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On the Suitability of Some English Equivalents to Arabic Culturally-Bound Terms

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Abstract- In a broader sense, bilingual dictionaries are viewed to provide translators with all the needed information in the foreign language through the equivalents chosen by the compilers. Needless to say that this statement is correct at a certain level, mainly when it comes to simple words that do not represent much difficulty for both source language receptors and target language receptors. But the matter becomes questionable when the translator deals with cultural-bound words in the frame of the law as a specialized field. That is why attention must be paid to such valuable references to pave the way to the translator to transmit the message accurately. This study aims to investigate the exactness of English equivalents of some Arabic culture-bound terms in a Legal bilingual dictionary (Arabic- English) about their original significance in the source culture of each language, to draw a comparison between both meanings and the cultural dimensions they reflect. The results showed a certain inadequacy between the Arabic word and its equivalent in the majority of the cases, especially regarding its ethnographic value, which represents its most important aspect.

Keywords: bilingual dictionaries, translation, law,cultural-bound words.

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Abstract- In a broader sense, bilingual dictionaries are viewed to provide translators with all the needed information in the foreign language through the equivalents chosen by the compilers. Needless to say that this statement is correct at a certain level, mainly when it comes to simple words that do not represent much difficulty for both source language receptors and target language receptors. But the matter becomes questionable when the translator deals with cultural-bound words in the frame of the law as a specialized field. That is why attention must be paid to such valuable references to pave the way to the translator to transmit the message accurately. This study aims to investigate the exactness of English equivalents of some Arabic culture-bound terms in a Legal bilingual dictionary (Arabic- English) about their original significance in the source culture of each language, to draw a comparison between both meanings and the cultural dimensions they reflect. The results showed a certain inadequacy between the Arabic word and its equivalent in the majority of the cases, especially regarding its ethnographic value, which represents its most important aspect. As a result, the findings made us question the quality of the specialized dictionaries used by the translators when fulfilling their tasks.

Keywords: bilingual dictionaries, translation, law, cultural-bound words.

ملخص:

تعد القواميس ثنائية اللغة مصدرا مهما يتزود منه المترجمون بكل ما يحتاجونه من كلمات في اللغة الأجنبية عبر ما يختاره المؤلف من مكافئات لتلك المفردات العربية؛ وليس في وسعنا سوى التسليم بهذه الحقيقة إلى حد معين، خاصة عندما يتعلق الأمر بكلمات بسيطة لا تمثل عقبة لمتلقي اللغة المصدر ومتلقي اللغة الهدف. لكن المسألة تصبح موضع تشكيك عند تعامل المترجم مع كلمات ذات بعد ثقافي في إطار المجال القانون. لهذا السبب يتعين على أخصائيي المجال إعطاء اهتمام أكبر لمثل هذه المصادر القيّمة من أجل تسهيل مهمة المترجم في نقل رسالة النص وفقا لمعايير الأمانة والدقة.

تهدف هذه الدراسة إلى التحقق من دقة المكافئات الإنجليزية لبعض المصطلحات المرتبطة بالثقافة العربية في قاموس قانوني ثنائي اللغة (عربي- إنجليزي) من خلال البحث عن دلالة كلا المصطلحين العربي والانجليزي في كلا الثقافتين، وذلك بغية وضع مقارنة بين مختلف دلالاتها والأبعاد الثقافية التي تعكسها. وقد أظهرت النتائج نوعا من اللاملائمة بين الكلمة العربية وما يعادلها في اللغة الانجليزية في غالبية الحالات، خاصة فيما يتعلق بقيمتها الثقافية، والتي تمثل الجانب الأهم فيها؛ هذا ما يجعل من القواميس المتخصصة المستخدمة من قبل المترجمين محل شك في نوعيتها.

