according to his opinion and has made his opinion, and everyone is happy with what he has, but in reality the issue of translation and its library is still in its infancy and needs more books and research It is not unique in the field of interpretation, and the researcher in this research paper wanted to emphasize that translation has become a science, experience and skill and should be viewed from this point of view**.**

Research Methodology

In this article, the researcher relied on induction, note-taking, his experience and the experience of translators, and the use of description and analysis. With this approach, the researcher tried to provide an introduction about translation, and then dealt with the differences between simultaneous translation and written translation, in order to reach the importance of interpretation, and to indicate its types. The most important practical experiences and some of the most important practical experiences and some The skills and arts in the field of translation. Therefore, the researcher adopted the descriptive analytical approach and reviewed the experiences, skills, techniques and tools of translation. The research included an introduction, seven sections and a conclusion, which came as follows:

The first topic: an overview of translation.
The second topic: translation and its types.
The third topic: the skill in translation.
The fourth topic: translation and Eugene Nida.
Fifth topic: Naida's theories and style.
The sixth topic: Nida's vision of the concept of equivalence.
The seventh topic: the conclusion and the most important results.

The first topic: an overview of translation

There is no doubt that translation was and still is a necessity for the peoples of the world, and it is inevitable to consolidate the links between the individuals of humanity. A form of translation in ancient times, where people and translators practiced it at the time for various purposes. We can say that the history of translation goes back to the first meeting between two people whose language differed in ancient times, when they were forced to make use of translation to convey the words of both parties to the other, until formal knowledge, art and skill are indispensable, to be of paramount importance in consolidating relations or destroying relations between peoples and governments**.**

Therefore, it can be said that translation at the present time has become in the service of human societies, "In addition to the fact that simultaneous translation in conferences, which is a very difficult practice, remains a vague subject of research tainted by a lot of ambiguity and the absence of a clear vision, because it rises above revealing all its secrets and potentials due to the complexities However, starting from the fifties of the last century, scholars began to focus most of their attention on the specificity of interpretation in conferences, and soon this organized intellectual trend became a science in itself and independent of the science of translation" (see: Hadid, 2011, 222_ 223).

We must "remember that translation was one of the reasons for the progress of Arab and Islamic civilization, which was going through a phase characterized by flexibility, and took away from other human civilizations without fear or apprehension, and then the opportunity was given to other cultures, and therefore we find Arab and Islamic creativity in the series of human civilizations." (Alber, 2007, 17). Based on the hypotheses of the research, it can be said that translation is an intellectual and creative activity, art and experiments in advancing the wheel of human civilizations towards more developed societies, culture, coexistence, progress and prosperity at various levels and in all fields of civilization.

Anslator and translator, language and terminology

There are many meanings of translation in the language, including: interpretation, transmission and clarification.

Technically, it is the expression of the meaning of a speech in one language by another in another language while fulfilling all its meanings and purposes, in other words: "It is an explanation and interpretation of what the other says and writes, from another language to the language of the recipient or listener. For the translator, it is the interpretation of an idea formulated by others. Within another language, and he does not have to search for this idea anywhere, but all he has to convey it in another language.In other words, the idea does not return to the translator, but to the originator of the text. in the second language or target language.

The phenomenon of translation was, and still is, inherent in human history, and it is perhaps the oldest profession known, because the multiplicity of peoples, nations and the difference in languages that emerged as a result of the climate - and the environment, contributed to human civilization and made the translation phenomenon the only tool to meet the need for communication between human beings individually and groups and in all kinds of exchange. And before reading and writing by gesturing, then recalling the singular or miniature thing, until reaching writing and reading. Primitive peoples, no matter how closed they were, could not stop communication of its various types.

This unorganized communication was prevalent between neighboring tribes and peoples with different languages due to necessity and the prevailing interest at the time, and it seems logical now that this linguistic type at the beginning of history is more diverse than it is in our time (see: Al-Eis, 1999AD, 6).

There is no doubt that language appeared with the creation of man as a need for communication between people, and with the multiplicity of human groups, groups and societies there were many languages, so the need for communication and building cultural bridges was an important incentive for the interest in translation. However, when we want to define one definition of translation, we see that there are many variations in the definitions of translation scholars and linguists, and its fields of knowledge are multiple, which led to the difficulty of talking about a single definition of the concept of translation. Edmund Carey defines translation as "the process of finding analogies between two texts expressing them in two different languages, so that these analogies always and necessary take into account the nature of the two texts and their audience, that is, the receivers of the two texts, as well as the relations between the culture of the two peoples, in addition to their emotional, mental and intellectual climate." And the place from which he translates" (Rana Majid Radawi, 44).

