Translating Culture:
The Challenge of Translating the Untranslatable: Procedures and Strategies

ترجمة الثقافة: تحدي مشكلة عدم قابلية الترجمة: إجراءات واستراتيجيات

Naima BOUGHERIRA

Badji Mokhtar-Annaba University (Algeria), naima.bougherira@yahoo.com

Abstract
Consideration of Arabic and English cultures in the realm of translation may result in cases of untranslatability making translators generally strained by cultural similarities and contrasts of the source and the target languages to recreate the exact sense of the original script. The greater the gap between them, the more difficult the interlingual transfer can be. Disparity in linguistic usage of both languages, as well as cultural gaps, make translation a significant challenge. Our primary concern is to investigate specific features of culture that may generate challenges, as well as to examine the complexity of the obstacles experienced by a translator while translating culturally distinct phrases in both languages. Highlights of the problem's theoretical and practical implications are addressed through critical examination and evaluation of specific problematic words and expressions, with possible equivalents and remedies. The study inferred that grasping cultural variance is essential for resolving equivalence and untranslatability hardness.
Keywords: Translation; Culture; Untranslatability; Cultural Specific Terms; Strategies.

ملخص:

قد يؤدي النظر في الثقافتين العربية والإنجليزية في مجال الترجمة إلى حالات عدم القابلية أو فقدان المعنى. في الواقع، يتعرض المترجمون عمومًا لضغوط تخص معرفة أوجه التشابه والتباين الثقافيين للغة المصدر ولغة الهدف من أجل ترجمة أو إعادة إنشاء المعنى الدقيق للنص الأصلي في النص المترجم. فكلما زادت المسافة بينهما، زادت صعوبة نقل الرسائل بين اللغات. إنّ الاختلافات في الاستخدام اللغوي بين العربية والإنجليزية، وكذلك الاختلافات الثقافية، تجعل الترجمة تحديًا كبيرًا. هدفنا في هذا العمل هو التحقيق في بعض السمات المحددة للثقافة التي قد تولد تحديات خاصة، وكذلك دراسة مدى تعقيد العقبات التي يواجهها المترجم أثناء ترجمة العبارات المميزة ثقافيًا بين الإنجليزية والعربية. تتم معالجة النقاط البارزة في الآثار النظرية والعملية للمشكلة من خلال الفحص النقدي وتقويم الكلمات والعبارات الإشكالية المحددة، وكذلك المكافئات المحتملة والترجمات. خلصت هذه الدراسة إلى أن فهم الاختلافات الثقافية ضروري لحل صعوبات التكافؤ وعدم قابلية الترجمة. .

كلمات المفتاحية: الترجمة، الثقافة، عدم قابلية الترجمة، مصطلحات ثقافية محددة، استراتيجيات.

Corresponding author: Naima BOUGHERIRA, *e-mail*: naima.bougherira@yahoo.com

1. Introduction

One of the upsetting hurdles of translating is the discrepancy and variance among languages. Indeed, the larger the hiatus between the source language and the target language, the more difficult the interlingual transfer of a message from the former to the latter will be. The difference between Arabic and English, and the distinction of their cultures, makes the process of translating, from and into these languages, a real challenge.

The social and religious cultures are two of the most troublesome aspects in translating. Many translation theorists have addressed the definition of culture since it is critical to comprehending the consequences for culture-specific objects in translation. Larson states that culture is "a complex of beliefs, attitudes, values, and rules which a group of people share" (1984, p. 431). He notes that the translator needs to understand beliefs, attitudes, values, and the rules of the SL audience in order to, adequately, understand the ST and translate it for people, who have a different set of beliefs, attitudes, values, and rules. He confirms that:

> The receptor audience will decode the translation in terms of his own culture and experience, not in terms of the culture and experience of the author and audience of the original document. The translator then must help the receptor audience understand the content and intent of the source document by translating with both cultures in mind (Larson 1984, pp. 436-7).

Also, Sethi and Yildiz states that: "Two individuals who share a common culture defined by ethnicity, religion, or even politics will tend to have correlated mental models of the world, which facilitates communication" (2017, p. 2). The importance of culture in the translation process should not be overlooked. In fact, the effect is more acceptable, the closer the cultural links between the speakers of the two languages are. There is less difficulty in translating when the cultures are comparable. This is because the many parts of culture will most likely have terms that are more or less equivalent in both languages. When cultures are highly dissimilar, it can be difficult to locate lexical items that are equivalent (Larson 1984, pp. 95-96).