الكلمات المفتاحية: القواميس ثنائية اللغة، الترجمة، القانون، الكلمات ذات البعد الثقافي

I. Introduction

Translation is the process of conveying the message of the source language discourse into the target language discourse as accurately as possible. However, this task is deemed to have pitfalls, especially when it comes to culturally-bound words. The Legal translator cannot translate from one language to another without regard to the cultural differences between the two legal systems. The judicial area is among the most sensitive fields that have to be approached carefully, because such field occupies an essential place at the national and international levels. When fulfilling his task, a legal translator should possess, in addition to his mastery of at least two languages and his vast cultural background and legal skills which can be interpreted as the legal knowledge with all what it may include: grammatical, terminological, syntactical as well as the cultural concepts being in use in this field. No matter how experienced is the translator, he can never perform his work without needing a dictionary, as this one represents a reliable source of information to be provided in a short period to the target receptors portrayed by the judicial bodies, clients or any other official or unofficial parties. But this source of information may be subject to criticism, especially when dealing with cultural terms that do not reflect the same reality in the languages (cultures) in contact; therefore, they may lead to misinterpretations and even mistranslations, which in turn may lead to unpleasant results. This work comes among others to represent an attempt to shed light on the deficiencies that may exist in such bilingual dictionaries, and pave the way for further improvements in the field of dictionary compiling.

II. Legal Language and the Translator

As a linguistic act; legal translation would never exist without the tongue that generates it. It is of great importance to admit that translation had affected all of us for years. Its effects were the result of the increasing role of international relations and the growing demand for the free movement of people, goods and capitals. We may also cite the legal procedures taking place worldwide as a result of peoples' interactions. Linguistically speaking, the law is a profession of words as described by Mellink off (1963, p.259). No legal system would exist without language. This latter has made all the laws worldwide known to people through translation which was the primal tool to make knowledge spread for centuries. That is why many scholars admitted that no rendition would be possible without language, and no law would exist and remain without the tongue that gave birth to it (Arntz, 1986, p.92).

Legal translation has always been the subject of much debate among scholars. Sometimes the method of conversion was the matter to be discussed. Others, the question of fidelity of the translator towards the text itself, and some other times about the role of the

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translator as an intercultural mediator between legal systems and the different issues he faces when performing his work. For centuries, the legal translation was bound to the rule of literal translation instead of giving much freedom to the translators. Such freedom allows them to produce legal texts that could be better in meaning and form. But the principle of faithfulness to the source text was of great importance. As a result, it was generally accepted that the translator's task is to reconstruct the form and substance of the source text as closely as possible. The golden rule to be followed was "the stricter, the better" when dealing with legal discourses (Sarcevic, 1997, p.127).

In recent years, some theorists turned their backs to the dichotomy of preferring to be close to the source text or the target text. They reconsidered to pay close-grained attention to the translator as the real actor of the translation activity. As a result to this new trend, many references that have been considered "handbooks" by many translators who have chosen the legal field as their domain of work were published. We may cite among these theorists Smith (1995); who contributed enormously to the development of ideas allowing the translator to fulfill his task better. He suggested that the legal translator requires competency in at least three separate areas:

1. He must acquire a basic knowledge of the legal systems he is translating from and to.
2. He must possess familiarity with the relevant terminology, i.e. the legal one.
3. He must be competent in the target language-specific legal writing style. (Smith, 1995, p.60)

In addition to what Smith (1995) mentioned above, he explained the nature of legal texts in every legal system that exists. He pointed out that each legal system is said to be "System-bound," i.e., every legal text has its characteristics following the legal system in which it was created. In other words, every text is influenced by its legal system regarding the terminology in use, the style, as well as the cultural background. However, besides what Smith suggested, Schroth has gone farther to say that the linguistic aspect of the translation is not enough when dealing with special-field texts such as the legal texts. He suggested that "in order to produce a text that leads to the same results in practice; the translator must be able to understand not only what the words and sentence mean, but also what legal effect it is supposed to have, and how to achieve that legal effect in the other language" (2010, p. 71). On the other hand, Gémar (1997) confirmed the correctness of the previous views. He went so far to say that the only real difficulty of legal translation is the diversity of legal systems Gémar (1979, p.44). Thus, variety of legal systems implies a range of cultures, as each legal system reflects its own culture from which it emerged.