Thus, the concept of translation multiplied, and its concept was dominated by impressionistic evaluations, and translation studies remained unchanged until the middle of the twentieth century, when the first linguistic studies concerned with translation appeared. They are studies whose authors no longer consider translation as an art. Rather, they consider it a basic science and it has its place in human societies, and they seek to develop a special methodology for it.

The second topic: translation and its types

The new studies have been concerned with the concept of translation, and for this reason translation has departed from impressionistic evaluations to enter a new path to be seen as a science from other sciences, not just an art from the arts and human experiences.

In the issue of translation in general, we see two conflicting trends in its division and diversity. The first trend: has fanaticism and triumphed over literal translation, as it is believed that the trust of the text is sponsored in this type of translation. The charge of treason. Another trend can be added to them, which is the trend that differentiates between literary translation and others, such as the translation of religious texts.

 In what direction did we take translation, translation is divided into two main parts: interpretation and written translation**.**

- Written translation:

 It is the conversion of a written text from the original language to another language, and both languages are used in writing, and this type is the most widely used type of translation, and its types are: literary, cultural, scientific, media and social translation, computer translation, machine translation, translation of plays, social, political and legal Terminology, etc., and the researcher in this study is not going to talk about this type of translation**.**

Interpretation and its types

-Oral translation: It is the switching of an oral text from the original language to another language. Both languages are used orally, and its types are: simultaneous translation, simultaneous translation, audio-visual translation, translation for people with special needs, consecutive translation, simultaneous interpretation and whisper translation, and others. (See: Tahmasi, 1390 AH, 4).

A- Visual translation

It is the translation practiced by the interpreter, where the translator reads the text of the message written in the source language with his eyes, then translates it in his memory, then begins translating it into the language to which he is transmitted with his lips. He has to translate the paintings that are found under antiquities and also when they visit book fairs, archaeological and historical places, and so on.

B - *sequential translation*

As for the sequential translation, it is the rapid translation of speech after hearing it. It is also possible, of course, to translate sequentially every sentence or every paragraph. This translation is usually done while the translator is sitting next to the speaker or in front of him, translating what the speaker says into the language to which he is transmitted, and that during certain pauses he is silent In which the speaker leaves a space for the translator to translate what he said before returning again to the next idea, and so on until the end of the speech. Consecutive translation usually occurs when there is a meeting between two groups, each group speaking a language different from the language of the other group. One of the members of the first group begins to deliver a specific message, then the translator transmits it to the language of the other group so that the last group responds to it with another message, and then the translator transmits it to the first group. It also sometimes occurs when a foreign guest wants to give a speech in an audience whose language they do not know. Sequential translation leads the translator to take some carefully selected notes and translate the speech in order to deliver it mostly to his mother tongue because one is more fluent in the mother tongue than others usually.

In consecutive translation, the translator waits for the speaker to complete his speech, so in this case, the translator has enough time to analyze the idea as a whole, allowing him to easily understand the meaning. And the fact that he is next to the speaker in the same spatial space enables him to inquire about some points if some points are missing from his memory. The translator, after the silence of the speaker, is the one who becomes talking to the listeners face to face**.**

c- simultaneous translation

Simultaneous simultaneous translation differs from sequential and perspective simultaneous translation of the speaker's speech, where it transmits in one language a speech that came in another language directly during the speech, and the translator in this case is isolated in a booth and listens to the speech through a headset and transfers it to a second language directly to the communicating attendees It is done by means of individual listening devices in the hall. In this type, "speed" and "accuracy of follow-up" are taken into consideration. He may sacrifice some marginal words that do not disturb the meaning between each idea and another if the speaker does not have enough opportunity before continuing his speech, especially if he starts a new topic suddenly. This situation occurs in some local or international conferences, where there is a speaker or a group of speakers in a language different from the language of the audience (see: Hadid, 2011, 36).

    Simultaneous interpretation is also done by sign language interpreters or deaf interpreters from a spoken language to a sign language, and vice versa. But sign language interpreters don't sit in the booth; They stand in the conference room where they can see the speaker and other participants can see them**.**

D- Business and tourism translation

The translation of facilities refers to the translation provided to employees, businessmen, investors, observers and the like who are on field visits. The translator accompanies a delegation or a person and translates his conversations or inquiries, or informs him of the festival or conference agenda and the like. This translation is characterized by spontaneity and the different situations in which the translator may find himself, from official meetings to visits to factories and to private parties. The form of translation used in this case and in most cases is sequential and is usually limited to a few sentences at a time. The accompanying translator should be familiar with economic, political, social and other issues to a large extent, but the advantage here is that he can inquire about something he may not know in At first sight.

