Interdependence of culture and translation with special reference to the Arabic translation of cultural terms in Romeo & Juliet play

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Abstract

Various cultures have distinct and separate linguistic communities which characterize different aspects of the society. Consequently, the cultural differences among languages usually pose some challenges to translators, especially the translators of literary works. This study investigates the challenges encountered while translating the cultural items in the Romeo and Juliet play from English into Arabic. It also examines how culture and translation are interconnected and how translators should deal with cultural challenges in translation. The study employed the qualitative approach for collecting and analyzing the data of the study. It also employed the Newmark's (1988) model regarding the translation strategies for the analysis of the translation as well as his cultural categories for identifying the cultural terms in the play. Eighteen cultural terms were identified in the first two chapters of the play and then their translations were qualitatively analyzed. The findings of the study revealed that the strategies utilized in the translation of cultural terms in the play include functional equivalents, descriptive equivalents, cultural equivalents, shifts or transposition and naturalization. It is also found that the translator encountered some challenges while translating some cultural-specific terms due to the cultural gap between Arabic and English. Based on the obtained findings, it can be stated that there is a close connection between translation and culture and thus translators should take into account the differences in culture between the source and target language especially when translating cultural-specific terms. The study recommends that translators should employ many translation strategies simultaneously and have sufficient knowledge in both the source and target languages to convey the meanings of such cultural terms appropriately. The present study provides important implications which could be useful to translators and interested researchers.

Keywords: Cultural terms; translation; literary works; translation strategies; Romeo & Juliet play

1. Introduction

Translation is known to be one of the most challenging processes when translators take into account the amount of work involved in rendering a text from a source to target language. One of the most challenging tasks a translator might face is the translation of cultural terms. This challenge could be more serious when the translator is unfamiliar with the target culture. In this connection, Larson (1998) argued that many factors could be taken into account including the differences in beliefs, customs, geography and worldview.

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Various cultures have distinct and separate linguistic communities which characterize different aspects of the community (e.g., behaviors, customs, traditions, etc.). Based on Newmark (1998: 94), "whether single-unit lexemes, phrases collocations, the cultural words refer to lexical items that are specifically tide to the style of life and its manifestations which are atypical to a society which utilizes a certain language as its methods of expression". Consequently, in interlingual communications, translators encounter both cultural and linguistic challenges and it is her or his duty to employ appropriate translation strategies to cope with such challenges based on the situation and the text. Religion, technical terminologies, social traditions and politics are regarded to be some of the most problematic areas in cultural translation that translators might face mainly between languages that belong to totally different cultures as in the case of Arabic and English.

It is noteworthy that the challenges of translation do not stein from universal notions as from the culture terms. Based on the perspective of translators, "universal" concepts lead to some issues in 'equivalence', such as " hunger, anger, love, pain, etc., where such concepts are shared by human beings. Besides, the "cultural-specific" is the concept, that cannot be translated without a comprehensive knowledge of the cultures between which the meaning transfer takes place. This issue could only be eliminated (if at all) by a knowledge of the general cultural context of these concepts and therefore, through the subject matter expansion i.e. a broader definition of the sense which could be transferred (Kashoob, 1995: 122).

Furthermore, one of the challenges facing translators is the potential that translators could not render cultural terms as their exact equivalents are not available in the target language. More importantly, some terms are not offered in the target language because such terms could not have been attempted before. Therefore, Bassnett (2011) pointed out that translators should identify which words could be used to precisely transfer the senses of their terms among which their connotations and cultural relevance. For instance, terms which are extremely symbolic for Western people might not indicate anything to readers from other cultures. A translator, who was trying to render the meanings of Bible into Sarakole was confronted by the text from Mark 8:34 in which it is claimed that any person attempting to follow Christ should "deny himself and take up his cross". In this respect, Weston (2012: 46) argued that because the cross does not have sense for distant individual who have little association with Christianity, the translator opted to replace the lexical item "cassanke" or "shroud" that he thought might convey the intended connotations. These main rewritings might be helpful in contexts in which cultural terms do not exist and the symbolism is considered more significant than the literal meaning.