As it has been explained so far, the legal translator finds himself faced with three dilemmas: languages, the legal systems, and their cultures. One might think that the task of the translator might be easy, especially if the translator is able to work between two different languages. The reality may seem a little bit different for those who have not a deep and clear image of the profession. In fact, numerous are the scholars who recommend the translators to follow a multidisciplinary approach when dealing with the law. They see the legal translator to have received dual training (legal and linguistic). Translation in this field also requires knowledge in economics, sociology, history, and even philosophy. As an example, commercial law requires notions of taxation (Gémar, 2000). Everyone knows that with the emergence of new technologies, daily information has become within everyone's reach. To exemplify, we can compare the terminology used in the texts of international law in several languages. The English language that has become the main language of international communication can be a source of difficulties. This is due to the fact that it conveys common law concepts. As Jacques Mauro noticed: "every country [...] has its own law with unique and irreplaceable legal words (Mauro, 1988, p.181). These words are impregnated with the culture they arose from. They differ from one culture to another, and that what makes the task of the translator more difficult and even challenging.

III. Translating Culture in the Frame of Law

As the translator acts as an intercultural mediator, he is never safe from criticism. He is always required to convey the cultural concepts as faithfully as possible. But once again, scholars have drawn guidelines according to which the translator may meet the standards of intended fidelity. These guidelines vary according to the approaches that dealt with the question of culture; from source-oriented to target-oriented approaches. We may mention among others Bensimon (1998) who questioned the matter of equivalence as a target-oriented approach to cultural terms when he said: "[…]is a translation not faithful when the translated text functions in the target culture in the same way as in the source culture?" (Bensimon, 1998, pp.13-14). Such statement implies an opposite view to the way the translator should follow when dealing with cultural concepts. Different views have drawn a reconsideration of the place of cultural features in providing other people with a different reality than theirs. A reality that reflects the otherness with its differences. It is a fact that this otherness has been defended by many scholars and translators who have another vision about the source text and its foreignness. They looked at it as an entity that should be preserved to show that each text has its

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own cultural features that remain unique, and should not be subject to distortions or transformations in the target text. As a result, there would be a deletion of cultural characteristics of the text to be translated. In this context Venuti (1995) made it clear speaking about how a translator should tackle the source text: "*A translated text should be the site where a different culture emerges, where a reader gets a glimpse of a cultural other*" (Venuti, 1995, p.306). Yet, a good translator for Venuti is the one who preserves the foreignness of the source text when translating it, which allows the reader to become eager to discover another reality that is not his. In the same context he shed light on the fact that the process of translation has its gains and losses. Therefore, there shall be no similarities between cultures, and no translation would fill the gaps between cultures that remain unbridgeable (Venuti, 1995, p.306). Another defender of the foreignness and the rejection of the assimilation of the cultural features in the target text was Antoine Berman. He contributed so much in the field of translatology. Following Berman's vision of the act of translation, he considers the translation process as a recognition of the difference rather than an act of integration. Once again, Venuti positions himself on his side when he brought up the topic of ethics. Together they developed the concept of the translator's ethics toward the source text as a criterion of a faithful translation. Venuti (1998) insisted in his book "The Scandals of the translation: Towards an ethics of difference" on the mission of the translator as a cultural broker, who is never free when dealing with a text that implies cultural aspects he should transmit with all its inner foreignness. He sees the way a translator should act as an opportunity to allow the cultural features manifest in the translated text through its language. He points out: "*I follow Berman […] Good translation is demystifying: It manifests in its own language the foreignness of the foreign text*"(Venuti, 1998, p.11).

Playing the role of a bridge between cultures and legal systems, a legal translator should always take into consideration the ethical side of his profession. Once again, the matter of faithfulness is the core here. As mentioned by Berman and Venuti; a translator is to be judged ethical when he preserves the cultural features of the source text in the translated one. Nevertheless, such fidelity does not concern only the source text as well as his author. It goes beyond that to include the readership as well. Andrew Clifford insists that the purpose of every translator is to provide loyal service to the client. As such; an ethically correct translator is the one who fulfills the reader's needs and requirements (Clifford, 2004, p. 97). To this point, faithfulness has been achieved in a perfect manner. With regard to the above-mentioned conditions given by the scholars; a translator should as well be selective of the tools he uses when performing his translation tasks, i.e., the bilingual dictionaries. These tools have been and still are subject of many debates on their reliability in conveying the correct and understandable meaning of the cultural-bound terms. Such a subject was tackled through the works of (Kotzé, 1999), (Mpofu, 2001), (De Groot and Van Laer, 2006) and (Janulevičienė, Rackevičienė, 2011). The previous studies showed that there are still deficiencies in dictionary compiling regarding the choice of the appropriate equivalents to legal and cultural terms.

