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Case study: The Green Mile

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Dedication

To all:

***"The hands that steadied me when I was
struggling ...The eyes that comforted me when I was
crying"***

I dedicate this humble work to:

To My father... To My mother...To My siblings

***To My friends: Fatima, Kaouthar, Meriem, Aicha,
Zahia, Imane, Hala, Soumia, Amani and Wissam.... The
ones who were true friends...***

And to all whom I didn't mention...

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List of Abbreviations:

E.g.: Example

EUPH: Euphemism

I.e. In other Words

KJV: King James Version

NKJV: New King James Version

NPS: Neuro- Psycho- Social Theory of Speech

SC: Source Culture

SCL: Studies of Corpus Linguistics

SL: Source Langage

SLC: Source Langage Culture

ST: Source Text

TC: Target Culture

TL: Target Language

TLC: Target Language Culture

TLR: Target Language Reader

TS: Tourette Syndrome

TT: Target Text

TW: Taboo Words

List of Tables

Table 0 1: Examples of X-phemisms.....	17
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Table of Contents

Dedication	i
Acknowledgement	ii
List of Abbreviations	iii
List of tables	iv
Table of contents	v

Introduction

1. Introduction	01
1.1 Statement of the problem	01
1.2 Aim of study	01
1.3 Purpose of the study	02
1.4 Research questions	02
1.5 Hypothesis	02
1.6 Methodology	02
1.7 Limitation of the study	02
1.8 Structure of the study	03
1.9 Literature review	04

1. PART ONE: Theoretical framework

I. Chapter One: Introduction to taboo and taboo words

1. The origin of taboos.....	06
2. Taboo language	08
3. Taboo words	09
4. Types of taboo word ...	10
4.1 Dirty taboo words	11
4.2 Religious taboo words	12
4.3 Death taboo words	13
5. Euphemism, Orthophemism and Dysphemism.....	14
6. Conclusion.....	17

II. Chapter Two: Taboo words in Translation

1. Introduction to translation	19
2. Translation and culture	20
3. Translation and taboo words	21
4. Taboo words between Arabic and English cultures	22
5. The techniques used in translating taboo words	23
6. Conclusion	24

2. PART TWO: Practical framework

III. Chapter three: Analysis of the Corpus and Results

1. Introduction	25
2. Corpus	25
3. Methodology.....	25
4. Summary of the green mile	25
5. Biography of the author	26
6. Language register in the Green mile	26
7. Data Analysis	27
8. Conclusion.....	33
Conclusion	34
Bibliography	36
Abstract	39
الملخص باللغة العربية	40

Introduction

Introduction

The green mile is a novel written by the American author Stephen King. This work which was published in 1996 attracted millions of readers and made them fall for the beauty of its plot, style and characters till date. It has been translated into 36 languages and one of them is Arabic. Nevertheless, the novel was well known for its uncensored language; the author frequently used taboo words such as cussing, blaspheming and mentioning private body parts all along the events and this might expose a reader to emotional conflicts since they are dealing with matters that may seem unacceptable. This piece of work in the other hand puts translators whose main concern is to transmit the fullest meaning of a work from a language to another under pressure as for they also need to deal with the taboo words mentioned in order to accomplish the process while they have to put the cultural values into consideration. The current study will shed light on the way the green mile's taboo words were dealt with in the Arabic version that was published by Arab Scientific Publishers Inc, S.A.L

Statement of the problem

Taboo words have always been a challenge for translators to undertake, especially that they differ from a culture to another, each one look at them from their own perspective. Some translators see that a taboo word should be completely eliminated in order to avoid harm and embarrassment; others prefer to translate them as they were mentioned in the source text in order to achieve faithfulness and some others tend to render them in a less harmful way. This research is carried just to see the way taboo words were dealt with from the original work of Stephen king "the green mile" to the Arabic version.

Aims of the study

In the process of throwing light on rendering taboo words in "the green mile" into Arabic, this study aims to explore the taboo words in both books and to seek for comparing them in order to see how they were transmitted. Likewise, it aims to analyze the techniques used in rendering them, in addition to comparing the language register of both English and Arabic versions.

Introduction

Purpose of the study

The reason behind undertaking this study is to seek for the translatability of taboo words in "the green mile" from English into Arabic without distorting the meaning of the context of the TL (target language).

Research questions

This study sets one main question and two sub-questions:

The main question is:

- How far do translators achieve translatability of taboo words?

The sub questions are:

- What are the techniques used in translating taboo words?
- What are the differences between taboo words of Arab culture and taboo words of Western culture?

Research hypothesis:

Arabic is a conservative language that does not tolerate vulgarity. Therefore, it is hypothesized that omission is the most used technique in the process of rendering taboo words in "the green mile".

Methodology

This study is adopting both qualitative and quantitative approaches since that the researcher tended to qualitatively analyze and compare taboo words within both SL and TL novels as well as to quantitatively investigate and describe the techniques used in translating taboo words, therefore, both methods are needed in order to achieve the correctness of the hypothesis mentioned previously.

Limitations of the study

Taboo words have been a complicated topic that many translators had contradicted view about. Yet, no matter how different they see the case of rendering them, no one could deny the fact that they are part of culture and it is not easy to turn a blind eye to and leave

Introduction

behind because this may deviate the meaning which may lead to a less accurate TT. In the process of investigating the translation of taboo words into Arabic, the current study is limited to "the green mile" novel by Stephen King in which the researcher tackles only taboo words and their translation in the rendered version "اللحظة الأخير" published by Arab Scientific Publishers, Inc. S.A.L (2010).

Structure of the study

The current research is divided into two parts, a theoretical and a practical part. The first part is sectioned into two chapters; the first one is entitled as "Introduction to taboo and taboo words", within its confines the researcher will tackle a theoretical background about the taboos and taboo words, whereas the second chapter which is entitled as "Taboo words in Translation" will be exploring taboo words and the issues they cause in translation. The last part is about analyzing and investigating the corpus which is "*Rendering taboo words in The green mile into Arabic*".

Literature Review

This section focuses on the previous studies made by different researchers around the world who used numerous approaches and adopted different strategies just to achieve the wanted aims and objectives.

Taboo has been a fruitful field of study for many anthropologists, linguists, sociologists and, translators because it is a part of our beings. Jay (2000) published several books where he studied the phenomenon of taboo, one of his works is titled " Why We Curse: a Neuro- Psycho- Social (NPS) Theory of Speech". In spite that he focused most on cursing, which is one part of taboo words, but he also studied most of the other parts from different angles: neurologically, psychologically, sociologically and culturally.

The two linguists Allan and Burridge (2006) gave large and beneficial background about taboos and taboo words in one of their books which title was "Forbidden words: Taboo and the Censoring of language".

Alaa Mahmoud Amoura submitted a thesis with the title "Translating Taboo Expressions in Anderson's Speak into Arabic" in 2007 for the fulfilment of the Requirement for the Degree of Master of Arts in Translation in the Department of Translation at Yarmouk University. Within the research, Amoura investigated the translatability of sex related taboo

Introduction

words from English into Arabic in Laurie Halse Anderson's *Speak* with the aim of evaluating the acceptability of using taboo words in Arabic TTs.

Zahra Davoodi (2009) is a lecturer at Kazeroun Azad University, Iran. She submitted a thesis for M.A. in translation studies, Bandar-Abbas University. She studied the Translation of the Taboos in which she defined taboo words in translation illustrating her study by translated samples between English and Persian. According to her findings, being well aware of both the source language (SL) and the target language (TL) cultures is a very essential otherwise the translator will give an inaccurate translation.

Murphy (2010) in her book: "Corpus and Sociolinguistics Investigating age and gender in female talk" which is included in the studies of corpus linguistics (SCL), specified the eighth chapter to talk about taboo language within the female discourse and through that she touched upon other types of taboos used specifically in female community.

Suvi Keturi and Tiina Lehmonen presented a dissertation entitled as "Taboo or not taboo: A study of taboo content in Finnish EFL learning materials" (2011) in which they studied taboos from an educational angle.

Furthermore, Dr. Adil Malik Khanfar (2012) submitted a thesis with the title: "Euphemism in Arabic: Typology and Formation" to the college of arts, university of Basrah through which he analyzed Euphemism and its relation with other linguistic phenomenon like taboo words.

Nadia GHOUNANE (2013) in the other hand, submitted her Magister thesis under the title: "A Sociolinguistic View of Taboo Language and Euphemisms in the Algerian Society: Attitudes and Beliefs in Tlemcen Speech Community" to the University of Tlemcen, Algeria. In the same year, Ahmed Mohammed SALIH (2013) submitted a thesis to the University of Pune for the award of doctor of philosophy in English in which he studied "taboo words and Euphemism" adopting a contrastive study in which he came out with various results as well as with suggested further studies.