E - the whispered translation

Whisper translation is practiced when simultaneous translation devices are not available. While a participant is speaking to another person, the interpreter whispers in sync with the speaker into the recipient's ear. This type of interpretation is usually practiced by translators accompanying foreign guests, especially when centralized interpretation was not available at conferences or seminars held on the sidelines of major conferences. In this type of translation, the translator sits next to the listener and whispers to him the translation practically and immediately during the speech. This method is suitable for events with a small number of listeners, such as one-to-one meetings, but during which the translator can be exposed to several voices from the audience, the speaker and the listener**.**

Translation differences

If the translation is an indirect type of communication between the sender and the addressee or recipient, the written text is usually at the translator's disposal, which is lacking in interpretation and deprives the translator of an important source of information carried in the paralinguistic aspects that can lead to an understanding It is better for the source text, as the field of this type of translation is conferences, seminars, lectures, and international, diplomatic and official circles, where discussions rage and the affairs of nations and peoples' destinies are discussed, and each president insists on speaking in his official language. (See: Franny, Al-Mustaqbal, No. 2704, 2007).

While the task of the interpreter is to transfer the language of the original text to the language of the target text in a quick and direct verbal transmission that leaves the translator only a short space to comprehend the content of the original text and then choose the appropriate phrases and select the indicative words to transfer it as close as possible, at the same time, the translator can review Dictionaries, books, and inquiries from others, and here lies the importance of simultaneous translation. We can draw the differences between simultaneous and written translation in several axes:

   A- The lack of an appropriate opportunity to search for equivalent terms in interpretation, contrary to what we see in written translation.

   B - The absence of movements and parsing in the written translation, while the interpreter benefits from clues and linguistic movements, as he listens to the correct pronunciation.

   C - The translator is stronger in translation because he uses new methods and terminology and changes and alters.

   D- The written translation is subject to a linguistic check, unlike the immediate translation.

   E - The written translation is accurate, while in the simultaneous translation you can change the meaning somewhat in order to deliver the message. This means that the percentage of honesty in conveying the meaning in writing is greater than it is immediately.

   f- The interpreter may not be specialized in translation, provided that he is fluent in both the source and target languages, while the translator must be more qualified.

The third topic: the skill in translation

Some of the skills and experiences gained through the practice of translation, are:

A - The paper and pen are considered a weapon for the interpreter to succeed in communicating the idea from the person who was transmitted to the person who was transmitted to him, as losing them sometimes, especially when they have just gone through the field of interpretation, causes confusion and missing a lot of concepts, especially when the speaker is speaking out and does not stop from time to time. in simultaneous translation.

b- The interpreter is sometimes subjected to severe psychological pressure and tension, and for this he is advised to inquire in advance from the speaker about the topic of the word and whether he wants to cite Qur'anic verses or old poems, and whether the word was prepared in advance or not? The translator's access to the text of the word helps him a lot in translating easily and relieves psychological pressure. It should be noted here that psychological pressure usually decreases or disappears completely after about five to ten minutes.

C - It is better for the interpreter - especially at the beginning of his practice of simultaneous interpretation - to translate into the mother tongue first, because the person is often more familiar with his language than others, and is good at understanding its secrets and making good use of its words.

E - It is advisable for the translator to start training in sequential and whisper translation, as he can through the experiences he acquires by delving into the field of simultaneous interpretation. He is also supposed to record tapes of speeches by presidents and experts, and then rehearse them to translate them simultaneously so that in the later stage he will be able to simultaneous translation.

F- It is recommended that the interpreter be psychologically stable, for example, that he is neither hungry nor full and feels uncomfortable lest the length of the meeting or speech be prolonged. It is recommended that the interpreter eats a light meal thirty minutes before starting work, especially in long meetings, so that he does not get hungry during his work or face other problems of this kind.

G - Since in direct interpretation, the translator is isolated in a certain place and speaks at the same time as the speaker, there is no room for him to train on the devices at the same hour, so the translator has to train on the devices in advance and to practice looking at the screen and listening through Earpiece and simultaneous translation through the receiver. Simultaneous interpretation also requires dealing with the devices gently so as not to cause any breakage in any of them because it may be financially and morally expensive.

H- The interpreter must not stop too much on a concept whose meaning may have been lost from his memory and not avoid talking when he does not find vocabulary to explain a term. Rather, he must continue the process of interpretation continuously in order to prevent the loss of more concepts and also to prevent the leakage of anxiety in Entity.

I - The translator should always review the technical terms and terms that are used frequently in some special fields. For example, the interpreter who translates international topics has to learn the relevant terminology and follow international news daily through satellite channels and news agencies.

