

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.

21

22 **Index terms**— bilingual dictionaries, translation, law, cultural-bound words

1 Introduction

24 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 25 culturally-bound words. The Legal translator cannot translate from one language to another without regard to the 26 cultural differences between the two legal systems. The judicial area is among the most sensitive fields that have 27 to be approached carefully, because such field occupies an essential place at the national and international levels. 28 When fulfilling his task, a legal translator should possess, in addition to his mastery of at least two languages 29 and his vast cultural background and legal skills which can be interpreted as the legal knowledge with all what 30 it may include: grammatical, terminological, syntactical as well as the cultural concepts being in use in this 31 field. No matter how experienced is the translator, he can never perform his work without needing a dictionary, 32 as this one represents a reliable source of information to be provided in a short period to the target receptors 33 portrayed by the judicial bodies, clients or any other official or unofficial parties. But this source of information 34 may be subject to criticism, especially when dealing with cultural terms that do not reflect the same reality in the 35 languages (cultures) in contact; therefore, they may lead to misinterpretations and even mistranslations, which 36 in turn may lead to unpleasant results. This work comes among others to represent an attempt to shed light on 37 the deficiencies that may exist in such bilingual dictionaries, and pave the way for further improvements in the 38 field of dictionary compiling.

40 2 II. Legal Language and the translator

41 As a linguistic act; legal translation would never exist without the tongue that generates it. It is of great 42 importance to admit that translation had affected all of us for years. Its effects were the result of the increasing

3 III. TRANSLATING CULTURE IN THE FRAME OF LAW

43 role of international relations and the growing demand for the free movement of people, goods and capitals.
44 We may also cite the legal procedures taking place worldwide as a result of peoples' interactions. Linguistically
45 speaking, the law is a profession of words as described by Mellink off ??1963, p.259). No legal system would exist
46 without language. This latter has made all the laws worldwide known to people through translation which was
47 the primal tool to make knowledge spread for centuries. That is why many scholars admitted that no rendition
48 would be possible without language, and no law would exist and remain without the tongue that gave birth to
49 it ??Arntz, 1986, p.92).

50 Legal translation has always been the subject of much debate among scholars. Sometimes the method of
51 conversion was the matter to be discussed. Others, the question of fidelity of the translator towards the text
52 itself, and some other times about the role of the translator as an intercultural mediator between legal systems
53 and the different issues he faces when performing his work. For centuries, the legal translation was bound to
54 the rule of literal translation instead of giving much freedom to the translators. Such freedom allows them to
55 produce legal texts that could be better in meaning and form. But the principle of faithfulness to the source text
56 was of great importance. As a result, it was generally accepted that the translator's task is to reconstruct the
57 form and substance of the source text as closely as possible. The golden rule to be followed was "the stricter, the
58 better" when dealing with legal discourses ??Sarcevic, 1997, p.127).

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

65 1. He must acquire a basic knowledge of the legal systems he is translating from and to. 2. He must
66 possess familiarity with the relevant terminology, i.e. the legal one. 3. He must be competent in the target
67 languagespecific legal writing style. ??Smith, 1995, p.60) In addition to what Smith (1995) mentioned above, he
68 explained the nature of legal texts in every legal system that exists. He pointed out that each legal system is
69 said to be "System-bound," i.e., every legal text has its characteristics following the legal system in which it was
70 created. In other words, every text is influenced by its legal system regarding the terminology in use, the style,
71 as well as the cultural background. However, besides what Smith suggested, Schroth has gone farther to say
72 that the linguistic aspect of the translation is not enough when dealing with special-field texts such as the legal
73 texts. He suggested that "in order to produce a text that leads to the same results in practice; the translator
74 must be able to understand not only what the words and sentence mean, but also what legal effect it is supposed
75 to have, and how to achieve that legal effect in the other language" (2010, p. 71). On the other hand, ??émar
76 (1997) confirmed the correctness of the previous views. He went so far to say that the only real difficulty of legal
77 translation is the diversity of legal systems ??émar (1979, p.44). Thus, variety of legal systems implies a range
78 of cultures, as each legal system reflects its own culture from which it emerged.