Moreover, Hossein Vossoughi and Zohre Etemad Hosseini (2013) submitted a thesis entitled as "Norms of Translating Taboo Words and Concepts from English into Persian after the Islamic Revolution in Iran" to the Islamic Azad University, Science and Research Campus, Tehran, Iran, through which they tackled the norms of translating taboo words after the Islamic Revolution according to Toury's (1995) classifications.

Introduction

In addition, Israe Abbas (2015) submitted a dissertation entitled "Euphemism and (Self-) Censorship: Strategies for translating taboos into Arabic" for the fulfillments of the requirements of M.A in translation studies to the University of Concordia, Canada. She studied the strategies that Arab translators adopted to render cultural and religious texts and she came up with diverse findings in this regard.

Moreover, Yahia Aqel Abdullah Aqel (2016) a Master student in Applied linguistics and translation, submitted a thesis to the university of An-Najah National University, Palestine under the title of "Constraints on Translating Taboo Language in English Movies into Arabic". He studied movie taboo words and reached for sundry results such as culture restraints, religion restraints, beliefs and ideology...etc.

All in all, taboo is a variable element. It keeps changing all the time throwing new stones in the way and that is considered a chance for researchers to turn them and make deeper studies and find answers to questions that were once hopelessly unanswered.

Part I

Chapter One

Introduction to Taboo and Taboo Words

Taboos are an inevitable part of each existing culture. It is also an act that accompanies every individual in the daily life. This chapter is the first and the theoretical framework of the research. In beneath its lines, the researcher presents the following elements: the origin of taboos, taboo language, taboo words, types of taboo words, Euphemism and Dysphemism and Orthophemism and finally, the conclusion.

1.1 The origin of Taboos

Taboo, as a noun, is "any system which forbids certain actions as being unclean or holy" (Chambers Pocket Dictionary, 1992). It is also " a cultural or religious custom that forbids people to do, touch, use or talk about a certain thing" (Oxford dictionary, 2000).

As an adjective, it is "(an action or word) avoided for religious or social reasons" (Cambridge Dictionary, 2008).i.e. It is any behavior that is religiously, culturally or socially prohibited for causing discomfort, embarrassment, offence or either physical or psychological harm.

In the primitive cultures, taboo (tabu/tapu) itself held two contradicted meanings underneath: one that refers to being holy or sacred; anything that had the ultimate authority whether it was a person or a thing is neither touched nor uttered. While the other one stands for being unclean and dangerous (Freud, 1918); one should be avoided for its sacredness and the other one for its dirtiness.

This term is originated from the Tongan; a language spoken among Polynesians, Tabu/Tapu which is, according to Frazer presumed to be "derived from ta "to mark" and pu; an adverb of intensity, and the compound word "taboo" (tabu) would thus originally mean "marked thoroughly" (Kimuhu, 2008).

Insoll, (2011) said that the term appeared at the end of the 18th century and it was first introduced into English and other European languages by Captain James Cook once he visited Tonga during his voyages to the Pacific Ocean (p105). Taboos in those regions were made to draw limits about who should be touched, who should be talked to, and who should be sat next to, who should be married to and what names should be uttered...etc.

Margaret Mead (1937) enclosed her definition to taboos saying it is a "prohibition against participation in any situation on such inherent danger that the very act of participation will recoil upon the violator of the taboo" (cited in Allan, 2019).

Her saying shows the importance of keeping a safety distance when it comes to taboo because in case someone did otherwise and violated it, the outcomes will not only reflect on themselves, but on the ones surrounding them either, not to mention that a legal intervention might result for that according the following statement by Allan and Burrige (2006) "Infractions of taboos can lead to illness or death, as well as to the lesser penalties of corporal punishment, incarceration, social ostracism or mere disapproval."

If we got to ask about the sort of legal system that has the authority above the power of taboo, there would not be a more suitable answer than religion. Laws of ancient time had been risen up into a social custom as a result of previous experience and that was exceedingly intertwined with religious basics (Cook, 2010)

Islamic civilization's legal system for instance has been constituted according to the Islamic law. i.e. Shar'ia centuries ago referring to the Islamic holy book that sets rules about the actions allowed and the actions forbidden. Adultery taboo for more illustration, was dealt with strictly within a Muslim community in the past several decades; whether the doer was a woman or a man, both of them shall be punished equally by whipping one hundred times according to what was mention in the Quran:" The woman and the man guilty of adultery or fornication, - flog each of them with a hundred stripes" An-Nur (24:2). The same matter goes for Christian society which was being ruled by the law of Christian holy book; the woman who commits the taboo of sorcery for instance shall be punished by death and this refers to what came in the following verse in King James Version of the Bible (KJV) "Thou shalt not suffer a witch to live (Exodus 22:18) which is more clarified in the New King James Version (NKJV) as " you shall not permit a sorceress to live".

Furthermore, not only tabooed behaviors that were strictly forbidden and stated severe consequences against, but also the linguistic taboos had been taken into consideration due to the malevolent connotation it carries which had the ability to harm others the same degree a taboo act does.

Hence, no matter how critical is the case of taboo, many scholars had chosen exclude it from their studies for considering it an illegitimate topic to discuss and Jay (2000) explained this point saying that the reason of this avoidance didn't come of the lack of awareness but of the nature of the topic itself . Yet, he was not of the same mind as they were; instead, he insisted on the importance of studying taboo and justified that saying:" the failure to conduct research on taboo topics perpetuates and strengthens the taboo within the culture." (ibid, p 10)

Moreover, Fraiman (2009) said that "taboo speech is so taboo that it hasn't been regarded as a legitimate topic for scholarship" (p 25) and He had expanded his explanation stating that taboo is whether: a one that can be studied or a one that is acted and spoken, i.e. for instance saying the word "fuck" is a spoken taboo and studying the word "fuck" is a scholar taboo (ibid). Being part of an educational system will lead one to take precautions concerning this sensitive topic yet it's not preferable to fully ignore it; "Teachers in particular may be guilty of evading part of their own responsibilities if they become too fastidious in 'avoiding... words that shock.'" (ibid, p 26)

On the whole, despite of all the negative consequences it carried hitherto, they are still part of culture and it is impossible to ignore them in any way accessible; in fact, ignoring them will only increase their power and this is not a good matter, needless to add that studying a taboo and having more knowledge about it will revive the awareness of its nature; confronting them is the only option available in order to protect ourselves and the ones surrounding us from their effects.

1.2 Taboo language

Besides being a way of communication, language is believed to be something powerful. It may bring happiness to one's life and it may bring them sadness at the same time. Thus, that all depends on the ones who use it over and above the intentions they have. According to Mulholland (1991), language is "the master and not the servant of those who use it". He added: "Its power resides in two aspects: its body of words, that is, its vocabulary, and the ways in which words can be combined, [...]". Therefore, Taboo words are an exquisite mean of language power.

The language of taboo is broad, several linguists like Bastistella (2005) believed that it has variant definitions; each one goes according to its category. Yet, it is generally defined as the use of forbidden /tabooed words such as swearing, blasphemy, words related to sex, race, politics or religion in a conversation whether it was spoken or written.

Furthermore, the use of tabooed expressions in a discourse denotes the existence of a crucial conversation filled with overwhelmed feelings such as anger, embarrassment, tension...etc. According to Allan and Burrige (2006), such language can be used as a weapon against enemies as well as a release valve in case of having multiple feelings as mentioned above.

Up till today, using taboo language among people; no matter how different their cultures are, is not tolerated unless it was used with the appropriate person in the appropriate occasion, for example: a doctor is allowed to talk about privet parts of the body for the purpose of a diagnose or a treatment.

Likewise, people who usually use taboo language intentionally are looked at as "bad people"; using the language reflects the level of a person's awareness. Thus, a person who uses a polite language is much different and likable than the one who uses offensive and impolite talk.

To sum up, taboo language existed centuries ago and it keeps changing continuously during time. In spite of its causes and effects, it will remain a part of one's culture and a part of their daily tasks and if someone kept censoring his language, it doesn't mean that they will not face taboos again; they'll definitely hear someone else speaking them.

1.3 Taboo words

The term "taboo" as aforementioned denotes the avoidance of all the actions might cause harm either to an individual or a whole society and that exceedingly includes words because no matter how they differ from one culture to another, there is no doubt that they are harmful when used in an inappropriate context and that goes for both, a speaker and his audience, an author and his readers.