J- The interpreter is in dire need of good and almost complete knowledge of the languages in which he works in order to produce a good, accurate and correct translation. Therefore, the interpreter must record audio tapes and translate them continuously so as not to depart from the practice of his profession**.**

K - Effective translation also requires active listening skills. The interpreter, especially the one who goes into the field of simultaneous translation, is more in need of active listening and has to learn this kind of listening.

L - The translator should have good morals, because a good person positively affects the listeners and the addressees, and it should be noted that if the translator offends the party inviting or sponsoring the conference or meeting, he will undoubtedly lose future business opportunities with these parties, at the very least.

M - It is known that a translator cannot interpret for more than 45 minutes without interruption, so it is customary in the field of interpretation for two translators to work for one conference, so that they relax each other from time to time, and then cooperation between translators is a must for the success of the translation process . For example, the second translator can write some of the terms and numbers that come in and show them to his colleague when he is busy translating so that he does not miss any incoming and outgoing, but according to our experience, sometimes the translation period exceeds an hour as it approaches two hours directly, then a decrease in the translator's concentration becomes a matter.

N - The skill of speaking well and clearly is one of the most important skills that interest translators during their training, as it is important because it is linked to appearing in front of large crowds at public events such as conferences, general assemblies or press conferences in order to enable the translator to clearly convey the concept of the word. But if the translator's voice and speech are not clear, this would defeat the translation. Also, the translator is not allowed to complain or raise the voice during translation.

D- The interpreter, especially if he translates consecutively, must appear elegant in front of the crowds and listeners, because appearing in an inappropriate appearance detracts from the translator and also negatively affects the translator's confidence in himself, and inappropriate appearance may negatively affect the delivery of the message to the listeners. It is recommended that the translator smile while standing in front of the audience.

G - The translator must live with the traditions, customs, proverbs, anecdotes and dialects of the people to which the speaker belongs so that the translated material is transmitted faithfully and with perfection that makes us familiarize the speaker with the other people and learn about their dreams, aspirations, social and cultural backgrounds and what is related to this people's past and civilization.

A- The translator may encounter during the simultaneous interpretation an expression or terminology that he does not understand and an equivalent term or a single term has not occurred to him. This idea (see: Maarouf, 1384 AH, Sh, 44-64) also (Abu Risha, 2012 AD).

Bilingual culture

The contrast of cultures and languages is an important issue in translation. Some see this discrepancy as the main and subjective problem of translation, and there is no elegance to the translator and his capabilities and no sentences. They believe that the expression differs from one culture to another, as the translator must raise this problem to the reader or listener. (See: Solh Jaw, 1385, 96). Translating some languages into others is fraught with some difficulties due to the differences in their cultures and linguistic roots, and the translator should take the two cultures and their differences into consideration.

For example, the word "falcon" in Persian culture denotes the lofty and lofty position, but in the Arab culture, the word eagle denotes this meaning.

Therefore, the translator must transmit the equivalent of the original text, including customs, traditions, cultures, and so on. (See: Tahmasi, 1390 AH, 5).

Basics of translation

- Understand the speaker's idea and express from it while abandoning its main words, bearing in mind that the process of separating the two languages does not happen spontaneously.
- Finding the correct words that are compatible with the speaker's idea despite the difficulty of abstracting from the foreign language.
The necessity of forming the idea before the translation begins, as he will not translate the speaker's words, but rather his idea.
His words must be clear.
Logical coherence of his words.

- Adapting what he says to the culturally and civilized society that receives the translation.
<center>Respect the characteristics of the target language**.**</center>

Some contraindications to translation

The continuous auditory presence of another language.
The words fade naturally shortly after hearing them.
Constant conflict with the other language and strenuous effort to separate what he is saying from what he has heard.
The short time between the stages of auditory perception, meaning extraction, diacritics, and expression in the target language.
<center>The divergence of the two linguistic systems for the Arabic translator is a major obstacle**.**</center>

Some qualifications of the translator

-The interpreter must have a good knowledge of the subject of the translation and the topics covered in the speeches.
-To get acquainted with proverbs and terminology and to be familiar with the cultures of the two languages that are dealt with.
-Proficiency in dialects and familiarity with a large vocabulary of both languages is very important for an interpreter.
-Shorthand and the ability to express his thoughts and what he understood through the discourse in order to translate it into another language.
-He must be fully aware of the cultural background of the language from which he is transmitted and the language to which he is transmitted.
-The translator must have a literary sense, through which he can convey the feelings of the speaker to the listeners or the audience. (See: Maarouf, 1384 AH. Sh, 44).
-Building the linguistic repertoire and learning words in their context, a new word, a new phrase, a new term, a new expression, a new style, because the translator should be a mobile linguistic dictionary (see: Abu Risha, 2012 AD, 2-10).
-In my opinion, it is better for the translator to avoid the limits of simulated translation and verbal translation (Naida: 1964: 18).