The easiest method to eliminate the vagueness encountered in translation is to initially find out the cultural terms, and subsequently be more thoughtful to provide their precise equivalents in the other language. If the cultural word is completely disregarded, translators must attempt to describe it and present additional information, either in a footnote, or parenthetically or endnote. The last choice functions well particularly for words which need lengthy explanations or whose perception is vitally significant to understanding the text all together. Besides, it is helpful when the source and target languages have enough history in common so that most references could be rendered into the target language easily, leaving just a few terms which are untranslatable. Such careful clarification is needed to guarantee that translators clearly convey the meaning of the source language words and loses as some cultural differences in meaning as possible.

Due to its importance, the mutual association between culture and translation has been one of the key interests of both researchers and linguists. In fact, the importance of improving the awareness of translating texts across linguistic and cultural boundaries as well as human communication has raised the interest of translators to investigate the link between culture and translation. In this respect,

Bassnett and Lefevere (1992) argued that "within a wide range of various disciplines, literary translation could reproduce the interrelationship of communication, ideology and culture".

Moreover, the influence of literary work translation on communication within a certain cultural context could be described by using various translating strategies. Since the selection of a certain translation strategy could influence the reception of the target readers of a translated source text, the present study makes use of Newmark's (1988) translation strategies to identify the strategies that the translators used while translating the cultural items in Romeo and Juliet play from English into Arabic. In terms of the cultural-specific terms, the Newmark's (1988) taxonomy of cultural terms would be used as the lens by which these terms will be identified and analyzed. This play is considered for the present study because it is one of the famous world classic play ever. More significantly, it is rich in cultural and social terms and thus it is thought that this study could come up with sufficient examples of cultural terms which in turn help achieve the study objectives. The present study is also intended to examine the translation strategies employed in the translation of cultural elements which are detected in the Arabic translation of the selected play. This study highlights the challenges facing the translators while translating the cultural terms and most importantly shows how culture and translation are interconnected.

2. Problem Statement

It is widely accepted that each community has its certain culture that is regarded as the distinguishing symbol of human minds. Moreover, the culture of a certain community primarily includes everything that one could believe for functioning in a certain method which is satisfactory to other individuals of the society. Furthermore, culture has a significant role in translation. Unless translators have wide knowledge of the target and source language, they might fail in understanding the intended message. Consequently, open-minded perception and the cross-cultural awareness of how languages function across cultures are certainly needed. Cultural roots, nonetheless, have a significant role in the translation process. During different translating processes, it is common knowledge that several cultural differences lead to odd situations and ultimately make someone feel absolutely awkward (Wu, 2008). In this connection, it has been believed that one should take into account both the analysis as well as the comparison of real cultural connotation of items as it conveys many cultural differences in various societies.

It is commonly acknowledged that the translation of literary works results from the interaction of human life style, ideology and culture. Besides, literary translation is regarded as one of the most significant difficulties which exist in a certain literary system because of its unique nature as well as the distinction in the cultural environment between target and source language. In this respect, Newmark (1988: 94) highlighted the challenges encountered while translating cultural terms and justified this argument by claiming that "Commonly where there exists a cultural focus, translators encounter some challenges in translation due to the 'gap' between cultures or 'distance' between the target and source languages".

Since the scope of translating cultural elements particularly literary studies is regarded as one of the most problematic and challenging tasks for translators, the present study focuses on investigating the challenges encountered while translating the cultural terms in Romeo and Juliet play from English to Arabic as well as the kinds of translation strategies that are utilized in translating the cultural items in the selected play. The researcher is also motivated by the notion that such a kind of study could contribute to the field of research on the Arabic-English literary translation. Thus, this study could assist literary work translators to be more aware of the interconnection between culture and translation

as well as the appropriate strategies that they should use while translating the cultural-specific terms in literary works.