79 As it has been explained so far, the legal translator finds himself faced with three dilemmas: languages, the
80 legal systems, and their cultures. One might think that the task of the translator might be easy, especially if the
81 translator is able to work between two different languages. The reality may seem a little bit different for those
82 who have not a deep and clear image of the profession. In fact, numerous are the scholars who recommend the
83 translators to follow a multidisciplinary approach when dealing with the law. They see the legal translator to
84 have received dual training (legal and linguistic). Translation in this field also requires knowledge in economics,
85 sociology, history, and even philosophy. As an example, commercial law requires notions of taxation (Gémar,
86 2000). Everyone knows that with the emergence of new technologies, daily information has become within
87 everyone's reach. To exemplify, we can compare the terminology used in the texts of international law in several
88 languages. The English language that has become the main language of international communication can be a
89 source of difficulties. This is due to the fact that it conveys common law concepts. As Jacques Mauro noticed:
90 "every country [...] has its own law with unique and irreplaceable legal words ??Mauro, 1988, p.181). These
91 words are impregnated with the culture they arose from. They differ from one culture to another, and that what
92 makes the task of the translator more difficult and even challenging.

93 3 III. Translating Culture in the frame of Law

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

105 at it as an entity that should be preserved to show that each text has its own cultural features that remain
106 unique, and should not be subject to distortions or transformations in the target text. As a result, there would
107 be a deletion of cultural characteristics of the text to be translated. In this context Venuti (1995) made it clear
108 speaking about how a translator should tackle the source text: "A translated text should be the site where a
109 different culture emerges, where a reader gets a glimpse of a cultural other" ??Venuti, 1995, p.306). Yet, a
110 good translator for Venuti is the one who preserves the foreignness of the source text when translating it, which
111 allows the reader to become eager to discover another reality that is not his. In the same context he shed light
112 on the fact that the process of translation has its gains and losses. Therefore, there shall be no similarities
113 between cultures, and no translation would fill the gaps between cultures that remain unbridgeable ??Venuti,
114 1995, p.306). Another defender of the foreignness and the rejection of the assimilation of the cultural features in
115 the target text was Antoine Berman. He contributed so much in the field of translatology. Following Berman's
116 vision of the act of translation, he considers the translation process as a recognition of the difference rather than
117 an act of integration. Once again, Venuti positions himself on his side when he brought up the topic of ethics.
118 Together they developed the concept of the translator's ethics toward the source text as a criterion of a faithful
119 translation. Venuti (1998) insisted in his book "The Scandals of the translation: Towards an ethics of difference"
120 on the mission of the translator as a cultural broker, who is never free when dealing with a text that implies
121 cultural aspects he should transmit with all its inner foreignness. He sees the way a translator should act as an
122 opportunity to allow the cultural features manifest in the translated text through its language. He points out:
123 "I follow Berman [?] Good translation is demystifying: It manifests in its own language the foreignness of the
124 foreign text" ??Venuti, 1998, p.11).

125 Playing the role of a bridge between cultures and legal systems, a legal translator should always take into
126 consideration the ethical side of his profession. Once again, the matter of faithfulness is the core here. As
127 mentioned by Berman and Venuti; a translator is to be judged ethical when he preserves the cultural features of
128 the source text in the translated one. Nevertheless, such fidelity does not concern only the source text as well
129 as his author. It goes beyond that to include the readership as well. Andrew Clifford insists that the purpose of
130 every translator is to provide loyal service to the client. As such; an ethically correct translator is the one who
131 fulfills the reader's needs and requirements ??Clifford, 2004, p. 97). To this point, faithfulness has been achieved
132 in a perfect manner. With regard to the above-mentioned conditions given by the scholars; a translator should
133 as well be selective of the tools he uses when performing his translation tasks, i.e., the bilingual dictionaries.
134 These tools have been and still are subject of many debates on their reliability in conveying the correct and
135 understandable meaning of the cultural-bound terms. Such a subject was tackled through the works of (Kotzé,
136 1999), (Mpofu, 2001), (De Groot and Van Laer, 2006) and (Jamilévi ?ien?, Rackevi?ien?, 2011). The previous
137 studies showed that there are still deficiencies in dictionary compiling regarding the choice of the appropriate
138 equivalents to legal and cultural terms.