The fourth topic: translation and Eugene Naida

Preamble:

There is no doubt that translation is the main engine of interaction between civilizations, and it is the bridge that connects peoples because of their prominent and important role in the growth and exchange of ideas and knowledge and the achievements of nations. the bridge to this communication, interconnection, and friction; It was the one that had a serious impact on the formation of the essence of the cultural stock of peoples, and its enrichment with the cultures of other peoples, and without translation, we would not have known the great science and literature and the geniuses of history, poetry and art, rather all aspects of life and its mysteries. Translation allows the translator to support his own point of view, and to benefit from the scientific and practical experiences of theorists, in order to establish and establish rules and laws upon which the correct and integrated translation process is based**.**

Translation is the process of transferring a text from one language to another in order to achieve equivalence between the translated text and the translated text. It is absolute between languages, and therefore translation operations cannot be completely accurate and identical, and parity cannot be achieved between the original and translated texts. The effects caused by the original text, the equivalence is more comprehensive than the congruence.

Here, the importance of searching for theoretical trends in the field of translation studies emerges, which is a new specialization that emerged in the early nineties of the last century AD.

Therefore, Naida's theory and method of translation, which concerned the issue of equivalence and treated the foundations on which it is based; Such as the symbiosis between the units of the original text and the translated text, or between two texts as an integrated unit, try to clarify and investigate the different types of translations and control them when it comes to these types, starting with the literal translation.

Therefore, Naida is considered one of the most important contemporary theorists and linguists and an accomplished and dangerous translator. He developed the theory of dynamic equivalence in the translation of the Bible and invented two main directions in the translation process: formal equivalence and dynamic equivalence.

His life and upbringing

Eugene Nida was born in Oklahoma, USA, on November 11, 1914. He converted to Christianity and loved it from an early age.

He graduated from the University of California with honors in 1936 and then joined the Camp Wycliffe Institute, where she taught Bible translation theories. He began his missionary missions in Mexico among the Indian Tara Humara tribes until illness prevented him from completing this mission. Naida is a founding member of the Wycliffe Society of Bible Translators, and in 1937 he joined the University of Southern California, where he obtained a master's degree in Greek for the Bible in 1939 and a doctorate in linguistics from the University of Michigan in 1943 and married Althea Sprague, who died in 1993 and then married again From Elena Fernandez, who was an academic working in the field of translation. Naida retired from his job in the 1980s and lived in Belgium**.**

Naida began his work in 1943 as a language researcher at the American Bible Society, in which he later became its executive secretary until his retirement. This work began in 1968 and the translation work was carried out according to the methodology set by Naida himself, which adopted the principle of functional equivalence or dynamic equivalence.

Naida died on August 25, 2011 in Madrid, at the age of 96. Abdullah Al-Harassi, one of the researchers in linguistics, says about him in his blog: It was a sad day for translation studies, as one of the most important pioneers of this science and one of its most important founders left our world. He said, "Many consider me the father of the science of translation, and with advancing age, I began to feel that I became a grandfather of this science. "!

The fifth topic: Nida's theories and style

Naida was a pioneer in the fields of translation theories and linguistics, and his doctoral dissertation on the grammatical system of the English language dealt with this research, where he analyzed language according to the theory of direct components.

One of the most important achievements that Naida has achieved in the field of translation theories is what he reached of the idea of dynamic or functional equivalence. This translation methodology seeks to translate the intentions of the original text instead of resorting to translating words and sentences without paying attention to the communicative function of the text. He also developed the method of formative analysis. For words, where he analyzes the complex meanings contained in the word, in order to determine the extent to which it is equivalent with another word in terms of meaning during translation. Naida and his colleague Venuti were able to draw the attention of academics to the fact that translation is an exact and complex science, contrary to what some believe at first glance. This includes the text, shorthand phrases, linguistic syndromes, and rhetorical elements, to verify the understanding of the text, and then to begin the translation process that goes beyond transferring the meanings of words to conveying the same effect that the original text achieves in the recipient**.**

Eugene Naida's book "Toward Ascience of Translating" in the linguistic approach, in which he distinguishes between formal equivalence and dynamic equivalence, is considered one of the important primary references in the field of translation that gave this linguistic approach the need not to separate The practical reality of translation has been exposed from its theoretical thought. The practical side enriches the theoretical side by providing it with the material to be studied. As for the theoretical side, it was found to serve and develop the practical reality. (See Naida, 308).