As a result, cultural differences often provide more challenges for a translator than linguistic differences, especially when the two languages, as in the case of Arabic and English, are linguistically and culturally apart. In 1998, Newmark remarks that culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (1998, p. 94). He claims that each linguistic group has its unique cultural characteristics.

In fact, writings reveal many linguistic singularity as well as social and cultural aspects of our lives, implying that translation is one of the most important means of cross-cultural communication. However, translating culturally bound materials is not an easy undertaking since it presents the translator with numerous challenges. Some words or phrases representing objects, facts, phenomena, etc., are so firmly rooted in their source culture (SC) and so particular (and perhaps exclusive or unique) to the

culture that developed them that they have no equivalent in the target culture (TC) because they are unfamiliar or have not yet been codified in the target language (TL).

2. The Problems of Equivalence and Untranslatability

When exploring the problems of equivalence in translation, "differences between cultures may cause more severe complications for the translator than do differences in language structure" (Nida, 1964, p. 130). Furthermore, numerous theorists, like Santoyo, GarcaYebra, and Yifeng, defend untranslatability when confronted with texts containing concepts that are so culturally bound and culture-specific that they defy translation (Guerra, 2012, p. 41). According to Nida and Taber, cultural translation is "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original" (Nida & Taber, 1982, p. 199).

As a matter of fact, the notion of untranslatability, which is a quality of a text or utterance in one language for which there is no corresponding text or utterance in another, ensued. In 1965, J.C. Catford, a renowned linguistics school translation expert, addressed the idea of untranslatability. He claims that linguistic untranslatability is caused by disparities between the source and target languages, whereas cultural untranslatability is caused by the absence of necessary situational elements in the target language (p. 94).

Every language is distinguished from others by its cultural characteristics and aesthetic qualities of expression, which reflect a specific worldview and way of thinking. Each language has its own set of terms for expressing specific facts and circumstances, which can appear strange if they are translated literally without regard for the target language's cultural standards. Norms are models of correct or appropriate behavior (Schäffner, 1999, p.5). Some translation issues are complicated by the confluence of cultural and language issues. They, frequently, entail the lack of Standard Arabic counterparts for specific English terminology, as well as the inverse. The translator's job is to comprehend the meanings and notions of words so that appropriate equivalents can be found in certain situations.

The translator must choose between using the original term to preserve the essence of the culture-bound word's meaning and using an adequate translation equivalent. This context highlights significant cultural distinctions between Western, primarily British, and Arab civilizations, which are likely to cause problems in English/Arabic translation. Both Western Germanic and Semitic languages are members of two distinct and dissimilar language families. As a result, their grammars and syntaxes differ. Otherwise, there are cultural as well as grammatical variances.

Thus, a cultural translator simply recognizes that each language has characteristics drawn from its culture, that every text is grounded in a distinct culture, and that text creation and reception practices differ from culture to culture. Because of these considerations, it is sometimes more acceptable to think of translation as a process that

takes place between cultures rather than just between languages. According to Newmark, most 'culture words' are easy to spot because they are associated with a certain language and cannot be translated literally. Many cultural norms, on the other hand, are conveyed in everyday English, and a direct literal translation would be inaccurate, and thus the translation "may include an appropriate descriptive-functional equivalent" (Newmark, 1988, p. 95).

Besides, Newmark established the concept of a 'culture word,' which the readership or the audience is unlikely to grasp, and translation tactics for this concept are dependent on the text type, readership and client requirements, and the prominence of the cultural word in the text (Newmark 1988, p. 96). Baker mentions such cultural terms and admits that the SL words may convey a concept that is completely foreign to the target culture. She mentions the possibility that the concept in question can be "abstract or concrete, it may relate to a religious belief, a social custom, or even a type of food". Baker then, calls such concepts 'culture-specific items' (1992, p. 21). These culture-specific objects are referred to as 'culturemes' by Nord. Cultureme, according to him, is "a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y" (Nord, 1997, p.34). Gambier also uses the term 'culture-specific references,' claiming that they pertain to several of life: Education, politics, history, art, institutions, legal systems, units of measurement, place names, foods and drinks, sports and national hobbies are all examples of culture-specific references that may be found in various countries and nations around the world (2007, p. 159).