Taboo or forbidden words have specific features that every educated person knows and avoids. But before tackling such features, it's necessary to define them. Oxford dictionary marked them as "the words that are often considered offensive, shocking or rude, e.g. because they refer to sex, [death], the body or race" (2000) i.e. a type of words that carry a pejorative description only to express hatred or despise such as swearing, cursing, offending, mentioning diseases and death or describing body parts.

Hagen (2013) cited a quote of Hughes (2006) in a section he specified to talk about taboos in his thesis which was dealing with swearing words and the last defined taboo words in his ways saying that 'Taboo increasingly refers to prohibitions against socially unacceptable words, expressions, and topics, especially of a sexual and racist nature. They are also governed by context and medium, being most strictly observed in the press, the printed word, and broadcasting' (Hughes 2006: 463)

Many people tend to ask about the reason of using taboo words, mostly swearing, regardless on any other regular words. An answer to this question came by Jay (1992). He

stated that "two-thirds of our swearing data are linked to personal and interpersonal expressions of anger and frustration, which seem to be the main reason for swearing." justifying in his book how that anger affects the brain and leads one to use a derogatory language towards their audience only to ease their emotional state and through a study about the symptom of coprolalia in Tourette syndrome (TS) a hypothesis was generated saying that Touretters feel more cathartic when expressing their emotions with curse words rather than expressing them without cursing (Jay, 2000: P 69) ; this sample of people proved that a taboo was more of an emotional exasperation than an intended offense.

However, such type of words is a threat to societies because it affects people easily and that may cause psychological issues and often a physical harm. Yet, we still find many societies' members utter them without caring about how prohibited or inappropriate they seem and without caring about the reactions their addressees will make when receiving them.

The use of forbidden words may signify the character of someone and gives an overview of their way of thinking. Consequently, Jay (2000) emphasized on studying them, especially cursing, because according to him such words permits linguists to study people's emotions.

For kids, taboo words aren't usually distinguished from any other type of words unless a mature member of family had taught them about their effect. As Jay (2000) cited, "As examples, the child who is told that 'sex is dirty and sinful' will thereby learn a negative emotional response to sexual stimuli." (Staats, 1996, p. 83)

Overall, in spite of their restrictions, taboo words undoubtedly represent an essential part of culture. Most of people around the world use at least two or three swear words per day; whether related to private parts of mentioning God to express their anger, as a least excuse.

1.4 Types of Taboo words

Taboo words include all of what is sacred, impure as well as what may affect one's psychological state. It's undeniable that such type of words has continuously developed hitherto, but according to anthropologists such as Edmund Leach, there are main types of them which are commonly shared between cultures (Murphy, 2010). Those categories are:

- 1- Dirty words; the words that are related to sex, excretion, for example: "shit".

- 2- Words that are related to religions, for instance, in Christian religion: " Jesus" "Christ".
- 3- Words used to call persons by animal names, like "bitch", cow".
- 4- Words related to death according to some cultures

The researcher will shed light on some of types of taboos that are agreed to be shared between all different cultures:

1.4.1 Dirty words:

The word "dirty" has the same meaning as "impure"; "unclean" "stains" (Allan and Burridge, 2006) which means that it refers to things that are outrageous and someone should not emit. Such adjective generally leaves a bad impression with people. For example, dirty clothes; persons who wear dirty clothes in public aren't likable and others feel uncomfortable near them. The same thing goes for words. Someone who enunciates dirty conversation gives the ones surrounding him a view of the bad reputation he has, therefore they avoid dealing with him.

Dirty words resemble all kind of words that are unacceptable such as the words describing privet parts of the body, words related to sex and intercourse or related to excretion. This type of words is a dysphemistic connotation that gives an overwhelming aura for both a listener and a reader. According to Allan and Burridge (ibid), "dirty words evoke stronger skin conductance responses (cause bigger goose-bumps), and we recognise them and recall them more readily".

They also stated that speaking dirtily in some families is resembled to eating a rotten food. If a younger member spotted uttered dirty words, they are ordered to wash their mouths. It is as if the bad words they spoke had contaminated their mouths so they ought to get rid of them immediately.

All in All, this significant type of words carries a powerful meaning; they were basically used in terms of shocking, needless to add that they lower the class of people who utter them without censorship in societies for being considered a bad modal to young generations.

1.4.2 Religious taboo words:

Though the variegation of religions throughout the world; Christianity, Islam, Buddhism, Judaism...etc. They all shared the same concept; people's belief in the existence of powers controlling their lives and their surroundings and those powers belong to God. The aim of religion is to guide people to their creator and to teach them how to be close to him through holy books like Bible and Quran.

However, by the change of time, people started to misuse specific sacred words and used them to curse .i.e. to profane, each other; such action stands for wishing harmful things to others notwithstanding the actual intention of the speaker. In this respect, Skinner (1957. p. 49) stated: "In cursing, the mand specifies punishing circumstances. The curse is more clearly a mand when it enjoins the listener to arrange his own punishment" (cited in Jay, 2000)

Further, religious cursing words, which are considered as blasphemy, are harsher than other types of cursing words because according to Jay (2000) they carry a magical thinking Bellow, there are two examples through which a comparison took a place between both religious and nonreligious cursing words in order to prove what was mentioned above:

1- Nonreligious cursing word:

A: I failed in the exam for the second time.

B: *just jump in the lake!*

2- Religious cursing words:

A: I told mom that you snitched money from her purse last night.

B: *oh Jesus! She's going to kill me now! You know what! Just go to hell!*

Moreover, religious cursing words have frequented so strong in the past few decades that a society became no longer capable of restraining them; therefore, it tolerated using them in public speaking in addition to media which was a direct reason for children to acquire them and feel encouraged to use them after realizing that they will not be punished. (See Jay, 2000, p. 214)

To conclude, up till now religion has been the controller of cursing words as well as the spring of using them from the first place (Jay, 2000). People see them more as a way to exasperate anger and anxiousness than a way to cause a literal harm.

1.4.3 Death taboo words

The term "death" was seen in many different ways according to the diversified cultures and religions around the world. However, in a biological view, it is defined as the end one's life; the state of being dead (Oxford dictionary, 2000). Some would define it as the separation of the soul from the body and some others state it as the rebirth.

Such stage is supposed to be natural since biology states that all what once started has to end sooner or later. Yet, Due to paucity of knowledge concerning the structure of human body parts, people in primitive cultures tended to draw their own images about death based on myths; Australian tribes for instance restricted pronouncing the name of a dead person or even the words with the same rhyme for the sake of avoiding the claimed magical powers (Fernández, 2006)

Fear was the main reason that people restrained the word "death" and all what lies under its meaning. Such feeling consumed them for the thought of losing the ones they love, the thought of experiencing the end by themselves, the putrefaction that occurs to their bodies and the thought of what would happen to them after they die.(Allan and Burrige, 2006). The fact of dying represented a threat to their psychological comfort therefore; they turned it and any process leading to it into a taboo.

Death taboo appeared in ancient cultures long time ago. Nonetheless, the fact of dying was taken in less fearful response in the 19th century thanks to the spread of religions like Christianity, Judaism, Buddhism and Islam that brought a person relief when they mentioned the existence of another life after death such as the resurrection and the eternal living in heaven as in the perspective of Christians, Jews and Muslims according to what is mention in their holy books; Christian bible, Jewish Bible and Quran, or the cycle of rebirth as its claimed in Buddhist religion. By virtue of this, people started to use less shocking terms and instead they would use more euphemistic ones. For example, these common expressions used in the aforementioned societies to euphemise death:

- "passed away", "went to heaven" used in Christen society.
- "فاضت روحه" common death expression used in Islamic society which mean: "his soul left his body"

- "돌아가셨습니다": a Korean expression that means "died", while its literal meaning denotes "went back" as a sign of the rebirth.
- "Took his life" an expression the means "killed him".

Over all, in spite of the role which religions play in reducing the worry of dying, yet the process of death is still a dilemma that people can't get over so easily. Hence euphemising all death topics is as well recommended.

1.5 Euphemism, Orthophemism and Dysphemism

The more we study taboo words the more we get to know them and we get to circle them and by that we'll manage to reduce their power. By dint of the efforts made by scholars like Allan, Burridge, Fraiman and Jay, the present time researches are able to access that door which was once sealed firmly and they have never hesitated to export guidance from their works even though this doesn't cover the fact that it is still considered a risk to undertake studies about taboos. However, the bright side of meddling in such murky water is that we are capable to classify words into three types: what is likeable to speak/hear and this is called Euphemism, i.e. sweet talk, what is regular to speak or hear and it is called orthophemism which means regular talk and finally what is disliked to speak/hear, i.e. Dysphemism. Those three terms were used and studied frequently by many researchers they gathered them in one word called "X-phemisms".