In another translated book by Naida entitled "The Role of Context in Translation", he discusses a number of factors affecting the work of the translator and interpreter and presents a theory of translation that gives understanding the context of the text a priority and great importance to accomplish the process of reproducing the text in a different language with the greatest degree of validity and scientific and epistemological integrity. In the introduction to his book, Naida shows the essential and basic role that understanding the context of the text plays in transferring the intended meaning without errors to another language, given that context has a great impact on all levels of the text: structural, phonological, lexical, grammatical and historical. Living languages such as French, German, and Spanish into English. The book begins with an extensive introductory discussion of the concept of the translation process, focusing on its creative dimension that requires innate skill and another acquired by experience, pointing to the phenomenon of indifference by the best professional translators to the data of translation theories despite their large number and linguistic diversity, especially social and communicative ones, the reason for not using theories Conditions of practical application as a result of only providing theoretical frameworks And one of the illustrative practical examples, as Eugene Naida discusses the relationship between language and culture due to the close causal link between understanding the roles assigned to each of them as two coding systems that depend on the other and understanding texts as a symbolic code with a specific meaning, indicating the similarities between language and culture and the dangers of the translator losing the culture of the language And discussing the characteristics of each of them as a collective activity that no single person can completely control, and only a relatively large group of people can transmit language and culture from one place to another.

In his book, Naida also presents the topic of translating words in context, given the dependence of the process of choosing words and their meanings on various aspects of the context, such as the closest words and the supposed audience, especially the meanings of words within the context of metaphors, indirect responses, judgment and proverbs, in addition to his focus on explaining the grammatical linking mechanisms between words.

As for the structure and style of the text and their effects on the translation of the text at all levels, he discusses it in search of the rhetorical features of the text, the basic content qualities in the texts, the basic organizational features of the text in terms of time, place, linking tools, gradation, dialogue, and literary forms such as storytelling, conversation, sayings, puns, poetry, epics, and others, focusing on its examples. On poetry in particular... From what he says here: Translators of Arabic poetry into English were clearly more fortunate than their peers who translated Chinese poetry into English, and this may be due to the fact that Arabic poems seemed closer to the world.

Eugene presents through his book samples and examples of the translation process and an entire chapter includes a number of illustrative examples of translation. He also discusses three main models of translation theories such as those based on philology or the linguistic differences between source language texts and target language texts based on sociology.

Eugene Naida was the first to be interested in the scientific study of translation, and he was primarily an anthropologist interested in the studies of cultural anthropology prevalent in America at that time. On all cultures with their different environments, and this anthropic tendency is compatible with the orientations of some churchmen who seek to spread the word of God to people equally, including Naida and other members of the so-called Gospel community. Eugene Naida, for example, sees the necessity of equivalence between languages with regard to meaning and tried to determine equivalence at the level of verbal synonymy between words and the level of linguistic generation at the level of sentences. Linguistic translation theories see the priority of formal equivalence over non-formal or free equivalence.

Usually, most scholars and theorists divide the translation process into two main types: literal translation and free translation. In some studies, a third type is mentioned, which is imitation, which is translation that involves a large degree of behavior so that it does not remain from the original text. Except for his main idea, translation studies often conclude that it is inevitable to use a mixture of two types to produce that fulfills the basic purpose of transferring the text from one language to another with the least amount of loss, whether in meaning or form, and the multiplicity of labels the two main types of translation to remain between the literal translation, i.e. honest translation. Or direct and translation by acting in the sense of free, interpretive or indirect. As for imitation, it may sometimes be expressed by localization, quotation, inspiration or paraphrasing.

Whatever the names differ, the difference remains between literal translation, which is every word for word, and every line by line, and free translation, that is, focusing on the meaning.

In this context, the Bible translator Eugene Naida objects to the division of translation into a literal translation and a free translation, and considers that there are degrees of translation far too diverse to be summed up by this extreme division. Naida concludes that there are two general trends in translation, not two types of translation. The first direction is towards formal equivalence and focuses on both form and content, and the second is towards dynamic or functional equivalence and aims to produce a text that is identical in all its details to the linguistic characteristics to which it is translated and to the culture of this language. Moreover, Naida lays down four basic conditions for a translated text.
-It has meaning.1
 -To convey the spirit and character of the original text. 2
  -His style should be smooth and natural. 3
 - To evoke the feeling that the original text evokes. 4
There is no doubt that the options are not easy to achieve these four conditions

The sixth topic: NIDA's vision of the concept of equivalence

The concept of equivalence has been given special attention by translation scholars since it was intricately linked to both conceptual and practical aspects of translation, and after it became a prominent feature of translation studies in the 1960s.