IV. Method

In this research project, we set the task to examine some Legal cultural-bound concepts used by the Algerian jurists. We focused mainly on the matter of whether the compiler of the Arabic-English legal dictionary failed or succeeded in giving the suitable equivalents to the terms we have chosen. In so doing, we randomly selected six Arabic cultural-bound words which are frequently used in the Algerian family affairs judgments as follows:

1 - "الخلع"(Khol'aa)
2 - "الثيب"(Thayib)
3 - "اللعان"(Li'aan)
4 -"القرء"(Kor'e)
5 -"الشبهة"(Shub'ha)
6 -"خاتم الحنة"(Khatam Al Hannaà)

Such concepts are closely bound to the customs and traditions as well as the religion of Algerians. Because the Algerian family code is based essentially on the precepts of the Islamic Sharia; we assumed that there should be a large gap between the Arabic concept itself and the English equivalent given by the compiler of the bilingual dictionary. That is why we tried to carry out a comparative study of these six concepts starting with their lexical and contextual definitions in the Arabic language using several references to the mentioned purpose. Then, we took the English equivalents given by the complier of the bilingual dictionary (Arabic-English Legal dictionary by Harith Suleiman Al Farouki) of these concepts and looked if they matched the reality and spirit of the Arabic word by comparing the meaning and use of these equivalents in an English legal dictionary (Henry Campbell Black's law dictionary). The previous step allowed us to have a wider view of the meaning of the given English equivalent in the Western English culture. We assumed that in the majority of the cases the English equivalents did not match the Arabic words. On the one hand, because there are deep significations of some words that could not be rendered by the translator with only simple English equivalents suggested in the bilingual dictionaries. On the other hand, the cultural gap that exists between both languages the Arabic language and the English one hinders the task of the translator in conveying the message as correctly and accurately as possible.

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V. Analysis of the Six Terms

a) First term

The first word "الخلع"(Khol'aa)is often used in the judgments of divorce concluded as per the request of the wife. It is lexically defined as the act of removing something, as one may say: someone takes off his garment (Belhadj, 2005, p.261). Whereas it is used by the Fuqaha "The Islamic Jurisprudence jurists" to refer to the agreement concluded by the husband and the wife about the divorce on condition the latter pays her husband a sum of money (Ibid, p.261).

In Harith Suleiman Al Farouki's Arabic-English Legal dictionary the word is referred to as:

Divorce (Requested by the wife) for consideration (payable by her) (Al Farouki, 2008, p.155).

As one may notice, the compiler of the bilingual dictionary used a whole sentence to give a comprehensible definition of the word; this indicates that there is no direct English equivalent to the Arabic one. Consequently, the compiler judged that an explicative sentence in the form of paraphrase would fill the emptiness left by the absence of an equivalent word to the Arabic one. Here, the reader may understand the meaning from the illustrative sentence in English given by the compiler, but yet, there is a sort of deficiency in the English language in providing at least a close equivalent to the Arabic legal concept.

b) Second term

The second word"الثيب"(Thayib) is also used in the matters of marriage and divorce in the Islamic law, as well as in the legal systems of the majority of Islamic countries. It refers to the status of the Muslim woman in the society whether she is married, divorced or even widowed, virgin or non virgin.

From a lexical view, it refers to a woman who married her husband and was separated from him by any means after he touched her (after having sexual intercourse). It may also refer to a non-virgin woman (Ibn Mandhour, 1992, p.248). From a contextual definition, it indicates a woman who had vaginal sexual intercourse. It is also referring to a woman who lost her virginity as a result of sexual intercourse (Ibn Mouflih, 1424, p.211).

In Harith Suleiman Al Farouki's Arabic-English Legal dictionary the word indicates:

A Married woman, feme covert as a first meaning. It is referred to also as a woman who lost her husband because of death or divorce as follows: *Widow, divorced* (Al Farouki. 2008, p.119).