The term Euphemism is originated from Greek language and it is separated into two parts, "eu" which means "good" and "pHEME" that means "speak" and the word as whole means "to speak in a good way" (Allan; Burridge, 2006. P 40), i.e. using polite language instead of offensive one for some purposes. The use of this term differs according to ones intentions and motives, yet the goal is always the same; according to Allan and Burridge (1991) people opt to euphemize their talk only to avoid offensive language and for most, to avoid hurting feeling or losing face whether as speakers or as audience. Both scholars defined the act of euphemism from a pragmatic side and said it: "is used as an alternative to a dispreferred expression in order to avoid possible loss of face, either one's own or, by giving offense, that of the audience or of some third party" (cited in Rusdi, 2014) . Euphemizing language is not only a safe way to transmit a message to a listener but it is also a way to affect them in a positive way.

The aforesaid word is used within different cases; it can be an abbreviation of an offensive word, replacement with words from other language, indirect words instead of direct ones and lastly, long phrases and below the researcher set examples about these cases:

- **Abbreviation:** "W.C" instead "toilet", "F word" instead of "fuck".
- **Foreign language:** "Enceinte"; a French word that means "pregnant". "Au natural" instead of "naked"
- **Indirection:** - "Correctional facility" instead of "jail". "Adult beverages" instead of alcoholic drinks." "Mentally challenged" instead of "stupid".
- **Long phrases:** "Not the sharpest pencil in the box" instead of "not smart". "Over the hill and picking up speed" instead of " getting very old". (Literary Devices, 2013)

Just like how sweet talk holds politeness in beneath, orthophemism also shares the same point. Yet unlike euphemism which is colloquial and indirect, orthophemism is more formal and more direct. The last represents a balance in a language for being neither sweet nor offensive.

Just like EUPH (Euphemism), the term "orthophemism" is taken from Greek language; "ortho" that means "straight, proper, normal" (Allan; Burrige, 2006) and "pheme" that refers to "speak", i.e. speaking directly but in a proper way. Orthophemistic words tend to reduce the power of taboo words by synonyms that do not have the negative effect they cause. For example:

- "Toilet"; a regular word that can be said in front of anyone without causing any side effects.
- "Urinating"; a word that describes a body function, yet audience won't have a problem when hearing it.
- "Intercourse"; a straight word describes a sexual act but it is tolerated for being polite and formal.

Unlike the two abovementioned polite terms, the last type goes with the opposite flow; by contrast to the main goal of both euphemism and orthophemism which is keeping one's face, what so called "dysphemism" causes a set of negative emotions such as embarrassment and humiliation and it can even cause harm since it carries extremely offensive connotations.

Dysphemism is derived from Greek "dys" that means "miss" or "none" and "pheme" which refers to "reputation" or "speech" (Literary Devices, 2013). Allan and Burrige (2006)

also explained it and said that "dys" refers to 'bad, unfavourable' and they added that such type rarely appears in ordinary language."

The term denotes a frank use of offensive language exclusively by motive of anger, hate or humor; the speaker opts to choose a specific degrading word and aim it directly to his/her addressee as an expression of the conflict they have with.

This kind of language has serious consequences that might reach to physical harm, therefore, it is considered a taboo that must be drawn a limit to. Moreover, it can be seen in various types such as: Synecdoche, euphemistic dysphemism, dysphemistic epithets, dysphemistic euphemism, "-ist" dysphemism, homosexual dysphemism, cross-cultural dysphemism. (ibid)

According to what was mentioned in the literary devices (2013) and Allan and Burrige (n.d) each of the types has a specific definition and illustration just like the following:

- **Synecdoche:** the use of a part for whole offensive words such as: "prick", "cunt", "ass" which only refer to parts of human body.
- **Dysphemistic Epithets:** addressing a person with derogatory names like the ones of animals such as "pig", "bitch", "rat", "fish"...etc, or calling them by their mental or physical disability, such: "four eyes" for someone who wears prescription glasses or "spazzie" for someone who is paralyzed.
- **Euphemistic dysphemism:** using a word which is not offensive in order to replace an offensive one, yet this still has the dysphemistic connotation, for example: "Shoot!", "sugar!" "Gosh!"
- **Dysphemistic EUPH:** is the opposite of type mentioned above, .i.e. it means using derogatory words between close friend but they hold no intention of offending (Allan and Burrige, 2006); for instance: "you look stunning, bitch!", "I miss you, piece of shit!"
- **-Ist dysphemism:** is the utilization of racist words to classify people according to their identity for instance: "chinks"; describing Chinese people and "Slopes"; about Vietnamese-Asians, "nigger or nigga) for black people (ibid, p 83)
- **Homosexual dysphemism:** derogatory words used for addressing a homosexual person such as: "faggot!", "sissy!"
- **Cross-cultural dysphemism:** the use of terms that are offensive in a culture but are not the same in another one e.g.: "cock" is an offensive word for male's organ in

American, in the other hand it is not offensive in British, and it unlikely means "a male chicken".

There is always different ways to utter a single word and that depends on one's awareness and intentions. Therefore, the following table contains set of words which are uttered according to each of the explained types:

Euphemistic form	Orthophemistic form	Dysphemistic form
W.C	Toilet	Shithouse
Lady of the night	Prostitute	Whore
Passed away	Died	Snuff it
Therapist	Psychiatrist	Shrink

Table 01: Examples of X-phemisms

Conclusively, X-phemisms were only concerned about taboo words and they have played a great role in covering them. Through them a language is classified into categories and styles that are used only for a purpose which was either polite or regular aiming to keep their or someone else's dignity or impolite through which they intended to cause embarrassment and humiliation to their addressees.

Conclusion

To wrap up, this chapter has tackled a detailed background about taboo words; their origin, their use in context, their types, how they are classified, how their effect reduces...etc and it emphasized on how important and risky it is at the same time to deal with them. However, no matter how people; as individuals or societies as whole rejected taboo words, they are undoubtedly an inseparable part of them and of their identities. Needless to add, they are very essential part of their cultures. From what was quoted in one of the chapter points, it is not a smart act to ignore such tabooed words but instead, it is high time to confront them since ignoring them will only make them stronger and societies should bear that in mind.

It was a must to pass through these theoretical details before digging through the practical framework where the researcher discusses the process of translating taboo words. Hence, this chapter presents the platform of the whole research.

Part I

Chapter Two

Taboo words in translation

Translation had played a huge role in joining communities over centuries. Thanks to it the world turned into a small village where all people can communicate no matter how different they are and that refers to how good it conveys the equivalence of different cultures and languages. Yet, there is no doubt of how translators encounter issues in maintaining this communication; especially when it comes to rendering some cultural aspects such as TW (taboo words) which already cause conflicts within a single language, still less to be translated into another one. This chapter provides a background about translation, the relation between translation and culture, also translation and taboo words, Translation between Arabic and English cultures, the techniques of translating taboo words and finally, the conclusion.

1. Introduction to translation

Translation has always taken a place between languages; it became a bridge that connects them in spite of their divergence. Therefore, it is necessary to put up its definition.

Peter Newmark (1988) defined this process as: "rendering the meaning of a text into another language in the way that the author intended the text" i.e. it the transform of meaning from the source text (ST) into the target text (TT) putting into consideration the achievement of the same effect and equivalence of ST into TT, and in order to attain that Eugene Nida (1964) set four " basic requirements which are: (1) making sense; (2) conveying the spirit and manner of the original; (3) having a natural and easy form of expressions; and (4) producing a similar response." (Cited in Chan, 2004, p 244)

However, by looking to the bounded relation between language and culture, it comes to the mind that conveying an accurate meaning is not so easy since that cultural aspects variegate from a language to another and that mainly requires a set of procedures, techniques and strategies. For instance, idioms; they are culture-specific element and translating them is complicated as for translators are in need to gain a wide knowledge about them. The following example is an English idiom and its translation into Arabic:

E.g. "the tip of the iceberg"; means the little knowledge about something, has an equivalent translation in Arabic only by conveying the meaning which is "غيض من فيض"; a small piece of a big one and usually.

To sum up, translation is process that needs a fluency in both SL (source language) and TL (target language) and it needs a full coverage of both SC (source culture) and TC (target culture) in order to achieve an accurate version of any ST (source text).

2. Translation and culture

Translation is already defined as the act of rendering the meaning of a text from one language to another in purpose of enhancing the communication between SL and TL readers as well as to connect their cultural backgrounds, whereas culture is referred to as a set of shared elements between members of a same community and language is a main example of that, in addition to being the main connector of both culture and translation.