139 IV.

140 4 Method

141 In this research project, we set the task to examine some Legal cultural-bound concepts used by the Algerian
142 jurists. We focused mainly on the matter of whether the compiler of the Arabic-English legal dictionary failed
143 or succeeded in giving the suitable equivalents to the terms we have chosen. In so doing, we randomly selected
144 six Arabic cultural-bound words which are frequently used in the Algerian family affairs judgments as follows:1
145 -"?"("?????Khol'aa) 2 -?"????? " (Thayib) 3 - " ?????? " (Li'aan) 4 - " ??????"? (Kor'e) 5 - " ???????"
146 (Shub'ha) 6 - " ???????"? ?????? " (Khatam Al Hannaà)

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

161 V.

162 5 Analysis of the Six Terms

163 6 First term

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

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

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

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

177 7 Second term

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

181 From a lexical view, it refers to a woman who married her husband and was separated from him by any means
182 after he touched her (after having sexual intercourse). It may also refer to a non-virgin woman (Ibn Mandhour,
183 1992, p.248). From a contextual definition, it indicates a woman who had vaginal sexual intercourse. It is also
184 referring to a woman who lost her virginity as a result of sexual intercourse (Ibn Mouflah, 1424, p.211).

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

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

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

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

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

210 8 Third term

211 The third word "??????" (Li'aan) lexically refers to the act of excluding and banishing (Zamakhchari,
212 1998). Whereas the contextual meaning refers to the way a husband accuses his wife of committing fornication
213 or disclaiming the relationship with the child he has with her as being his legitimate son. Both husband and
214 wife shall be called to testify against each other; the husband by accusing his wife, and the wife by denying his
215 accusation (Al Djordjani, 1405, p.246).

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

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

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

221 of Some English Equivalents to Arabic Culturally-Bound Terms she committed or the illegitimacy of the child
222 claimed by the husband. Instead, Al Farouki chose words that reflect only the apparent meaning of the Arabic
223 word that is defined in Merriam Webster's dictionary as:

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

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

234 **9 defined it as follows:**

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

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

240 **10 d) Fourth term**

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

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

249 Menstruation, menses, menstrual flow, period ??Al Farouki, 2008, p.147).

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

261 **11 e) Fifth term**

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

267 Regarding this word, Al Farouki chose three equivalents that are: Suspicion, doubt, question ??Al Farouki,
268 2008, p.199).

269 Whenever this word is out of context, for example, the religious one, the above English equivalents would fit
270 the wanted meaning to refer to a matter of doubt. For example, if there is an instance of suspecting something
271 wrong without proof or on slight evidence or a person's state of mental uneasiness and uncertainty. But if the
272 word is contextualized as follows:

273 "???????" (Niqah Ashub'ha), then the compiler should make a personal effort to get the meaning
274 close to the reader's mind whenever speaking about a religious matter like the abovementioned one. This latter
275 refers to a marriage lacking one or more of its pillars by which it could be concluded, for example the bride's father
276 or anyone who can take his place, or the witnesses who have to be present and witness the wedding ceremony.

277 In this case where one or several pillars of the marriage are missing the marriage is to be judged void and illicit
278 concerning the religion. In such case, dictionary compilers should suggest compound words to refer to the cases

13 RESULTS & DISCUSSION

279 where this Arabic word is used in certain contexts. As an example for ??????T^o????"? ????"? (Niqaḥ Ashub'ha),
280 he may suggest doubtful marriage or suspicious marriage.

281 The sixth and final term " ?????T^o????" ????"? (Khatam Al Hannaà) seems to be the most difficult occurrence
282 to be translated; this is due to the deeper signification of this compound word in the Algerian society in the
283 frame of marriage ceremonies. There is no existing definition to this compound word in the Arabic dictionaries
284 except the definition of the one or the other separately. For example, the word Henna lexically refers to the
285 plant with which people make powder used to color their hands or hair etc. (Moujamaa Allougha Al Arabia,
286 2004, p.251). Whereas the word Henna contextually refers to the rituals and customs of marriage that have a
287 cultural and social significance expressing joy and happiness (Al Sakhaoui, 1988, p.793). The word ???" or ??????"?
288 ring is commonly known by all people to refer to the jewel put in the finger by any of the spouses. These two
289 words pose no problem if explained separately, but if combined then there would be a struggling situation to
290 the translator when trying to give the appropriate equivalent in the other language. If we take a look in the
291 English dictionaries, the word "Henna" has the same definition given by the Arabic dictionaries to refer to the
292 reddish-brown dye obtained from leaves of the henna plant and used especially on hair and in temporary tattoos
293 ??Webster, 2018). This compound word refers to an entire ceremony as part of the wedding, where there should
294 be a golden ring and even other jewels to be offered by the husband to his wife, accompanied with a set of rituals
295 where women sing songs to express their happiness. Also, during this ceremony the husband's mother applies a
296 paste of Henna mixed with rose water and perfume in the hands of the wife. As one may notice, there is a whole
297 reality to be expressed when trying to translate such Arabic compound word. That is why it is recommended
298 that the translator does a literal translation followed by a footnote explaining the hidden reality behind such
299 expression regardless the matter of the jewel offered to the wife by her husband.