Gambier acknowledges that the culture-specific category "contains sixty clips divided into six sub-groups" which included examples of references to the system, food and measurements, sport, institutions, famous people and events, and finally the legal system (2007, p. 160). According to Newmark (1988), the translation of all cultural words is governed by a few broad considerations. First and foremost, acknowledgement of the cultural achievements mentioned in the SL text, as well as respect for all foreign countries and cultures, should be paramount considerations. In most cases, two translation processes are available: transference, which provides local color and atmosphere in literary texts, and specialization, which allows the readership to recognize the referent in other texts without difficulty. Transference, on the other hand, limits comprehension since it highlights the culture while ignoring the message; it does not communicate; some would argue that it is not a translation mechanism at all (Newmark, 1988, p. 96).

Componential analysis, on the other hand, is the most accurate translation technique because it ignores culture and focuses on the message. Componential analysis is based on a component that is shared by both the SL and the TL, to which additional contextual differentiating components can be added. Inevitably, a componential analysis is not as cost-effective as the original and does not have the same practical impact. Finally, when translating a cultural term, which is always less context-bound than regular English, the translator must consider the motive of the reader as well as

the cultural specialized and linguistic level of the audience (Newmark, 1988, p.96).

Many researchers agree that language is a reflection of its speakers' culture and uniqueness, and have, thus, studied cultural terminology in depth, as well as the issues that arise when there is a lack of equivalence between two languages and cultures. For instance, Vlakhov and Florin appear to be the first to use the term 'realia' to refer to cultural elements, but the term has since been broadened to include artifacts, practices, habits, and other cultural and material factors that influence the creation of a language (Cerdá Massó, 1986, p. 248).

Many classifications and taxonomies for such cultural characteristics, though differing in labels, have been proposed since then by Baker, Katan, Mayoral, Molina, Newmark, Vlakhov and Florin, etc. Following Nida's example and applying the concept of culture to the job of translation, Newmark (1991, p.21) establishes a five-category taxonomy of foreign cultural words: a. Ecology (flora, fauna, winds, climate, etc.). b. Material Culture (food, clothes, houses, towns, transport). c. Social Culture (work and leisure). d. Organizations, customs, activities, procedures or concepts (which include artistic, religious, political and administrative subcategories). e. Gestures, Behaviours and Habits.

A flawless translation of culturally bound texts is recognized to be impossible. It is, however, always possible to translate with a focus on the aim of the SL text writing. This is demonstrated by the numerous literary masterpieces that have been translated into different languages.

Although it is true that translating realia, or cultural concepts, presents numerous translation challenges, this does not imply that they are impossible to translate. In fact, some translation scholars believe that all languages can denote the same meanings, but that they do so in different ways. Indeed, if two languages say it the same way, we are not speaking about two languages, but of one. For the purpose of bridging the gap between cultures, the translator can use a variety of tools. The following scutinised description of both Arabic and English peculiarities could illustrate better the idea of finding out solutions to cultural translation obstacles a translator might encounter.

2.1 Differences between Arabic and English

The cultural differences between Arabic and English, as well as the differences in their languages' use, make translation a tremendous problem. As previously stated, translation issues include not just language and stylistic differences between Arabic and English, but also cultural and social disparities. Religion, social background, and other characteristics are among the challenging factors in translation. As a result, the greater the distance between the two languages, the more difficult it will be to communicate from one to the other.

2.1.1 Linguistic Problems in Translation:

Indeed, the first obstacle in translation is belonging to different language families : the Indo-European language family includes English. East Germanic languages, North

Germanic languages, and West Germanic languages are its three primary branches. The West Germanic languages branch is further separated into the Anglic linguistic variations of the North-Sea Germanic group, whereas Arabic is a member of the Semitic language family, which is part of the Afroasiatic language family. Arabic, Amharic, Tigrinya, Hebrew, Tigre, Aramaic, and Maltese are the most widely spoken Semitic languages (Racoma, 2019).

Many stylistic, grammatical, and rhetorical aspects are used in Arabic language to create an effective and sublime style. The Classical Poetry and the Holy Quran's translators, for instance, are challenged by this use of linguistic and rhetorical qualities, especially when interpreting literary tropes and figures, like metaphor, assonance, epithet, irony, repetition, polysemy, metonymy, simile, synonymy, and homonymy (Abdelwali, 2007, p. 10).