Achieving the meaning is not always the sign of a faithful, accurate and adequate translation. The translator must put into account the cultural view of both SL and TL because the process is not only about transforming the meaning of words but it is also about decoding their cultural connotation; since that every word existing in a language is only a result of a cultural setting (Zhang, n.d) and unlikely to what so called "universal words" which have common denotation in all languages, cultural words differ from language to another (ibid; Newmark, 1988) And that makes the mission of translators more difficult ; Nida (1964) proved that saying: "differences between cultures may cause more severe complications for the translator than do differences in language structure"(cited in Davoodi, 2009). For further explanation we have these following examples: "table", "box"; both words are English universal words that have equivalents in any language such as the following ones: "table": its equivalent is "طاولة"; "box": is translated into "علبة". Whereas if the same words were used in a cultural context, finding their equivalents would be more complicated and if the cultural aspect was excluded the translation will be meaningless in spite of its correct structure e.g.:

- "He boxed on the table"

This expression is English slang which means "to die during surgery/ on the operating table" and it the reader wouldn't be able to read it unless they are immersed in its culture.

The followings are two suggested translations made by the researcher:

E.g. 01

- "لقد لاكم فوق الطاولة"

E.g. 02

"لقد توفي أثناء العملية الجراحية"

Both of the examples were made according to different techniques. The first example is with literal translation and the second one is with adaptation. In the first example, the researcher rendered the sentence literally and achieved a grammatically and structurally correct sentence, yet, it was meaningless as for excluding the cultural connotation of the SL sentence, while the second example was translated according to intended cultural context.

Culture is intertwined with language which makes it a very important part of translation. Just like how it affects language, it does the same thing to the process of rendering it. A translator must always bear it in mind whether it was a SC (source culture) or it was TC (target culture).

3. Translation and taboo words

Every culture across the world has its own specific features that differ or might not exist in other cultures except for taboo words; they are a part which coexists in cultures for long time. Translators are indeed demanded to take cultural dimensions of a specific text into consideration before they touch upon translating it and Nida (1964, p.244) emphasized on this point saying: "the larger cultural context is of utmost importance in understanding the meaning of any message; for words have meanings only in terms of the total cultural setting" (cited in Hashemian; Mirzaei; Hosseini, 2014). However, unlike any culture-bound topic exposed to translation, taboo words are a particular case.

As what was mentioned in the first chapter, TW (taboo words) refer to: private body parts, sexual acts, blasphemy or profanity, and it is no secret that such topics are sensitive, along with that bringing them out triggers one's feelings; anger, embarrassment, humiliation...etc. Therefore, this type of words does not only have power over SL readers but it also has power over translators who represent a mediator between two languages and two cultures at the same time. It affects and confuses them so much that they shy away from rendering its exact meaning; ultimately, cultures vary and what is considered taboo in SC might not be considered the same in TC and vice-versa.

It is out of necessity that a translator gains full awareness of both SLC (source language culture) and TLC (target language culture) so that they can differentiate of what is considered taboo and what is not in each of both.

4. Taboo words between Arabic and English cultures

Taboo words are repeatedly defined as the words referring to the sensitive topics which agitate the feelings of the addressees. Also, this sort of words coexists along with language for ages and it is not so easy to eliminate it from any existing culture like both Arabic and English.

Arabic culture is a medieval culture that took a place in the Arab world during the seventh century and the language spoken among its regions is Arabic. Both Arabic culture and language are strongly tangled with Islam; all their principals are built upon to Islamic rituals starting from the behaviors they should act till the way they should speak. Hence, Arab society is well known for being conservative; especially when it comes to taboos.

There are many topics, expression and words that are totally unaccepted among Arabs such as, sex, privet parts of the body, talking about one's family...etc, therefore they are prohibited. In Arabic taboo words are called "الكلام المحظور" or as what many Arab scholars call them "اللامساس".

English culture; western culture precisely, also had its own concern of taboo words ever since English natives got to know the term "taboo". It is unacceptable to use them under any circumstance for sake of avoiding embarrassment and face losing.

Both of the aforementioned culture share common concepts of taboo words in spite of their differences, yet each one has expressions that are tabooed while they are ordinary in the other culture; taking for example:

- "Oh my God!"

This expression is considered a taboo since it included the name of "God" aside of its religious context unlike how it became when it was translated into Arabic.

- "يا إلهي!"

Here, the phrase is frequently used among Arab people; according to the Islamic lifestyle, mentioning the name of God is a positive thing and it denotes the need to God.

5. The techniques of translating taboo words

Despite the fact that taboo words cause a dilemma to translators since they are believed to be a shocking element, they still made efforts to render them trying their best to save both their exact meaning and the TL (target language) reader's face; although the TT (target text) receiver is not the addressee at such case, still they still be affected by the power of ST taboos if not rendered appropriately. Scholars like Nida (1964) and Newmark (1988) generated a set of procedures to facilitate such hard mission which are:

5.1 Censorship/ Omission

Censorship or omission is process in which the translators deletes / ignores a word or more from the target text (TT) for the lack of equivalence in the target text (TT) due to cultural gaps between both the source language (SL) and target language (TL) or due to facing a shocking element that is not tolerated in the TL. Translators use this procedure constantly while translating taboo words for the sake of saving the potential embarrassment. However, taking such procedure is risky; it will definitely distort the meaning if the omitted word is a key word.

5.2 Substitution

To substitute something means to replace it with another a similar one and substituting a word in translation means to remove it and replace it with other one which has a same or a close meaning. Translator opt this procedure in translation of taboos as an alternative to omission; they tend to replace a taboo word by a word which is less offensive. Yet, such process can deviate the meaning if a translator only chose a substitute which may not convey the wanted meaning.

5.3 Taboo for taboo

Despite the fact that translator know so well how important it is the protect the emotions of the target text reader as well the fact that taboo words are not tolerated in some cultures, still some of them opt to render a ST taboo word into a TT taboo word for the sake of achieving accurate and faithful translation.

5.4 Euphemism

As a term, Euphemism expresses words which are extremely polite. As a procedure, it is replacing taboo words of ST with equivalents of TT which are more polite during the process of translation. In fact, applying euphemism is the best choice translators have for the sake of achieving both faithful and face saving translation.

Conclusion

To wrap up, the researcher shed light on taboo words from another angle which is "translation". It is well known that such type of words is restricted, let alone to be transformed into another language. However, it is an inseparable part of both culture and language and since translation is entangled with the latter, it is a must for translators to render taboo words. In this chapter, the researcher provided a glimpse on translation and its relation with culture and taboo words and they tackled the common procedures used by translators in taking such difficult mission.

Although taboo words are extremely powerful, in spite of how degrading they are, once they are faced in a text, a translator must deal with them the best way they see possible. They can use any procedure demanded as long as they save their meaning, not to mention that they must not only be aware of both the SL and TL but they also must have a wide background about their cultures in order to pinpoint whether a word from SL is considered regular or a offensive in TL.

Part II

Chapter Three

Analysis of the

Corpus and Results

Translators have always their different ways to transmit the message within a single context. Yet, this does not exclude the difficulties they face concerning some points, especially when it comes to cultural topics like taboo words.

This chapter is the third and the practical framework within which the researcher accomplishes the aims and answers the questions of the research which are about the translatability of taboo words. Hence, in order to achieve all of the above, 15 examples were extracted from the original novel "the green mile" along with their translation from the Arabic version "اللحظة الأخيرة". The researcher studied each of SL and TL examples and gave their analysis in both Arabic and English.

Initially, this chapter is structured as follows: the methodology of the study, a general background about the corpus, a brief summary about the "Green mile", biography of its author. Then, the analysis of the given data and finally is brief conclusion of the chapter.

1. Methodology

The material of this study is chosen from Stephen King's novel entitled "The green mile" and from its Arabic translated version "اللحظة الأخيرة" rendered by Arab Scientific Publishers. The researcher picked 15 examples of taboo words from the ST along with their translation from the TT. Then, she will make a comparative analysis will be held between the example of ST and TT in order to figure how far did Arab Scientific Publishers succeeded in translating taboo words.

2. Corpus

"The green mile" is a serial novel written by the American author Stephen King. It was published in 1996 in six pamphlets in the first edition from March to August and it entered New York Times' bestseller list at that time. This piece of work was translated into 36 languages and sold more than 300 million copies. Due to the uncensored language used by the author, the last was appropriate to be the case study of this piece of research.