3. Objectives of the Study

This study aims to accomplish the following three objectives:

1.   To identify the translation strategies employed to preserve the features and quality of the cultural terms in the translation of "Remo and Juliet" play from English into Arabic.

2.   To highlight the difficulties encountered in translating the cultural terms of "Remo and Juliet" play.

3.   To propose effective methods to overcome the difficulties of translating cultural expressions in the literary works.

4. Literature Review

This section provides a review of the relevant literature. It discusses the connection between culture and translation, the association between translation and the translator's knowledge and the translation of cultural-specific terms. It ends with a discussion of the similar works which investigated the translation of the cultural terms.

4.1 Translation and Culture

Translation is usually conducted as the method of conveying information across different languages. In this connection, Nida and Taber (1974:12) pointed out that "Translation involves the reproduction of the closest natural equivalent of the source text to the target text in respect of style and meaning". Toury (1980: 200) also argued that "Translation is a type of activity which engages two cultural traditions as well as two languages". Languages and cultural traditions play a significant role in translation. However, culture is concerned with language, politic, art, social and other aspects of life. It is always argued that culture influences translation because culture and language are all associated with translation. Consequently, it can be said that translation is the connection which link two or more diverse cultures to be closer.

To convey the meaning of a text across languages is not a straightforward task; this is because languages represent cultures. Therefore, Mohanty (1994: 25), thus, contended that the process of translation cannot be a bi-lingual action only, but also a bi-cultural one. Literature reveals that there exists a strong association between 'culture' and 'language', showing that both are interconnected in the sense that language could be considered as the carrier of culture in which, culture is transmitted and expressed through the language.

It has been found that culture also affects language. Taking into account some broad definitions of the two notions "language" and "culture", it can be noticed that culture is viewed as several life styles and one of such terms which is commonly employed in all communities. Nevertheless, for language, it is a full system of signs as seen by Ferdinand de Saussure. However, the matter of "which one influences the other one?" is debated because of the interface in between.

Other researchers have described the link between culture and language in various ways. In this connection, Schäffner and Holmes (1995: 1), "Language constitutes a part of culture, and is really the most multifaceted group of customs which any culture exhibits. It echoes the culture, offers access to the culture, and in several respects includes a cultural model". Consequently, language could be regarded as a cultural aspect which offers foreigners with a comprehensive insight for the source culture. Besides, other scholars go further beyond regarding languages as just part of culture.

Cultural terms as explained by Baker (1992:21) refers to "a concrete or an abstract notion that is related to belief, religion, type of food and social custom. The target culture is not familiar with the notion from the source language". It could be stated that the cultural words or cultural terms are the food, social custom and original religious belief from the culture of source language to the culture of target language. Cultural terms are phrases and words conditioned by the cultural variety that usually exist in translation. Cultural terms are the words invented by Newmark (1988:193) as "the cultural terms which denote a certain cultural material object".

In fact, there exist some principles in the translation of literary works (poems, plays, short stories, novels etc.). Firstly, translation is considered as the process of conveying a message from SL text to TL text. Secondly, translators have to comprehend the aesthetic function aspects in the literary works. Thirdly, translation is regarded as the connection in communication that marks linguistic and cultural limits.

Through translation, translators could convey the meaning in one language to another but in one notion. An instance of this is when a novel written in English is translated, the story or the idea is one, but readers in another society could perceive the story in their language as well. Individuals in various languages have a method to communicate with one another through translation. In this respect, Koller (1995: 196) maintained that "the translation result, which a text is transferred from the source to target language text exists a translational and an equivalence association between the text in the source text and the target language text in the source language text". The translator's role is to bridge the cultural gap between the target and source language. In this regard, Vermeer (1986: 39) claimed that "translators are required to have good knowledge and to be multicultural, multilingual, bilingual and bicultural".