2.1.2 Syntactic Problems in Translation:

We can see that the order or sorts of sentences are the key issues when it comes to syntactic differences. There are two sorts of sentences: nominal and verbal. In English, only verbal sentences are used; however in Arabic, both nominal and verbal sentences are used. There is no verb in the nominal sentence, although it does contain two nouns: Every phrase in English has a noun, but it is always followed by a verb, whereas in Arabic, there might be either a noun plus a verb or two nouns. Furthermore, whereas the basic structure of sentences and word order in English is SVO (Subject + Verb + Object), the most common structure in Arabic is VSO (Verb+ Subject+ Object).

As a result, when translating from/to English and Arabic, the translator must shift the word order of the pronouns/nouns and verbs, putting the noun before the verb in English and the verb before the noun in Arabic. This is a second linguistic distinction to be made.

Another difference in both languages is the number and gender, in which the former in English is represented by singular and plural, but in Arabic it is expressed by singular, plural, and dual, and refers to two persons, things, or animals. Because it is extremely difficult for a translator to adjust the source text's verb to the target text's, he or she must express it in numbers. When it comes to gender, it is a grammatical distinction that determines whether a word or pronoun is masculine or feminine. The distinction exists in both English and Arabic, but the problem is that in Arabic, the translator must identify the number, resulting in "you feminine" as well as "you masculine." For example, if an imperative verb is expressed in the second person in English, it must be articulated in the second person in Arabic, but in either the feminine or masculine form.

When translating the *Holy Quran*, epics, or poems into English, there are several variances between Arabic and English that produce various grammatical issues. Tense is a common grammatical difficulty encountered by translators when translating the *Holy Quran*. Tense refers to the grammatical manifestation of time location and the

ways in which time location can be communicated in language.(Sadiq, 2010, p. 20) Tense and verb form should be governed by the whole context as well as stylistic considerations while interpreting the *Holy Quran*. According to Abdel-Haleem (1999, p.2), in the *Quran*, there is a shift from the past tense to the imperfect tense to achieve an effect, which can pose some problems in translation. This shift is used to conjure up a significant action in the readers' imagination as though it were taking place right now. Tenses cannot be portrayed literally in Arabic or the *Holy Quran*. They may need to shift in order to transmit the intended message to the target English audience in various instances. Various verb tenses as well as irregularities in English are not present in Arabic. The language does not have a present tense conjugation of the verb to be. Likewise, Arabic does not have a present perfect tense conjugation.

There are eight(8) vowels/diphthongs and twenty eight (28) consonants in Arabic. In Arabic, small vowels are not as important as long vowels, and they are rarely written. For example, in stenographic shorthand, 'maktab' (office) is written as 'mktb,' removing the vowels. For English speakers learning Arabic, this is difficult since they must discern which vowel sound to use based on the other Arabic letters. Arabic writings are written in a cursive form and read from right to left, whereas English is written in a Latin script and read from left to right. In Arabic, there is no distinction between lower and upper case, and punctuation rules are less strict than in English (Racoma, 2019).

Cohesion, which is made up of conjunctions, references, and related constructions, is another syntactic distinction between the two languages. Because of the numerical difference, English utilises pronouns to disambiguate sentences and avoid verb confusion, whereas Arabic prefers to repeat nouns and verbs to distinguish between feminine and masculine forms. Furthermore, Arabic uses more conjunctions than English in order to make sentences flow more smoothly and accurately, as well as repeats to avoid misinterpretation.

2.1.3 Lexical Problems in Translation

The translator's main issue is the difficulty in rendering particular lexical items. The lack of equivalency or absence of equivalent of some terms is one of the lexical challenges in translating culture. Because these terms have no clear Arabic or English equivalents, the translator is forced to explain them in a communicative manner. When translating from Arabic to English, translators face numerous semantic issues. Some of the semantic elements that make it difficult to translate the meanings of Arabic homonyms that are identical in writing but differ in case assignment or case configuration including :

Dream الحُلم = التخيل في النوم
Clemency الحِلم = العفو و الرحمة
Tear العَبرة = الدمعة
Example العِبرة= المَثل

There are also specific cultural terms related to both Arabic and English and the problem of neologisms, or the new words introduced in the languages:

Iiida (Woman's marriage abstinence after divorce or death of husband-العِدة)

ğarīda (sheet of palm –journal -جريدة)

talfana-hatafa(to call on the phone- تَلفن-هاتَف)

taqwā (piety - تقوى)

kufr (disbelief –)كفر

shīrk (associating other gods with God – شرك)آ

\haq (truth- حق)

maʿrūf (charity – معروف)

munkar (wrong – منكر)

ghaīb (the unseen/unkown – غيب)

zakāt (alms giving

tāwbah (repentance – توبة)

al‑ ḥāsūb(computer-الحاسوب)

- Facepalm: People have been hiding their faces in their hands to express embarrassment, dismay, or exasperation.
- Spam: Before 'spam' was a word that represented unwanted emails, it was a word that represented the successful repackaging of unwanted meats.
- Serendipity, which means the state of finding pleasant or desirable things by accident,
- Easter Egg, which denotes a special food in Christian Eastertide occasion.
- Webinar, which is a seminar conducted over the internet.
- Malware, which is software that is specifically designed to disrupt, damage, or gain unauthorized access to a computer system.

2.1.4 Cultural Problems in Translation

One cultural difference is the cohabitation of standard and dialectal Arabic, which is known as diglossia. The concept of diglossia maintains that high and low languages are inextricably linked. This is a language scenario in which two or more varieties of the same language coexist in a single speech community. One is a "high" variant used in formal circumstances, such as Modern Standard Arabic. The other is more casual and informal. This language issue creates certain translation challenges between English and Arabic. Arab translators may be able to communicate in formal English, but they may not be able to communicate in colloquial English

Another cultural difference is the Arabic alphabet because it consists of twenty eight (28) letters, while English consists of twenty six (26) letters. There are some Arabic letters that have no equivalent in English, so the difficulty is the pronunciation of these letters because some of them have special tones that are not found in any other language.

Another cultural difference is the way people think. Phrasal verbs are a great

illustration of this. "I think of/about something/someone" in English might be best translated into Arabic as "I think in something" or "I think by someone." For example, the word "owl," which is a type of bird that represents various things in both cultures. The owl denotes knowledge in English, but it has a very negative connotation in Arabic, since it represents pessimism and death. In this scenario, the translator must go beyond the literal idea and find a means to express the text's symbolism without using words.

Also, idioms constitute an obstacle in translation from and into both languages as they are a group of words established by usage as having a meaning not deducible from those of the individual words. An idiom is a phrase, or expression, that, typically, presents a figurative, non-literal meaning attached to the phrase; but some phrases become figurative idioms while retaining the literal meaning of the phrase. Categorized as formulaic language, an idiom's figurative meaning is different from the literal meaning (Mc Arthur, 1992, p.495f.) :

- You will go to your fathers : you will die
- They knew no quiet in their bellies: They were greedy
- Their throat is an open grave: They speak deceitfully
- Lift horn: Defy God
- Two Pease in a pod : Two similar and identical persons
- You Miss the Boat ! : It's too late !
- That's the last straw : My patience has run out
- ضع يدك بماء بارد - Put your hand in cold water: Do not worry/ Be certain
- ظهره مسنود - His back is supported : He is backed up.
- مقطوع من شجرة - Cut off from a tree. : He has no relatives.
- فار دمي - My blood boils : Become extremely angry.
- طويل اللسان - Long tongued : To be vulgar or abusive.
- آخر صيحة - Last cry or scream : very up-to-date- current
- بشِق الأنفس - With dissection/cracking the souls : With great effort and difficulty.

2.2 Solutions: Procedures and Strategies:

According to Nida (1964), the translating operations are divided into two categories: technical procedures, involving the analysis of the source, and target languages, in-depth examination of the source language text before attempting to translate it, and assessments of semantic and syntactic approximations.(pp. 241-45) Second, organizational procedures, which include constant reevaluation of the effort made, comparing it to other available translations of the same text done by other translators, and evaluating the text's communicative effectiveness by asking target language readers to rate its accuracy and effectiveness and studying their reactions. (pp. 246-47)

Also, in terms of methods for translating culture-specific concepts (CSCs), Graedler (2000, p. 3) proposes the following techniques for translating CSCs: 1. Making up a

new word. 2. Rather than translating, explaining the meaning of the SL statement. 3. Maintaining the integrity of the SL term. 4. Choosing a TL word that appears to be similar to or has the same "importance", as the SL term. 5- Defining culture-bound terminology (CBTs), as terms that "refer to SL culture-specific concepts, organizations, and persons" (p.2).