The goal of equivalence was to indicate that the source text translated from it and the translated target text into which it was translated are the type of symmetry and equivalence. We will also present the most important types of equivalence in translation, and then introduce the development of the concept of equivalence**.**

The concept of equivalence is one of the essential concepts in translation according to Eugene Naida in translation studies, and therefore we must distinguish here between equivalence, congruence and translation behavior, which is a controversial concept as well. Approaches to the issue of equivalence can change radically: some theorists define translation in terms of equivalence relations, while others reject it. Proponents of translation theories based on equivalence define the relationship between the source text and the target text that allows the target text to be considered as the managed text in Translation.

So it can be said that the equivalence theory is one of the most important translation theories and its main points are: As the ancients identified it that there are two types of translation, namely literal translation and free translation, and they said that given that the Arabic language, for example, is not equivalent to the English language in terms of the grammatical and morphological system and in terms of vocabulary and others, The translation must be free and not literal, as the literal translation sticks to the source text and does not take into account the rules of the target text language. Translation theories have adopted the principle of equivalence, trying to understand the relationships of languages to each other. Translation was a necessary and common practice in anthropological studies of all kinds, because the languages of different cultures are the subject of well-known human studies, whether they are primitive cultures or developed cultures, spoken or written. Translation studies have been greatly influenced by anthropology, especially since many anthropologists study linguistics in order to quickly learn and analyze the languages of the people they mix with.

The concept of equivalence did not go beyond the linguistic meaning of it at the beginning without taking into account any of the elements of the context and occupies a less important position, as Finney and Darblint went to steps called translation techniques, and they also argued that equivalence is summarized in linguistic sentences, aphorisms and proverbs. ") Emparo Ortado, Theories of Translation, p. 283.

Catford was the first to present an important research on the nature of translational equivalence, "He defined equivalence as the essential issue in translation and its theories, and went to the fact that the main problem in the practice of translation is to find equivalence in the language into which it is translated, and he also clarified the difference between formal correspondence and equivalence. The text and sees that formal congruence is one of the levels of the language into which it is translated.

Catford's book can be considered a linguistic theory of translation as a representative of the formal linguistic principle. By giving priority to formal correspondence over textual equivalence, it calls for a translation that is restricted by language and depends on formal linguistic units" (Mohamed Shaheen, Translation Theories, 25). Also see: Catford, A Linguistic Theory of Translation, 33.   (

Equivalence is an essential concept in translation, and therefore "the efforts of linguists have focused on revealing the connections between the source language and the target language, but the process of communication and the person of the translator did not take a real place in their contemplation, until Eugene Nida, who is considered the father of contemporary translation, came to his attention on the communicative goal of translation According to specific recipients, and he realized that the large number of geographical and cultural references when translating the Torah in the Middle East society hinders the effective transmission of the message of the Torah to groups living in a polar environment, and others living in a tropical environment, which prompted him to define two concepts of equivalence between the source text and the target text, equivalence The formalism that aims to convey the form of the source text, and the dynamic equivalence that aims to satisfy the recipient's desires" (Daniel, Principles of Translation Science, No. 134, 18, 2008).

Nida's theory appeared when he adopted the clarification of Noam Chomsky's introduction, methodology, transformational rules and terminology in order to transform literary translation into a science and a rule. Generative grammar is based on certain essential and basic sentences, from which the language builds its linguistic structure through technical means such as expression, replacement, addition and deletion. In the language of the recipient (see: Eugene Nida, Towards the Science of Translation, 126).

The rules and arts of generative grammar are those laws that undertake to describe the structure of the sentences of a language in a very clear way. Hence, it can be said that there are two levels of language: the level of the deep structure, which is the mental meanings, and the level of the superficial structure, which is the outward appearance of the language (see Abdel Aziz, Systems of the Surface Structures of the Arabic Language: Hawallet Al-Turath Journal, Issue 9).

NIDA's theory is based on the fact that the message of the original text is not identifiable, and can be translated so that its reception is the same as that of the original recipient. The receiver's equivalent is called dynamic equivalence, and that's why Eugene Nida says:

"In such translation, the person does not mean much between the appropriateness between the message of the target language and the message of the source language, but rather the concern of the dynamic relationship, because the relationship between the recipient and the message must be, in essence, the relationship between the original recipients and the message equally." Towards the science of translation, 1976 AD, 159). In other words, as Nida said, in converting the deep structure to the generation of the surface structure, the following steps are observed:

- Analysis of the expression in the source language in the light of the basic essential sentences for generating the expression.

- Transferring the essential formulas in the source language to equivalent and equivalent essential formulas in the target language.