Multiculturalism has a significant role in influencing the worldwide; the cross-cultural translation is the strategy to succeed in the translation of translating literary languages or works. The aim of translators is to facilitate the readers' understanding of the ideas from SL to TL texts. Besides, translators are required to familiarize the target language readers with the culture of the source language by changing the culture of the source language into the culture of target language. Differences in culture are a vital issue for translators; In this regard, Larson (1998:61) contended that "a translator might face a translation challenge because there is no precise equivalence across languages". It is due to the fact that the culture of source and target languages are different, and there exist no equivalents among various cultures. To conclude, it could be stated that a different culture must not be a challenge on translation, but clearly, the different culture is one of the vitally significant issues in translation. Translating literary works between languages that, like Arabic and English - which are so diverse - needs appropriately determined mental and cultural experiences.

4.2 Translation of Cultural Elements and Translators' Knowledge

Translating literary words successfully is linked to the needed skills which translators should have. It is commonly acknowledged that apart from the linguistic abilities, translators must also have other skills which make them capable to successfully translate literary works. In this regard, Babler (1970: 195) argued that "the translator should be enough of a literary critic and of a linguist to be capable to assess all semasiological patterns and essential devices of the original poem, and it is clear that he should be enough of a poet to reproduce a source poem in the target language". Consequently, as aforementioned, the linguistic knowledge is not sufficient to grant translators the ability of providing the successful translations of literary works. Moreover, they contended that the translators' linguistic abilities alone are not sufficient for producing an appropriate literary translation.

In this respect, Nida (1964) confirmed that translators should be aware of both subject matter and language of the two languages, claiming that translators must have a sufficient knowledge of both receptor and source languages as well as sufficient knowledge of the subject matter. For the translation of literary works, having a good command of several languages is not enough for translator; they should also have good knowledge of the literary language. Bassnett and Lefevere (2002) also maintained that translators must be fully conscious of the various aspects of the source and target cultures. Certainly, the features of the two languages and the knowledge of the linguistic system as well as the knowledge of both cultures are all needed. He also emphasized the position of the translated text in its cultural and literary context, claiming that translators must be aware of the source position text in the source culture and the source literature". Such useful knowledge of the target and source cultures could augment the translators' selections in using the source literary texts. Consequently, it is the translators' duty to convey this knowledge to the target language readers by using many useful translation techniques.

4.3 Previous Studies

The translation of cultural terms has been addressed in some translation studies. For instance, İşi (2017) scrutinized the English translation of some cultural terms from a Turkish novel. The findings of his study indicated that foreignized items considerably outnumber domesticated items; consequently, foreignizing as a technique of translation was employed mainly in the transference of cultural terms from Turkish into English. Besides, Brasiene (2013) investigated the translation of cultural terms from English into Lithuanian. The findings of the study revealed that most predominant translation strategies employed while translating the cultural terms in the translated novel were foreignization, addition, preservation and localization.

Moreover, Persson (2015) studies the translation challenges faced while translating the cultural terms in a text about New Zealand and Australian post-colonial and colonial literature of children into Swedish. The findings of that study revealed that the translation strategies employed relied on the nature of cultural terms. For example, for the proper noun translation, transference was the most commonly utilized strategy. In terms of social culture terms, neutralization was commonly utilized most repeatedly. Moreover, Sulaibi (2014) investigated the names translation in the Philosopher's Stone and Harry Potter into Arabic. The results of his study showed that imperfect creativity was employed: wordplays or other strategies of linguistic manipulation were infrequently used and the translation was so strict.

Sasaninejad and Delpazir (2015) analyzed the translation of cultural terms from English into Persian. The findings showed that the translator employed a target-oriented method while translating: the most commonly used strategy was substitution. Abdi (2021) also made a comparative analysis between the English version of Coelho's (2000) the Devil and Miss Prym as well as its translation in Persian language so as to assess the quality of translation using House's (2015) model of trancism. He identified some weaknesses in the Persian translation of that story.