From the first sight, we noticed the use of a legal-specific word by the compiler of the dictionary that is "Feme covert". Moving to the English legal dictionary (Black's Law Dictionary), the concept of "Feme covert" given in Al Farouki's Dictionary reflects the wanted meaning in the frame of the legal context. We noticed from the definition of the above-mentioned dictionary that a "feme covert" is a married woman, generally used to indicate the legal disabilities of a married woman, as compared with the condition of a "feme sole" (Black, 1968, p.745). Here, the meaning was preserved in the frame of the legal context. Nevertheless, it is preferable to use the appropriate words in the appropriate contexts as in such case. Even though Al Farouki made great efforts in selecting the appropriate words to fill the gap left by the Arabic word in question, there is much to speak about regarding the given translations of Al Farouki as follows:

From the translations stated above we may say as a summary that Al Farouki did his best to cover all the meanings implied by the Arabic word, but in all the cases, the concerned woman here is the one who is still under the authority of her husband as in "Married woman" or "feme covert", or the one who enjoyed the status of a married woman in the past and lost that because of the death of her husband to become a "widow", or has been separated from him to become a "divorced" woman.

But still, there is an ambiguity regarding the core of the meaning implied by the Arabic word. As being cited above by different Islamic scholars, the Arabic word refers more specifically to the case of a woman who lost her virginity either by marriage or else, let us say from an illicit relationship. Here, there is no way to talk about any of the previous cases cited by Al Farouki who only limited the meaning into the above three examples. The choice of the compiler may lead the reader to think that the Arabic word refers only to the legal situations where a woman loses her virginity. In fact, the Arabic word has a larger signification to include also the woman who lost her virginity from a prohibited relationship; and such detail is usually conventional among the scholars of the Islamic faith (Islam web, 2011).

c) Third term

The third word"اللعان"(Li'aan) lexically refers to the act of excluding and banishing (Zamakhchari, 1998). Whereas the contextual meaning refers to the way a husband accuses his wife of committing fornication or disclaiming the relationship with the child he has with her as being his legitimate son. Both husband and wife shall be called to testify against each other; the husband by accusing his wife, and the wife by denying his accusation (Al Djordjani, 1405, p.246).

Al Farouki has chosen three words as equivalents to the Arabic one as follows:

Curse, malediction, execration (Al Farouki, 2008, p.288).

Here, the compiler has only put three words that are equal to the Arabic one regarding lexical meaning. Unfortunately, he did not make any reference to the Islamic procedure mentioned above regarding both husband and wife's testimonies concerning the accusation of the spouse about the possible fornication

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she committed or the illegitimacy of the child claimed by the husband. Instead, Al Farouki chose words that reflect only the apparent meaning of the Arabic word that is defined in Merriam Webster's dictionary as:

A prayer or invocation for harm or injury to come upon one; or even: A profane or obscene oath or word (Webster, 2018).

The three words have the same apparent meaning. This latter does not convey the message intended by the jurist concerning the real value of such concept in a legal text having the Islamic religion as the primal source of jurisdiction. In such situation, the compiler should have adopted the same method of translation as for the first concept, where he tried to explain the meaning of the word in a kind of paraphrasing to make the reader understand the reality behind such legal notion. Nevertheless, we attempted to search for the legal meaning of the words chosen by Al Farouki in Black's Law Dictionary, but we found only one-word "Malediction" that has a legal signification. Needless to say that what we discovered was relatively different and far away from the meaning we were searching. Black (1968) defined it as follows:

Malediction: A curse, which was anciently annexed to donations of lands made to churches or religious houses, against those who should violate their rights (Black, 1968, p.1108).

Such definition puts the reader in a real dilemma if he has to rely on a specialized dictionary like Black's Law Dictionary. It is of great importance to explain the concepts that have inaccurate equivalents in another language by putting footnotes containing the explanation for the sake of avoiding the reader fall into ambiguity.

d) Fourth term

The fourth word "القرء"(Kor'e) lexically refers to a period where the woman has her period and even the end of her menses (Ibn Mandhour, 1992, p.130). In religious contexts, the meaning corresponds to the one given by the lexicographers with some divergences among the Islamic scholars regarding its strict signification. Some of them refer to the word as the woman's period (Ibn Al Kayim, 1998, p.601); whereas some others refer to the end of her menstruation and the beginning of her new menstrual cycle (Al Tabari, 1994, p.442). Ibn Al Arabi suggested the word "Time" to put an end to the conflict of opinions regarding the signification of the concept (Al Arabi, 2003, p.250).

Al Farouki has chosen four equivalents to the Arabic word as follows:

Menstruation, menses, menstruous flow, period (Al Farouki, 2008, p.147).