- Converting essential expressions in the language of the recipient (the target) into appropriate expressions in terms of style. (previous source: 145) Nida summarizes his approach to translation as follows:

The process by which the equivalence between the source language and the target language is determined is a highly complex process, but it can be summed up in two simple approaches:

The first: analyzing the components of the question into its simplest verbal semantic structure with a very clear presentation of the relationships.

Second: Re-arranging the components of the message in the language of the recipient and the target in the manner in which those matches are used that:

It corresponds to a translation with formal equivalence, a translation with a dynamic equivalence, or a translation that combines the two advanced methods as a compromise.

-Which provides the most appropriate delivery shipment destined for the intended recipients. (Same source: 472-473).

As the focus of Nida's theory of formal equivalence and dynamic equivalence passed, in formal equivalence the focus is on "form and content together, and this translation is concerned with those cases of congruence, such as: the congruence of the sentence in the sentence and the concept with the concept, in order that the message transmitted to the target language must be accurately balanced." (Same source: 308) This type of translation allows an understanding of habits and ways of thinking as well, and for this reason Nida says:

When producing a translation with formal equivalence, the text has solutions that do not match the temporal or cultural dimension between the source language or the target language, and we can justify the translator to keep the almost literal equivalent in the text and interpret it in a margin:

The first function: Correcting linguistic and cultural conflicts, such as:

- nterpretation of contradictory habits.

-Identification of unknown geographical or natural objects.

 -Give equivalents for weights and measures.

- Provide information about word manipulation.

 - Entering supplementary information about the proper names.

The second function: adding information that can be useful in understanding the historical and cultural roots of the message (previous source: 461-462). As for dynamic equivalence, the center of attention in such equivalence is directed towards the source message, as it does not care much about rewarding the message in the target language with the message in the source language, but rather rewarding it with the dynamic relationship, as it reflects the meaning and content of the source language. 321-322). Therefore, the method of dynamic equivalence, according to what Naida sees, is of great importance, and shows it four basic requirements, which are:

The first requirement: the translation of the meaning.

The second requirement: conveying the spirit and style of the original text.

The third requirement: Possession of a natural and smooth form of expression. (previous source: 316-317).

It appears that dynamic equivalence is a term and concept specific to Nida and has no meaning except when it is added to his translation theory only.

The seventh topic: the conclusion

It contains the most important results, recommendations and suggestions, which are as follows:

-Translation is an important element and full of sensitivity from different sides, especially in the areas of understanding discourse, and its effects on immediate translation are among the most important matters.

- Interpretation is surrounded by many difficulties, including those related to the translator's personality, psyche, and psychological situation during work, including factors and availability for the translator's success, the success of the interpretation process, and working conditions for the success of the interpretation.
- Simultaneous translation, as is the case with the interpreter, has peculiarities that distinguish this type of translation from other types. We have noticed through this research that simultaneous translation is as old as man, and we have also learned about the importance of simultaneous translation, its types and its differences with written translation.
- We found that simultaneous translation requires the translator to have actual practice, practical experience and long translation experience that extends to many years in order to be a successful translator. Here we must emphasize that simultaneous translation is not only a matter of study and science, but rather of experience, art, skill and practice.
-That translation studies and its various theories deserve attention in order to raise the level of translation, develop its studies, identify its theories, and raise awareness of its requirements. The practice of translation, which is a linguistic process only.
- It appears that the translation specialization still needs references in the translated specialties.
- The science and teaching of translation needs to find a balance between the theoretical side and the practical side.
- It seems that the translation specialization and in its various fields need to add some new concepts such as the concept of linkage and the concepts of translation theory.
- The process of transferring cultures and transferring text from one language to another does not mean merely transferring vocabulary, but rather it requires looking at the text as an integrated unit in its cultural context and taking into account its purpose.
- Eugene Naida's theory of "equivalence, formal equivalence, dynamic equivalence" and his method of translation, which is one of the important influences and greatly helped to advance the development of translation in the recent period. The features of the rhetorical text and trying to determine the equivalence at the level of verbal synonymy between words and the level of linguistic generation at the level of sentences and interested in the form and its aesthetic impact in poetry and the content and concept in the guiding texts and taking into account the audience that controls the choice of language level and setting basic conditions for the translated text, including that it has meaning and conveys the spirit of The original text should be smooth and natural, sensual and impressive.

Recommendations and Suggestions

- Interest in qualifying and training professors and experts in the field of translation.
- Paying attention to translation and translators, financially and morally, in a serious and tangible way, at the highest possible level.
- Translation is practiced by specialists with knowledge, skill and experience.
- Developing governmental, academic, civil, international and global plans in the field of translation and solving existing problems.
- Recognition of the intellectual property rights of translation and translators.

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