Similarly, Harvey (2000, pp. 2-6) proposes the following four major CBT translation techniques:

1. Functional Equivalence: this refers to utilizing a referent in the TL culture that performs the same function as the referent in the source language (SL). As Harvey (2000:2) points out, authors are split on the technique's merits: it is described as "the ideal method of translation" by Weston (1991, p.23); yet, it is described as "misleading and deceptive" by Sarcevic (1985, p.131).

2. Formal Equivalence, often known as linguistic equivalence, refers to a literal translation.

3. Transcription or 'borrowing' (i.e., replicating or transliterating the original term if necessary): it is at the far end of the SL-oriented strategy spectrum. It may be used alone if the term is formally transparent or is explained in the context. In other circumstances, especially where the reader is assumed to have no prior knowledge of the SL, the transcription is accompanied by an explanation or a translator's comment.

4. Descriptive or self-explanatory translation: it conveys the meaning using broad phrases (not CBTs). It can be used in a variety of situations, where formal equivalency is unclear. To minimize misunderstanding in a text addressed at a specialized reader, it can be useful to provide the original SL word.

Likewse, the following are the different translation procedures that Newmark (1988) proposes:

• Transference: the process of converting an SL word to a TL text is known as transference. It comprises transliteration and is referred to as "transcription" by Harvey (2000, p.5).

• Naturalization: it converts the SL word to its usual pronunciation first, then to the TL's typical morphology (Newmark, 1988, p. 82).

• Cultural equivalent: it entails substituting an SL cultural term with a TL term. "They are not accurate", however (Newmark, 1988, p. 83).

• Functional equivalent: it necessitates the use of a word that is culturally neutral. (Newmark, 1988, p. 83).

• Descriptive equivalent: the meaning of the CBT is explained in various words in this technique (Newmark, 1988, p. 83).

• Componential analysis: it means "comparing an SL word with a TL word, which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and, then, their differing sense components" (Newmark, 1988, p. 114).

- Synonymy: it is a "near TL equivalent." Here, economy takes precedence above accuracy (Newmark, 1988, p. 84).
- Through-translation: it is a literal translation of popular collocations, organization names, and compound constituents. It's also known as calque translation or loan translation (Newmark, 1988, p. 84).
- Shifts or transpositions: it entails a change in grammar from SL to TL, such as (i) the shift from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, and (iii) the change required when a specific SL structure does not exist in the TL, (iv) transforming an SL verb into a TL word, transforming an SL noun group into a TL noun, and so on (Newmark, 1988, p. 86).
- Modulation: because the SL and the TL may appear dissimilar from a viewpoint standpoint, it occurs when the translator reproduces the message of the original text in the TL text in line with the TL's current norms (Newmark, 1988, p. 88).
- Recognized translation: it happens when the translator "normally uses the official or the generally accepted translation of any institutional term" (Newmark, 1988, p. 89).
- Compensation: occurs when a loss of significance in one part of a sentence is compensated for in another part of the sentence (Newmark, 1988, p. 90).
- Paraphrase: the meaning of the CBT is portrayed in this procedure. Here, the explanation is much more detailed than that of descriptive equivalent (Newmark, 1988, p.91).
- Couplets: it is found when the translator combines two different procedures (Newmark, 1988, p.91).
- Notes: They are extra, or additional, information in a translation (Newmark, 1988, p.91). They can take the form of 'footnotes.' Although some stylists think a translation interspersed with footnotes to be unappealing in terms of appearance, their use can help TT readers make better assessments of the ST contents. Nida (1964, pp. 237-39) promotes the use of footnotes to perform at least two functions: (i) to give further information, and (ii) to draw attention to inconsistencies in the original.

2.2.1 Some Examples of the Translation Strategies:

According to Baker's (1992) taxonomy of translation strategies:

- Translation by a more general word (superordinate): for example, translating the English word "bungalow / cottage" with a general word "house" in Arabic language.
- Translation by a more neutral/less expressive word: for example, translating the verb "mumble" in Arabic language with the verb "suggest", 'Exotic' becomes 'strange' in Arabic, so neutralizing it.