As one may notice, the compiler joined the first category of Islamic scholars who defined it as the woman's period or menses; this would raise the question of the dichotomy that exists between the first definition chosen by Al Farouki and the second one that refers to the end of the menstruation of the woman. Regarding the first meaning, one might think of the period that extends from the beginning of the woman's menses until their end, which corresponds to the day of menses blood disappearance, whereas in the second case he would think of the period that comes after the end of the menses, which means the period of neatness. Between the two meanings, there is an obvious divergence that could lead to a conflict of ideas; especially when it comes to readers who have a conviction for any of the given senses mentioned above. It is preferable for the compiler to look for the golden mean regarding the signification of this word in order to satisfy both parties who have convictions about any of the two meanings. For instance, the above definition of Ibn Al Arabi would be this golden mean and would fit the context of both situations.

e) Fifth term

The fifth word "الشبهة"(Shub'ha) lexically refers to confusion (Al Razzi, 1986, p.328) or lack of clearness (Ibid, p.590). Whereas in the contextual use it was referred to by Al Jorjani to the uncertainty about a matter whether it is licit or illicit (Al Djordjani, 1405, p.72). Among the recent definitions of the word, we have Azzouhayli's definition: "The Ambiguous thing linked to a matter that cannot be distinguished from the others" (Azzouhayli, 1994, p.756).

Regarding this word, Al Farouki chose three equivalents that are:

Suspicion, doubt, question (Al Farouki, 2008, p.199).

Whenever this word is out of context, for example, the religious one, the above English equivalents would fit the wanted meaning to refer to a matter of doubt. For example, if there is an instance of suspecting something wrong without proof or on slight evidence or a person's state of mental uneasiness and uncertainty. But if the word is contextualized as follows: "نكاح الشبهة" (Niqah Ashub'ha), then the compiler should make a personal effort to get the meaning close to the reader's mind whenever speaking about a religious matter like the abovementioned one. This latter refers to a marriage lacking one or more of its pillars by which it could be concluded, for example the bride's father or anyone who can take his place, or the witnesses who have to be present and witness the wedding ceremony. In this case where one or several pillars of the marriage are missing the marriage is to be judged void and illicit concerning the religion. In such case, dictionary compilers should suggest compound words to refer to the cases where this Arabic word is used in certain contexts. As an example for "نكاح الشبهة" (Niqah Ashub'ha), he may suggest doubtful marriage or suspicious marriage.

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f) Sixth term

The sixth and final term "خاتم الحنة"(Khatam Al Hannaà) seems to be the most difficult occurrence to be translated; this is due to the deeper signification of this compound word in the Algerian society in the frame of marriage ceremonies. There is no existing definition to this compound word in the Arabic dictionaries except the definition of the one or the other separately. For example, the word Henna lexically refers to the plant with which people make powder used to color their hands or hair etc. (Moujamaa Allougha Al Arabia, 2004, p.251). Whereas the word Henna contextually refers to the rituals and customs of marriage that have a cultural and social significance expressing joy and happiness (Al Sakhaoui, 1988, p.793). The word "خاتم"or ring is commonly known by all people to refer to the jewel put in the finger by any of the spouses. These two words pose no problem if explained separately, but if combined then there would be a struggling situation to the translator when trying to give the appropriate equivalent in the other language. If we take a look in the English dictionaries, the word "Henna" has the same definition given by the Arabic dictionaries to refer to the reddish-brown dye obtained from leaves of the henna plant and used especially on hair and in temporary tattoos (Webster, 2018). This compound word refers to an entire ceremony as part of the wedding, where there should be a golden ring and even other jewels to be offered by the husband to his wife, accompanied with a set of rituals where women sing songs to express their happiness. Also, during this ceremony the husband's mother applies a paste of Henna mixed with rose water and perfume in the hands of the wife. As one may notice, there is a whole reality to be expressed when trying to translate such Arabic compound word. That is why it is recommended that the translator does a literal translation followed by a footnote explaining the hidden reality behind such expression regardless the matter of the jewel offered to the wife by her husband.