Besides, Shahabi and Shams Abad (2016) studied the translation strategies employed in the translation of cultural terms in 'The Old Man and the Sea' from English to Persian. Their findings revealed that preservation was the most commonly employed translation strategy in the translation of cultural terms. In addition, Alwafai (2015) compared two translations of "The Old Man and the Sea" into Arabic and revealed that the best translation should take into consideration the cultural and contextual factors in both source and target language.

It is noticed that although the translations of cultural terms have been investigated in some studies, most of these studies focused on the translation strategies used by the translators. However, the present

study mainly focuses on the challenges encountered by the translator while translating the cultural terms and how the culture and translation are interconnected. Moreover, it is viewed that most of the previous studies examined the translation of novels from English to other languages (than Arabic) or vice versa. However, the present study is mainly concerned with the Arabic translation of the selected English play.

5. Methodology

This section presents the methodology of this study including the study design, the corpus of the study, the data selection, the data analysis and the procedures of the study.

5.1 Research Design

This study adopts the qualitative approach for selecting and analyzing the data of the study. This approach is used because it is suitable for the present study as it helps achieve the objectives of the study.

5.2 Corpus of the Study

This study investigates the translation of Romeo and Juliet play from English into Arabic. The researcher managed to find the translation of the play available online-copy of the source texts of the play as well as its Arabic translation. The play is translated by Dar Al-Bihar publisher in Beirut. The source and target language texts are presented in two sides of the same page which makes it easier for the researcher to identify the cultural terms and their Arabic translations.

5.3 Data collection

The data were collected manually from the translation of the Romeo and Juliet play. The researchers selected 18 cultural terms from the Romeo and Juliet play. Due to the limitations of this study, only the cultural terms found in the first two chapters are investigated.

5.4 Data analysis

The present study adopts the Newmark's (1988) typology of cultural words as well as his proposed strategies for translation as the theoretical framework of the study. These will be highlighted in the following subsections.

5.4.1 Typology of Translation Strategies by Newmark (1988)
The strategies employed while translating the cultural terms in 'Romeo and Juliet" play based on the translation strategies proposed by Newmark (1988) as follows:

1-   Literal Translation

Literal translation is a strategy of translation in which the source language grammatical structures are transferred to their nearest target language equivalents but the lexical items are again translated singly, out of context.

2-   Transference

Transference refers to the process of transfer of a source language text into a target language one.

3-   Naturalization

Naturalization is viewed as the adaptation of a source language term to the pronunciation and to the word-forms of the target language.

4- Cultural Equivalent

The strategy of cultural equivalent is a near translation of a source cultural word into a target language cultural term.

5- Functional Equivalent

The functional equivalent strategy involves using a culture-free word, usually with a new specific term.

6- Descriptive Equivalent

Descriptive equivalent strategy involves explaining the source language term in many words to the target language.

7- Synonymy

The strategy of synonymy involves using an approximate target language equivalent of a source language lexical item when there exists no exact equivalent in the target language.

8- Loan Translation

Loan translation refers to the literal translation of the components of compounds, names of organizations and common collocations.

9- Shifts or Transpositions

Translation shifts are grammatical changes from the source language into the target language.

10- Modulation

Modulation involves a change of a message of the source text in the target language text due to various viewpoints in the target language and source language.

11- Recognized Translation

Recognized translation strategy involves using an authorized translation of an institutional word.

12- Translation Label

Translation label refers to a provisional translation often of another institutional term.

13- Compensation

Compensation translation strategy takes place when the loss of metaphor, sound effect, meaning or pragmatic effect in one part of a sentence is compensated in a contiguous sentence or in another part of the same sentence.

14- Reduction and Expansion

Expansion or reduction is intuitively practiced in a number of cases. Expansion refers to the use of more words in the target text to re-express the meaning of a source language lexical item because of the lack of a precise equivalent in the target language. However, reduction refers to the omission of insignificant elements of the source language text.