3. Summary of "The Green Mile"

An old man called Paul Edgecombe narrates the most important events of his life during his supervising to E Block death row which was called "the green mile" due to the green linoleum of its floor and because it was one mile far from the electrocution chair "Old

Sparky" and how he met the prisoner John Coffey; the black man with an enormous body built who was found guilty for raping and murdering the Detterick family's twin girls, who also has a magical healing power. Coffey firstly helped with bringing Mr. Jingle the pet mouse of the French inmate Eduard Delacroix to life after Officer Percy Wetmore stomped on it. Then he healed the urinary infection from which Officer Paul Edgecombe suffered for long time. Then, he sucked the tumor of Warden Hal Moores' wife Melinda and healed her, except that the process made him feel sick after the bacteria of the lady's sickness stuck in his body. Yet, as the officers takes him back to the green mile, he releases that bacteria on purpose in Percy Wetmore's mouth and that makes him shoot the inmate William Wharton to death because Coffey discovered that he was the real rapper and murderer of the Dettericks' twins once he suddenly touched his arm when he was being escorted by Paul and his comrades in the shadows out of the green mile.

After many years of John Coffey's execution Paul Edgecombe grew older and witnessed all the ones he loves dying, including Elaine whom with he shared the story of John Coffey and the fact that the cure he gave him along with the mouse extended their lives. Yet, as he saw the mouse Mr. Jingle dying at Georgia Pines, he knew that his life is also at the verge of ending.

4. Biography of the author

Stephen King is an American writer who was born on September, 21th in 1947, in Portland. His full name is Stephen Edwin King. He is an author of many types; horror, Sci-fi (science fiction), fantasy, supernatural fiction and suspense. He has written almost 200 short stories and published 58 novels, including the green mile. Most of his works have been adopted whether into movies, television series or comics. The green mile for instance was adopted as a movie in 1999. He received various awards; in fantasy, mystery and arts.

5. Language register in the Green mile

Language register is the "the structure and scope of individuals' language patterns and their background knowledge within a context." (Johnson, 2009) i.e. it is the measurement of formality used in spoken language and it is categorized into three types:

- 1- Casual language register; which means an informal language like the one used with friends and family.

- 2- Academic language register; which refers to a formal language such as the one used in educational field or in formal writing.
- 3- Professional language register; a highly formal language used in political or work-related conversations. (ibid)

The green mile was written in beautiful way which gained the interest of both readers and critics. Undoubtedly, the style of its writing included the language register which was the casual.

Within that register, King used a colloquial language which mostly uncensored due to tabooed expressions frequented along its lines.

E.g.:

- "Yeah, yeah, like **inna** cirque! Do you **gotta** pay to get in?"

Both "**inna**" and "**gotta**" are colloquial connotations for "in" and "got" but they are grammatically incorrect if used in academic field.

6. Analysis of the examples

In this part the researcher analyzes the given examples extracted from both the SL book and camper them to their equivalents in TL in order to fulfill the objectives and answers the questions.

As aforementioned, translating taboo words is one of the hardest tasks a translator may face due to the complication and the embarrassment they may carry; especially if they had to render them from and to two divergent languages, such as Arabic and English which have total different cultures and customs. However, translators managed

E.g. 01

- Percy gave me a look that said we all knew I was an **asshole**..... (p 07)

- رمقتي بيرسي بنظرة تعبر عما نعلمه كلنا عن كونه وغبدا..... (ص 08)

It is common known that people of western culture name-call the ones they hate with privet body parts to humiliate them and make them lose their face. In the first example above we

have "**asshole**"; a word which refers to rectum in its literal meaning, yet when it is used an insult it takes the role of synecdoche, while in the second example which is in Arabic, there is the word "وَعْدًا" an adjective in Arabic that is derived from the verb "وَعَدَ" .i.e. became sordid and picayune. Both words in bold do not have the exact meaning, yet the translators choose to substitute "**asshole**" by "وَعْدًا" for two main reasons: 1- there is no equivalent word in Arabic that might convey the exact meaning. 2- It was replaced with euphemized word in order not to shock the TL reader.

E.g. 02

- "Probably have to crank Old Sparky up to Super Bake **to fry his ass!**" (p 12)

- "قد يكون علينا أن نرفع شحنة سباركي العجوز إلى أقصاها قبل أن تؤثر فيه!" (ص 13)

John Coffey was incredibly huge inmate, so one of the officers mocked the way his body built would fit on the electrocution chair Old Sparky saying that they should increase its charge to successfully execute him referring to that by "**to fry his ass**". The SL phrase included the word "ass" which refers to a body part that is considered a taboo in Arabic culture. Therefore, translators omitted the whole phrase and replaced it by "قبل أن تؤثر" so that target readers would not sense the absence of vulgarity despite the nonequivalence.

E.g. 03

- "**The dirty sonofabitch** must have been saving it up all day,"..... (p 83)

- "يبدو أن ذلك الوعد كان يحتفظ ببوله طوال اليوم لأجل هذه اللحظة." (ص 94)

The SL sentence included two derogatory expressions; **dirty** and **sonofabitch**. The word "**dirty**", in spite of its negative connotation, it is commonly used in both Arabic and English cultures and its equivalent in TL is "فذر". Hence, it is must to render it. While "**sonofabitch**" is a tabooed expression that has the TL equivalent "ابن العاهرة" or "ابن الساقطة", yet it is not tolerated in the target culture. Translators replaced the previous two expressions by "الوعد" and aforesaid in the analysis of the first example, this word means "sordid and picayune". The technique of substitution here causes an ambiguity of which of the two that was translated and which of them that was omitted.

E.g. 04

- "**Fucking faggot**" (p 49)

- أيها المخنث اللعين....." (ص 56)

Homosexuality is a controversial issue. For conservative cultures like Arabic it is totally opposed; homosexual might be sentenced to death in some Arab regions. While for others like western cultures it is well accepted and for most, well supported. Yet, unlike calling someone "gay" which refers to being happy and sheerful, calling them "faggot" is offensive, because they see it a humiliation to who they are. As we notice here, translators replaced the word "faggot" with "المخنث" which is close to meaning, except that it is more euphemized. In Arabic culture, if someone is "مخنث" (mukhanith) it means whether he acts, dresses and talks like girls or he has both male and female reproductive organs. Also, the word "fucking" which is one of the strongest offensive words in English was rendered into "اللعين".i.e. "the condemned" only to cover the obscenity of its connotation that might annoy the TL reader.

E.g. 05

- "..... you lousy bum-puncher!"

- ".....أيها العفن!"

The sentence above contained two expressions."Lousy"; which refers to dirty or unclean and "bum-puncher" which is a vulgar phrase referring to "homosexual". Here the translators omitted the last part but they successfully rendered the first part into "العفن".

في اللغة العربية "عفن" هي

E.g. 06

- "I'm currently cookin some turds to go with it..." (p 84)

- "...و أنا أحضر لكم شيئاً من البراز....." (ص 94)

In the ST example, the word "turd" is a vulgar slang which refers to human excreta; faeces, hence it is considered a taboo word in western culture. In the second example, the word was rendered to "البراز"; an equivalent to "faeces" rather than "turd" because it is used in biology which makes it an orthophemism. Translators adopted literal translation

E.g. 07

"Holy Christ, he's pitchin a fit," Percy whispered (p 86)

- "يا الله، إنه يدهشني بما يفعله." (ص 97)

People of western culture consider it blaspheme to mention the name of God by any chance, unlike Arabic culture which is governed mostly by Islamic religious. By contrast, Muslim people feel close to God when mentioning Him. Both cultures are different, hence what might be considered a taboo in one culture, might not be considered the same in the other. Therefore, translators rendered the phrase "**Holy Christ**" who's considered a god in Christianity which a parallel word that refers to the God of Muslim people that is "الله" and the translation was successful

E.g. 08:

- I was glad to see Bev's round ass going left instead of right (p04)

- سعدت لرؤيتها تتجه يسارا بدلا من اتجاهها يمينا..... (ص 09)

In the first example, the author used a synecdoche "round ass" to address a character. Yet, the translator omitted the expression which translation into Arabic would be (مؤخرتها المستديرة) from the translated sentence only to take away the awkwardness it may cause to TLR (target language reader) since such words are not accepted in their culture.

E.g. 09:

- "... Just stay out! I'm not dressed, my **tits** are out and my **bitchbox** is taking the breeze...
"(p163)

- " ابق مكانك فأنا عارية، و ثدياي مكشوفان." (ص 181)

In the process of rendering the second example, translators have ignored the whole phrase "my bitchbox is taking the breeze" since it was not accepted in the TL reader's culture; the expression "bitchbox" is an offensive word which refers to the lower part of a woman's body. Still, omitting the whole phrase might blur the meaning.