- Translation by cultural substitution: for example, using the word "Baptism" to translate "Islamic Circumcision."
- Translation using a loan word plus explanation; for example, the word 'Aqiq'a', meaning slaugtering a sheep or two for preparing food in honor of a new born ; a celebration of a new birth in muslim families.
- Translation by paraphrase using a related word; for instance, the word 'touring' can be translated by 'visiting' in Arabic.
- Translation by paraphrase using an unrelated word; for example, 'A tougher intervention is needed against gangsters,' can be translated by 'delinquents should be scrutinized with a sharp eye,' in Arabic.
- Translation by omission, deleting some words, which have not an equivalent in the target text; for instance, 'poor people should be granted 'Zaqat'to overcome their misery,' can be omitted by saying simply : 'poor people need helping from the rich.'
- Translation by illustration. For example, 'tagged teabags,' can be replaced in Arabic by giving the name of a famous tea brand, like the British tea known as Ahmed Tea, or Yorkshire Tea.

2.2.2 Adopting the Well-known Techniques of Translation :

Vinay and Dalbernet's taxonomy (1977, pp. 47-53) is one of the most influential, if not the most well-known. Adaptation, calque, equivalence, modulation, borrowing, literal translation, and transposition are the seven primary translation techniques, according to them, albeit they also refer to compensation, expansion, and contraction. Other authors have reformed and added new techniques, or divided the previously listed ones into distinct subcategories. Among the well-known reformulations is that proposed by Vázquez Ayora (1977, pp. 251-383), who distinguishes between i) oblique translation methods (adaptation, amplification, compensation, equivalence, explicitation, modulation) and (ii) direct translation procedures, omission and transposition) and (iii) direct methods (calque, loan and literal translation). Hurtado (1999, pp. 36-37) adds strategies and tactics for textual solutions to the list: extension, amplification, compression, discursive creation, description, generalisation, particularisation, reduction, paralinguistic or linguistic substitution, and variation.

According to several experts, the fifteen techniques stated are the key translation tactics that could be employed when dealing with challenges that students may encounter when translating materials. According to Malone (1988, p.2), such methods or procedures "will serve either as tools for the study of completed translation (the analytic mode), or as help mates in the act of translation (the operative mode)". And Jääskeläinen (2005) believes that a translator's strategies are skills and procedures that encourage the acquisition and use of knowledge, and that they can be related with both the outcome (the translated text) and the process of translation itself, which "are a set of (loosely formulated) rules or principles, which a translator uses to reach the goals

determined by the translating situation" (p. 16). Thus, Jääskeläinen sees that global strategies refer to general concepts and modes of activity, whereas local strategies refer to specific actions related to the translator's problem-solving and decision-making (p. 16)

3. Conclusion

This paper is a general discussion and analysis of some theoretical features of traslating cultural words that lead to untranslatabilty, which bothers most translators, focusing on the most important typologies and classifications proposed, as well as the translation procedures or techniques that can be utilized to translate these cultural terms. Translators employ a variety of techniques in order to be more concise, intelligible, and loyal to the source language. In fact, the two fundamental features that a translator must consider are cohesion and coherence: cohesion is the network of lexical, grammatical, and other relations that offer links between diverse portions of a text, whereas coherence is a network of relations that organize and form a text. Furthermore, every translator should have a linguistic and cultural background in the languages they translate because only with this knowledge can he/she understand the true meaning of a sentence and translate it as accurately as possible. It is, sometimes, permissible to keep the meaning while changing the tone, somewhat. When it comes to specialized fields, however, the ever-present issue is to interpret both the original sense and style.

Also, and without any doubt, the most well-known translation procedures and techniques are, according to many experts, the key translation strategies that might be applied when dealing with challenges that translators may encounter when translating cultural texts.

Translators should try to have some independance and freedom when translating these cultural elements on occasion because their main problems are that they either (1) focus, primarily, on the cultural elements and not on the language and style of the text, simply attempting to "adapt" the SL culture to the TL culture, or (2) focus, primarily, on language and style, preserving elements of the original culture but not rendering the message accurately (Venuti, 1998, p. 240). A balance between domesticating and foreignizing the TL text would be most acceptable; yet, in accordance with Levine, "a translation must undermine the original" considering "what is lost and can be gained in crossing the language barrier" (1991, p. 83).

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