15- Paraphrase

Paraphrase is employed to demonstrate the meaning of a part of a text, especially when there are important implications.

16- Couplets

The couplets translation strategy is employed when a translator utilizes two various strategies to sort out a single problem.

17- Notes

Writing notes strategy refers to supplying extra information in a translation

5.4.2 Newmark's Classification of Cultural Elements

Newmark (1988) categorizes the foreign cultural words into five categories and offer some typical examples. These categories are illustrated in Table (1).

Table 1. Newmark's Typology of Cultural Categories

	Categories	Description	Explanation
	"Ecology"	"Flora, fauna, winds"	"Name of animals, trees, plants, Winds, natural phenomenon".
	"Material culture"	"Artifacts, clothes, food, houses, transport, towns"	"Name of food, beverages, clothes, houses, city, and transportations".
	"Social culture"	"Work and leisure	"Name of human labor, sports, hobbies, entertainment".
	"Organizations, customs, activities, procedures, ideas"	"Political, artistic, social, religious, legal, administrative"	"Name of political organizations, ideas, activities, procedures, religious terms, etc".
	"Gestures and Habits"	"Non-linguistic features"	"Name of regular behavior and movement".

The unit of analysis is every phrase and word in Romeo and Juliet play which corresponds to the cultural terms as proposed by Newmark (1988).

5.5 Procedures

The researcher went through some steps to achieve the objectives of the study. For example, the typologies of translation strategies and the cultural terms by Newmark (1988) were identified and adopted as a theoretical framework for data analysis. Then, a copy of the Arabic translated version of Romeo and Juliet play was also identified and used for data analysis. After that, the cultural terms used in the first two chapters of the play were identified based on the cultural categories of Newmark (1988). Then, the translation strategies used by the translator were highlighted and discussed based on the typology of Newmark (1988) of translation strategies. Finally, the challenges in translating the cultural terms in the play were highlighted and discussed and appropriate recommendations were provided based on the obtained results.

6. Results

This section presents the analysis of data as well as the findings of the study. The obtained results will be provided in this section based on the cultural categories of Newmark (1988). Moreover, the translation strategies used in translating the cultural terms will be highlighted and the challenges encountered while translating such cultural terms will be discussed.

In fact, the findings of the study revealed that the cultural terms which are found in the first two chapters belong to five categories of the cultural terms proposed by Newmark (1988) as follows:

6.1 Ecology

This cultural category is related to the names of plants, animals, trees, winds and natural phenomenon. Three words are identified in the first two chapters of Romeo and Juliet play as shown in the following table.

Table 2. Cultural words related to ecology

Category	Collected items	Translation
Ecology	Sycamore	شجرة الجميز
	Plantain	لسان الحمل
	Wormwood	الافسنتين

Table (2) above reveals that three trees, namely, sycamore, plantain and wormwood are identified as cultural words, in the first two chapters of the play, which belong the ecology category. It is also noticed that the three words are rendered into Arabic language as الافسنتين and لسان الحمل, شجرة الجميز respectively. In fact, the cultural term 'sycamore' refers to a European tree which has five points and seeds with two parts like wings (Longman Dictionary of Contemporary English, 2007). In fact, all Arab readers are not familiar with this kind of tree as it always grows in Europe and is not known in the Arabic-speaking countries. It is noticed that this word is translated to Arabic using the functional equivalent strategy. However, translating this word as شجرة الجميز is not enough to convey its meaning. Therefore, it would have been better had the translator provided more information about this tree as it is cultural-specific. Having said that, the translation strategy (footnote) could be employed to convey the meaning of this word clearly in Arabic language.