VI. Results & Discussion

The above-analyzed examples show that the compiler of the bilingual legal dictionary succeeded in the cases where there is no actual English equivalent to the Arabic term. In other words, as a method of clarification to the English reader, he used a whole expression to express the meaning of the Arabic word. In most of the cases, he employed many equivalents to the Arabic word, as for the term "الثيب"(Thayib) as an attempt to cover all the nuances of the word. The second method employed by Al Farouki did not succeed to include all the meanings implied by the Arabic word, as in the above-mentioned example, where he did not include the woman who lost her virginity from an illicit relationship. He did not even differentiate between the woman who lost her virginity from a marriage and the one who did it out of wedlock relationship as it has been explained through the views of Islamic scholars. Moreover, despite the fact that Al Farouki's dictionary is of a specialized field, i.e., the legal field; the compiler simply put the direct English equivalents to the word "اللعان"(Li'aan) instead of dealing with such term in the same way as in the first case, where he used a whole sentence to explain the essence of the concept. Unfortunately, the given equivalents did not match the wanted meaning. On the contrary, they even convey a different meaning which may lead the reader to another reality. In the fourth case, the compiler has fallen in the pitfall of preferring a signification at the expense of another. He chose the English term menstruation and its equivalents to refer to "القرء"(Kore) at the detriment of the second view of Islamic scholars who view it as the end of the woman's menses. In this case, there is a clear difference between the first signification and the second signification. As such, Al Farouki should have looked for a word or expression that fits the context and meaning expressed by the Arabic word and goes with the abovementioned Islamic scholars' views. In the fifth case where the compiler succeeded in giving an appropriate equivalent to the word "الشبهة"(Shub'ha) which is out of context, he should have made an additional effort to put this word into context as part of the sequence of entries coming under the main word. As an example, the compound word "نكاح الشبهة" (Niqah Ashub'ha) may be translated into doubtful marriage or suspicious marriage, which would be satisfactory. Otherwise, it should be accompanied with a footnote explaining the given expression. Concerning the last occurrence, it was clear that the chosen expression was of local use in the Algerian society. We may not find any use of such expression in the other Arab and Muslim societies. That is why; we could not find it in the Arabic dictionaries or in the bilingual legal dictionary subject of our study. Although, there is an exception of finding the definitions of the two words "Henna" and "ring" separately. Such a situation makes the task of the translator more difficult, especially when facing words or expression of local or regional use. The translator may fall into mistranslations or even misinterpretations of the legal terms if lacking a reliable resource providing him with what he needs. Otherwise, he may engage into a literal translation with a footnote providing the reader with information that helps him have a precise and accurate image of the reality expressed by the expression.

The compiler succeeded in providing the majority of the lexical equivalents to the Arabic words. Using paraphrasing method as an attempt to bring a close idea to the mind of the reader on the Arabic word was of great necessity. Nevertheless, he did not succeed in choosing the equivalent that reflects the reality of the Arabic words regarding their cultural aspects. It is of great necessity to say that the compiler

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should have dealt with such words with a profound look into their signification in the cultural context. As a consequence, we may say that even though the English equivalent fits the Arabic word lexically, it differs from it semantically and even culturally. That is why attention must be paid to dictionaries that include culturally-bound terms being in use in different legal documents. These terms which imply an even abyssal cultural reality than it may seem.

VII. Conclusion

Even though there is a lexical matching to the major part of the selected terms; the cultural value of the Arabic word was not entirely conveyed. The reason is due to the divergences that exist between both cultures on the one hand. On the other hand, sometimes the word may imply a polysemy as for the term "الثيب" whose sense cannot be rendered in one word as for the Arabic one that encompasses all the meanings explained above. Faced with the problem of the absence of equivalents that convey the whole sense of Arabic culturally-bound terms, the translator finds himself obliged to make personal efforts to clarify the meaning of the word, through strategies, in an attempt to make the signification of the given word closer to the mind of the reader. His efforts may vary between reformulation, paraphrasing or even footnotes. This situation is the consequence of the unsuitability of the English equivalents chosen by the compilers of bilingual dictionaries in the majority of the cases. The task of the translator becomes riskier when it comes to sensitive passages, such as the legal ones. Such types of texts require more caution and accuracy because they play a crucial role in people's lives concerning judicial affairs. That is why it is recommended that there should be a joint policy to fill the gap left by these terms which pave the way to overcome the issue of word ambiguity for the sake of clearness and preciseness.

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