E.g. 10:

- "... once about the **size of my wife's tits**"..... (p10)

- "..... حتى حول مفاتن زوجتي."..... (ص 11)

The word "tits" mentioned in the source sentence is vulgar term that refers to a privet part of women's body "breast" which would turn into "صدر" or "ثديين" or "نهدين" if translated into Arabic, yet none of the terms existed in the target sentence. The sentence "size of my wife's tits" was rendered into "مفاتن زوجتي". In Arabic, the word "مفاتن" (mafatin) refers not only to breasts but it also includes the lower parts of female's body and it is derived from "fitna"; "seducing", and "mafatin" includes all what may seduce the opposite sex. The translators here euphemized "tits" to "mafatin" with purpose of neither distracting the TL readers nor causing them embarrassment.

E.g. 11

- "I think it'll probably **shit up** his nose while he's sleeping".... (p 54)

- أعتقد أنه ربما يقضم أنفه أثناء نومه..... (ص 61)

Instead of omission or substitution, translators replaced the word "**shit up**" which is offensive and unacceptable in the TC (target culture) with a euphemistic word "يقضم" which succeeded in both; conveying the meaning and saving the TL reader from a potential embarrassment.

E.g. 12:

- "**Holy shit!**" Dean cried, rocking back from the table so hard..... (p 197)

- صاح دين وهو يقفز إلى الخلف بعيدا عن المائدة قائلا "اللعة". (ص 216)

Holiness is usually related to sacred things like the name of God or sacred books like "Allah", "Quran" and "Bible". In the first example "**holy**" is used with the word "**shit**"; a vulgar referring to human excreta. This phrase is totally unaccepted in the Arabic culture since Arabs respect the sacredness of God, not to mention that "holy" is frequently used with "Quran" Translators here used the technique of taboo to taboo and rendered the phase to "اللعة".i.e. damn, which is a vulgar word forbidden by "*Muftis*"

E.g. 13

- "Sure, and my sister's the **Whore** of Babylon"..... (p 86)

-/..... (ص 97)

The example above included two types of taboos, one is a dirty word "whore" which is a vulgar for a prostitute, and "whore of Babylon" which is a symbolic female figure that was

mentioned in the book of revelation in the bible and she's mostly called "Babylon the Great". The translators have omitted the whole sentence in the Arabic translation although the targeted phrase has an equivalent in Arabic which is "زانية بابل".

E.g. 14

- "...it was the one we sometimes gave to inmates who were feeling especially **horny** and who had been well-behaved enough to deserve a treat." (p 150)

- "..... و إنما كتابا من تلك التي نعطيها في بعض الأحيان للنزلاء للترفيه عن أنفسهم و الذين يتسمون بحسن السيرة و السلوك و يستحقون معاملة جيدة." (ص 166)

The general idea of the SL sentence is those "**horny**" inmates are offered adult comics as a treatment if they behaved well. Within the example, the word in bold is a vulgar for "**lustful**"; someone having a sexual desire. As it is noticed, the same word was excluded from the translated sentence. In Western culture it is tolerable to watch or read pornographic contents. Yet, in Arabic culture which is governed mostly by Islam, such contents are called "الفواحش/ الفاحشة". They are severely forbidden and the same thing is applied on the expression referring to them which are called "الكلام الفاحش".

Therefore, "**horny**" is a tabooed connotation that is not accepted in Arabic culture. By virtue of that, translators omitted it for the sake of censorship due to which the true meaning has been completely changed.

E.g. 15

- "..... mouse-**shit** is no big deal, anyway" (P 55)

- "...إن فضلات الفأر ليست بالكثيرة على كل حال...." (ص 63)

"**Shit**", in the SL example is an obscene expression which denotes "faeces ".i.e. excrement. It is no secret that such words have the ability to cause discomfort to whomever encounters them, let alone someone from a conservative culture.

By contrast to English language, Arabic is more polite; there is always a way to utter or to write tabooed expressions without showing how vulgar their connotations are. As for that, "**shit**" was successfully translated into "فضلات"; an Orthophemistic term expressing the body's functions "excrement" and "urination".

Conclusion

To sum up this chapter, the process of translating taboo words is hitherto is very hard mission for translators because they are considered a culture-bound element that variegates throughout the world. From the analysis of the examples above, it was concluded that it is not possible to render the exact meaning of such type of words which leads translators to manipulate the intended meaning for the sake of saving the TL readers face using the following techniques: censorship; through which they omit the whole tabooed word in spite of its effect in the rendered context, substitution; which is about replacing the tabooed word or phrase by one of the TL which have the same or a close to, yet less offensive meaning, euphemism that is choosing a more polite word in TL to express a vulgar of SL and the last technique: taboo to taboo; rendering a SL taboo word another one from TL that have the same meaning and effect.

Conclusion

Conclusion

Overall, faithfulness, accuracy and adequacy are the main goals all translators seek to achieve. They tend to achieve them by using several techniques and strategies. Yet, as aforementioned, rendering taboos is a very hard task that any translator might experience. In fact, in translation field, such type of words is referred to as "shocking elements" due to the sudden feeling of discomfort they cause to readers. In this respect, translators are found between a rock and a hard place because they are in one hand demanded to render the exact meaning of ST (source text), and in another hand they are demanded to respect what is tolerated and what is rejected in TLC (target language culture). The current study is made to investigate the translatability of taboo words in "the green mile" from English to Arabic by analyzing 15 examples for the sake of answering the questions and testing the hypothesis.

It was firstly hypothesized that omission was the most used technique in the given corpus, yet, through the study two more techniques were discovered and through them, translators managed to achieve an accurate translation. Both of them were: substitution and euphemism.

Moreover, the examined taboo words were categorized as the followings: dirty words; which refer to privet body parts; sexual acts; bodily excreta or name-calling using animals and religious taboo words: within which a person utters the sacred names of God. In this concern, within Arabic culture it is not considered a taboo if someone called the name of God because unlikely to what western people think, Arabs believe that uttering the name of their creator only makes them closer to HIM and that it is a sign that they need HIM. Also, it is a taboo to mention words concerning death in western culture because it causes fear. By contrast; it is tolerated to speak about death among Arabs who were affected by their Islamic rituals which brought them relief by mentioning the good things that will happen after death.

Being a bilingualist is yet insufficient to render taboo words. Translators must be knowledgeable about the cultural dimensions of such languages because what is tabooed in the source culture may not be a forbidden in the target culture. The more bicultural they are, the best technique they will choose and the better translation they will achieve.

After achieving the objectives and answering the questions of this study, it is recommended that:

- Translator pays attention to the degree of obscenity in a given word or sentence before they censor it.

Conclusion

- He/ She seeks for more euphemistic expressions through which they can replace taboo words and by that they would solve two problems at once; achieving faithful translation and saving the TL reader's face.
- He/ She avoids omission technique the best was possible once the targeted words are key terms.

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ABSTRACT

It is no secret that "taboo word" is a term defining all what is unacceptable due to the effects it has on people's emotions; like anger, frustration and embarrassment for the sensitivity of its connotations which lead them to avoid them in any way of communications for the sake of saving their faces. Just like many psychologists and sociologists who studied such type of word, translators also had their saying in this concern since taboo is an effective part of language. The current study sheds light on the translatability of taboo words into Arabic and it seeks for the techniques used in rendering them with an aim of achieving the set adjectives and answering the questions adopting both analytical and contrastive method within which 15 examples of source text were extracted, analyzed and compared to their equivalents from the target text.

Key words: taboo words, source text, target text, source culture, target culture.

الملخص:

لا يخفى على أحد أن "اللامساس" هو لفظ يشمل كل ما يعرض عن الإتيان به نظرا لما يحمله من تأثير على مشاعر الناس كالغضب والتوتر و الانزعاج و الإحراج بسبب حساسية ما تحتويه معانيه و هذا ما يدفع بهم إلى تجنبها أثناء المحادثات في سبيل حفظ ماء الوجه. كما صبّ دارجي علم الاجتماع و علم النفس اهتمامهم بهذا النوع من اللفظ، المترجمون أيضا كان لهم حديث في هذا الخصوص نظرا لكون التابوهات اللفظية جزء مهم من اللغة. تمثلت هذه الدراسة في تسليط الضوء على قابلية نقل اللامساس من اللغة الإنجليزية إلى اللغة العربية و ذلك عبر تبني منهجية تحليلية مقارنة تم من خلالها دراسة و تحليل 15 مثلا من اللغة المصدر للأنموذج و مقارنتها بمكافئاتها من اللغة الهدف.