Coming back to the other names of plants, the term 'plantain' is a common wild plant with small green flowers and wide leaves (Longman Dictionary of Contemporary English, 2007). This type of plant is common and thus the Arabic translation of this word as لسان الحمل is appropriate and conveys the meaning of this word. In terms of the other plant 'wormwood', it is found that it refers to a plant with bitter taste (Longman Dictionary of Contemporary English, 2007). In fact, this term is used in a specific context to convey the idea that a woman in the play put this type of tree on her dug to stop a baby from breastfeeding. It is noticed that the translator succeeded in translating this term by describing this tree and adding المر المذاق (with a bitter taste) apart from mentioning its name in Arabic; this translation strategy (i.e. descriptive equivalent) is used to clarify the purpose of using this word in the context and facilitate understanding of the intended meaning in this particular context.

6.1 Material Culture

This category of culture includes the names of artifacts, food, beverages, clothes, houses, towns, transportations and so forth. It is found that two cultural words are used in the first two chapters of the play as shown in table (3).

Table 3. Words related to material culture

Category	Collected items	Translation
Material Culture	a cup of	قدحا من
	wine	الشراب

It is noticed that the translator rendered the word 'a cup of' as قدحا من. The translator used functional equivalent strategy to convey the meaning of this word in Arabic. However, it is common in Arabic that if the cup is filled with any type of liquid, it is called كأس (Mukhtar Alsahah Dictionary). Therefore, it would have been better had the translator used the Arabic word كأس instead of قدحا in this context. Moreover, it is noticed that the cultural word 'wine' is rendered into الشراب in Arabic. It is shown that the translator succeeded in translating this word into Arabic by providing the Arabic cultural equivalent الشراب though the equivalent of this word (i.e. الخمر) exits in Arabic. Translating this word 'i.e. wine' for Arab audience with more general word الشراب is more appropriate as it suits the Arabic culture.

6.2 Social Culture

This cultural category is related to work, leisure, human labour, entertainment, sports, hobbies and so forth. Three cultural words are identified in the first two chapters of the investigated play as seen in the following table:

Table 4. Words related to social culture

Category	Collected items	Translation
Social Culture	Chorus	الكورس
	The maid	الوصيفة
	Heartless hinds	الخدم البسطاء

Table (4) reveals that the word 'chorus' is translated literally as الكورس. It is noticed that the translator employed the naturalization strategy in which the translator adopted the source language word to the pronunciation and to the word-form of the target language. Therefore, it would have been better had the translator rendered this word into Arabic as الفرقة الإنشادية. This rendering sounds more appropriate. In terms of the lexical item 'the maid', it is noticed that the translator translated this word as الوصيفة. However, the precise equivalent for this word in Arabic is الخادمة in that the word الوصيفة is often associated with 'honor' or 'bride' and thus it is always said 'maid of honor' or 'bridesmaid'. Moreover, it is noticed that the words 'heartless hinds' are rendered inappropriate in the target language, Arabic, as الخدم البسطاء though they simply mean الجبناء or المتخلفون ذوي القلوب المتحجرة in Arabic. Therefore, it would have been better had the translator rendered these words based on their equivalent in Arabic language.

6.3 Organizations, customs, activities, procedures and ideas

This cultural category includes words which are related to political, social, administrative, artistic, religious activities and ideas.

Table 5. Cultural words related to religious and social activities and ideas

Category	Collected items	Translation
	Civil blood	الدم الأهلي
	On my word	اقسم بشرفي
Organizations, Customs,	Count	الكونت
	God forbid	لا سمح الله

Activities,	With God	في ذمة الله
Procedures, Ideas	A falconer	الصياد
	On my life	اقسم بحياتي
	By jesu	وعيسى