300 12 VI.

301 13 Results & Discussion

302 The above-analyzed examples show that the compiler of the bilingual legal dictionary succeeded in the cases
303 where there is no actual English equivalent to the Arabic term. In other words, as a method of clarification
304 to the English reader, he used a whole expression to express the meaning of the Arabic word. In most of the
305 cases, he employed many equivalents to the Arabic word, as for the term ???"?????"? (Thayib) as an attempt
306 to cover all the nuances of the word. The second method employed by Al Farouki did not succeed to include
307 all the meanings implied by the Arabic word, as in the above-mentioned example, where he did not include the
308 woman who lost her virginity from an illicit relationship. He did not even differentiate between the woman who
309 lost her virginity from a marriage and the one who did it out of wedlock relationship as it has been explained
310 through the views of Islamic scholars. Moreover, despite the fact that Al Farouki's dictionary is of a specialized
311 field, i.e., the legal field; the compiler simply put the direct English equivalents to the word ???"?????"? (Li'aan)
312 instead of dealing with such term in the same way as in the first case, where he used a whole sentence to explain
313 the essence of the concept. Unfortunately, the given equivalents did not match the wanted meaning. On the
314 contrary, they even convey a different meaning which may lead the reader to another reality. In the fourth
315 case, the compiler has fallen in the pitfall of preferring a signification at the expense of another. He chose the
316 English term menstruation and its equivalents to refer to ???"?????"? (Kore) at the detriment of the second
317 view of Islamic scholars who view it as the end of the woman's menses. In this case, there is a clear difference
318 between the first signification and the second signification. As such, Al Farouki should have looked for a word or
319 expression that fits the context and meaning expressed by the Arabic word and goes with the abovementioned
320 Islamic scholars' views. In the fifth case where the compiler succeeded in giving an appropriate equivalent to the
321 word ???"?????"? (Shub'ha) which is out of context, he should have made an additional effort to put this word
322 into context as part of the sequence of entries coming under the main word. As an example, the compound word
323 ???"?????"? ???"?????"? (Niqaḥ Ashub'ha) may be translated into doubtful marriage or suspicious marriage, which
324 would be satisfactory. Otherwise, it should be accompanied with a footnote explaining the given expression.
325 Concerning the last occurrence, it was clear that the chosen expression was of local use in the Algerian society.
326 We may not find any use of such expression in the other Arab and Muslim societies. That is why; we could
327 not find it in the Arabic dictionaries or in the bilingual legal dictionary subject of our study. Although, there is
328 an exception of finding the definitions of the two words "Henna" and "ring" separately. Such a situation makes
329 the task of the translator more difficult, especially when facing words or expression of local or regional use.
330 The translator may fall into mistranslations or even misinterpretations of the legal terms if lacking a reliable
331 resource providing him with what he needs. Otherwise, he may engage into a literal translation with a footnote
332 providing the reader with information that helps him have a precise and accurate image of the reality expressed
333 by the expression. The compiler succeeded in providing the majority of the lexical equivalents to the Arabic
334 words. Using paraphrasing method as an attempt to bring a close idea to the mind of the reader on the Arabic
335 word was of great necessity. Nevertheless, he did not succeed in choosing the equivalent that reflects the reality
336 of the Arabic words regarding their cultural aspects. It is of great necessity to say that the compiler On the
337 Suitability of Some English Equivalents to Arabic Culturally f) Sixth term should have dealt with such words
338 with a profound look into their signification in the cultural context. As a consequence, we may say that even
339 though the English equivalent fits the Arabic word lexically, it differs from it semantically and even culturally.

340 That is why attention must be paid to dictionaries that include culturallybound terms being in use in different
341 legal documents. These terms which imply an even abyssal cultural reality than it may seem.

342 **14 VII.**

343 **15 Conclusion**

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

357 **16 ????????" ????????" ??????????"**

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