الكلمات المفتاحية:

النص المصدر، النص الهدف، الثقافة المصدر، الثقافة الهدف، اللامساس

المُلخَص بِاللُّغَةِ

العَرَبِيَّة

المخلص

قمنا في هذا البحث بدراسة مسألة تعتبر واحدة من أصعب المسائل وأكثرها تعقيدا في تاريخ الترجمة، ألا وهي ترجمة مفردات اللامساس الى اللغة العربية. كما هو معروف، على عكس الثقافة الغربية و لغتها الإنجليزية اللغة العربية و ثقافتها خجولتان بدورهما ولا تخرجان عن نطاق الحياء بحكم أنهما متشربة بتعاليم الدين الإسلامي و لهذا تعترض المترجمين (العرب) اشكالية فهم من جهة مطالبون بترجمة صحيحة و صادقة و من جهة أخرى هم مطالبون بحفظ ماء وجه قارئ اللغة الهدف بحكم ما يحمله ذلك النوع من الكلمات على من تأثير على نفسية القارئ.

في صدر هذه الدراسة ارتأينا أن نطرح الإشكاليات التالية:

- إلى أي مدى استطاع المترجمون تحقيق قابلية نقل مفردات اللامساس الى اللغة العربية ؟
- ما هي الأساليب المنتهجة في ترجمة اللامساس ؟
- ما هو الفرق بين اللامساس في الثقافة العربية و اللامساس في الثقافة الغربية ؟

و من أجل الوصول إلى أجوبة شافية للأسئلة المطروحة أعلاه تم تبني الفرضية التالية:

- تعد اللغة العربية أكثر اللغات تهديبا و بلا ريب هي تستبج كل كلام قبيح لهذا فيرجح أن أسلوب الإغفال هو أكثر الأساليب استعمالا في ترجمة الكلمات المحظورة/المحرمة في رواية " اللحظة الأخيرة".

تم تبني هذه الدراسة على الرواية المذكورة أنفا بسبب الاختلاف الثقافي و اللغوي الذي تحمله بين طياتها و لما تحمله من كلمات و عبارات محرمة لا يستساغ استعمالها في اللغة العربية و ذلك باستخراج 15 مثلا من اللغة الأصل و تحليله و مقارنته بمكافئه في اللغة العربية.

تنقسم هذه الدراسة إلى بابين، أحدهما نظري و الآخر تطبيقي. أما عن القسم النظري فهو بدوره انقسم الى فصلين أولهما ذو العنوان "مدخل الى التابو و الكلمات المحظورة"، تكفل في بادئه بمقدمة إلى الكلام المحظور من خلال تقديم تعريف لأصل كلمة "المحظور"، اللامساس" كما يلقيه العديد من الدارسين العرب من أمثال أحمد مختار عمر (أبوزلال ص 41-42) و د. أبو الحسين الذي تناوله في إحدى مقالاته (2016) أو "التابو" كما هو مقترض من اللغة الانجليزية و التي أتت من أصل بولينزي و تنقسم الى "ta"بمعنى يسم و "pu" وهي ظرف للتأكيد و مجموعها "taboo" مما يعني الشيء الموسوم. كما و تم التطرق الى اللغة المحظورة "taboo language" و اللامساس "taboo"

words حيث أن استعمال هاته الكلمات في محادثة اعتيادية يجعل منها لغة محرمة/ محظورة و تم التعرف على أنواع الكلمات المحظورة التي تمثلت في:

- الكلمات البذيئة/ الفاحشة: وهي كل ما اشتمل على وصف ما وجب ستره ك عورة الجسد و الأمور الجنسية و عيوب الجسد. (المحظورات اللغوية، 2011)
- التجذيف: حيث تستعمل الألفاظ الدينية للشتم.
- الكلمات المكروهة التي تنطرق إلى المرض و الخرافات و الموت.

و كآخر عنصر، تم التعرف على الثلاثية X-phemism و التي تكونت من:

- التلطيف أو الكناية: Euphemism
- القبيح من الكلام: Dysphemism
- ما عبر عن القبيح لكن بطريقة اعتيادية نظرا لكونه ذو طابع علمي: Orthophemism

و انتهجنا بعض الأمثلة في سبيل التوضيح و منها كلمة "مرحاض"

فهي باللغة الانجليزية يطلق عليها W.C من باب التلطيف و Toilet ككلمة اعتيادية لا تنبئ بأي سوء و Shithouse كلمة بذيئة لا يقبل استعمالها. كلمة "مرحاض" لها عدة عبارات تلطيفية في اللغة العربية و منها " دورة المياه"

في القسم النظري الثاني الذي تمت عنونته "الكلمات المحظورة في الترجمة" تحدثنا عن الترجمة و علاقتها بمفهوم الثقافة و بعدها تناولنا نقطة أخرى ألا وهي موضع الكلمات المحظورة في الترجمة و كيف أن ترجمتها تعد من أصعب المهمات على المترجم بحكم حساسية محتوياتها و قدرتها الكبيرة على التأثير على القارئ بأي شكل كان. ثم بعد ذلك عرجنا على نقطة مهمة تكونت في الأساليب التي يتم استعمالها في ترجمة الكلمات المحظورة و التي كانت أربعا:

- أسلوب الإغفال/ التحفظ: و الذي من خلاله يقوم المترجم بتجاهل الكلمة المحظورة كليا و لن يشعر القارئ الهدف بوجودها في النص المترجم، و هذه التقنية تعتبر مخاطرة لأنها دون أدنى شك ستعرض معنى الجملة المراد ترجمتها الى الانحراف و هذا سيخل بصحة الترجمة.
- الإبدال: وهنا يقوم المترجم باستبدال الكلمة المحظورة الأصل بأخرى من اللغة الهدف غير أن الأخيرة تكون أقل منها بذاءة. بالرغم من أن هذه التقنية أفضل من سابقتها فهي على الأقل لن تسبب باختلال المعنى بشكل كلي لكنها أيضا قادرة على تحريفه في حال قام المترجم باستبدال أي كلمة كانت فقط كي يسد ثغرة الكلمة الأصلية.

● الكلمة البذيئة مقابل الكلمة البذيئة: في هذا الأسلوب يقوم المترجم بترجمة الكلمة المسيئة/ المحظورة بأخرى لها نفس الوزن و المعنى و عادة ما تكون هذه الترجمة ناجحة و صادقة لكن هذا يكون على حساب ماء وجه القارئ فهنا المترجم يكون قد أبدى اهتماما بنجاح الترجمة فقط دون الاهتمام بتأثير التابو على قارئ النص الهدف

● التلطيف: هذا الأسلوب يعتبر الأفضل بين كل الأساليب التي ذكرت أعلاه لأن المترجم و باستخدامه يؤول إلى تلطيف الكلمة المحظورة مستخدما العبارات التلطيفية في اللغة الهدف و بهذا سيكون قادرا على احراز نقطتين: الترجمة الناجحة و حفظ ماء وجه القارئ.

أما عن القسم التطبيقي الذي تمت عنوانته " تحليل العينات و النتائج" فقد تضمن الدراسة التطبيقية للأمثلة المختارات من رواية "اللحظة الأخيرة" لكن قبل ذلك تم التطرق إلى تقديم نبذة عن الرواية و عن كاتبها "ستيفن كينغ" و ملخص لأحداثها بالإضافة إلى دراسة موجزة لنمط اللغة المستعمل في الرواية و الذي تبين أنه ذو طابع عامي.

و من خلال دراسة الأمثلة المعطاة و التي تمثلت في تحليل كل مثال من اللغة الأصل على حدى و مقارنته بمكافئه في اللغة الهدف تم التوصل إلى أن أسلوب الإغفال لم يكن الوحيد المستعمل في الترجمة بل تم استعمال كل من التلطيف و الإبدال و من خلالهما قد تحقق نجاح الترجمة و هذا يأتي كإجابة على كل من السؤال الأول و الثاني. كما و قد تم ايجاد فرق ثقافية حول المحظورات بين كل من الثقافة العربية و الغربية و التي أتت كالتالي:

● **المحظورات الدينية:** ليعتبر أمرا محظورا في الثقافة الغربية أن ينطق أي شخص باسم الاله ك "Oh My God" أو "Jesus Christ" و ما الى ذلك لاعتباره تجديفا و استعمالا لاسم مقدس في غير محله بينما الأمر مخالف تماما في الثقافة العربية، حيث أن مناداته الشخص ب "يا رب" أو "يا الهي" دليل على احتياجه لله و قربه منه.

● **ألفاظ المرض و الموت:** من غير المقبول أن يتلفظ الشخص بكلمات تشير إلى الموت عند الغربيين و هذا لما يسببه من الفزع لتذكيرهم بنهاية الحياة بينما الأمر مختلف في الثقافة العربية فبحكم كون الاسلام هو الدين السائد (دون استثناء الديانة النصرانية) في ثقافتهم يعتبر الحديث عن الموت أمرا عاديا و السبب أن التعاليم الدينية تتطرق الى الحياة بعد الموت و الخلود في الجنة مما يمنحهم الراحة و يجعلهم يفكرون في الموت كحق مثلما الحياة الحق