Table (5) above reveals that some cultural words are related to religious differences between the speakers of both Arabic and English. It is noticed that the English oath, on my words, on my life and by Jesu cannot be translated literally to the target language Arabic as اقسم بحياتي, اقسم بشرفي and وعيسى in that most of the target language readers are Muslims and have their ways of saying oaths. For example, translating 'by Jesu' as وعيسى is not acceptable to the Muslim readers and thus this should be translated as والله as it is acceptable to the target language readers (i.e. Muslim readers). Moreover, it is noticed that the words 'with God' and God forbid' are successfully rendered into Arabic as لا سمح الله and في ذمة الله using the cultural equivalents that are used in the Arabic culture. In addition, it is noticed that the lexical items 'civil blood' are rendered into Arabic as الدم الأهلي which does not make any sense in Arabic. Therefore, these words should be translated into Arabic as دماء المدنيين. This translation sounds more appropriate and accurate. Finally, it is noticed that 'a falconer' is rendered into Arabic as الصياد though the word 'falconer' refers to someone who trains falcons (Longman Dictionary of Contemporary English, 2007) which means مدرب الصقور (trainer of falcons). Therefore, this word should be translated as مدرب الصقور since it is the Arabic equivalent of 'a falconer'.

6.4 Gestures and hobbies

This cultural category includes non-linguistic features or names of regular behavior and movement. Two cultural items are identified in the first two chapters of Romeo and Juliet play as follows:

Table 6. Cultural words related to gestures, movement and habits

Category	**Collected items**	**Translation**
Gestures and habits	Hist	صه صه
	Hissed him in scorn	هسهسة الازدراء

Table (6) above shows that the word 'hist' is rendered as صه صه which refers to a request to others to be silent in Arabic. Since the word 'hist' has an equivalent in Arabic (i.e. اصمت او اصمتوا), it should be rendered as اصمت or اصمتوا based on the context in which it is used. Finally, the translator rendered the words 'hissed him in scorn' appropriately as هسهسة الازدراء in Arabic using the translation strategy 'shifts or transposition' where the verb 'hissed' is changed into a noun 'هسهسة'.

7. Discussion and Conclusion

The findings of the study show that the translator employed some translation strategies to convey the meanings of the cultural terms found in the play; these translation strategies include functional equivalents, descriptive equivalents, cultural equivalents, shifts or transposition and naturalization. This conclusion is partially in line with that found by Persson (2015) who claimed that transposition is commonly used in translating cultural terms. It is also noticed that the translator found some challenges while translating some cultural-specific terms in that some cultural terms are rendered literally into the target language using the translation strategy 'naturalization' as in the translation of

the cultural word 'chorus' as الكورس though it can be rendered to Arabic as الفرقة الإنشادية. It is also noticed that some cultural terms are translated using functional strategy. Albeit useful, this translation strategy is not enough to convey the meanings of some cultural words. An example of this is the translation of the European tree 'sycamore' as شجرة الجميز which does not convey the meaning of this word successfully since the target language reader is not familiar with this kind of trees. Therefore, another translation strategy should be employed so as to convey the full meaning of the word in this particular context. Other strategies such as footnote or descriptive strategy could be useful in such cases. Having said that, the findings show that there is a close connection between culture and translation and thus translators should take into account the cultural differences between the source and target language especially when translating cultural-specific terms in literary works. This finding is congruent with the results found in the literature (e.g. Bassnett & Lefevere, Lefevere, 2002; 1990; Wu, 2008). It is also noticed that some cultural terms cannot be translated using one translation strategy and thus many translation strategies should be used to translate some cultural terms as noticed in the translation of the cultural term 'sycamore'. The findings of the study reveal that two translation strategies are useful in conveying the meaning of the cultural terms, namely, footnote and descriptive strategy as they provide more details about the cultural-specific terms which in turn facilitate understanding. Based on the obtained findings, the study recommends that translators should consider the cultural differences between different languages especially when translating cultural terms. They should also employ many translation strategies simultaneously to convey the meanings of such cultural terms appropriately. Translators are also advised to identify the purpose of translation and according select the translation strategy to achieve that purpose; this is, in fact, proposed by Munday (2001). Due to the importance of culture to translation, translators are advised to have sufficient knowledge in both the source and target languages. The study also recommends that researchers should do much research on Arabic-English translation and vice versa in that these two languages are cultural different and translation between these two languages usually pose some cultural challenges to translators especially in translation literary works.

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