

Difficulties of Arabic-English Translation of Dysphemistic Orthophemistic and Euphemistic Expressions

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المُلخَص

تتناول هذه الدراسة ترجمة بعض أنواع لطف التعابير الثقافية العربية الليبية، فهي تقدم دراسة تحليلية للتعابير الثقافية الاجتماعية التي تم استخلاصها من الرواية العربية الليبية "حقول الرماد"، التي كتبها الروائي العربي الليبي، (أحمد إبراهيم الفقيه)، وتركز هذه الدراسة على ترجمة التعابير الثقافية والصعوبات التي قد تواجه المُترجم أثناء ترجمته لمصطلحات وتعابير النص الأصلي، كما أنها تركز على مدى نجاح المُترجم في بعض الأحيان واخفاقه أحياناً أخرى، ويفترض الباحث في هذه الدراسة على أن المترجمين غالباً ما يتجاهلون ترجمة بعض التعابير الثقافية للنص الأصلي، إما بسبب الصعوبات، أو تجدهم يقومون بحذف بعض التعابير بسبب ثراء النص الأصلي بالمفاهيم الثقافية، وسوف تعتمد هذه الدراسة على تقنية (Molina) للترجمة لسنة (2002)، كإطار مرجعي حيث يُقارن الباحث بين النص الأصلي والنص المترجم في ترجمة المصطلحات و التعابير الثقافية، وقد توصل الباحث إلى اقتراح بعض الحلول لتقنيات الترجمة الملائمة، هذه الحلول عبارة عن اجراءات أو محاولات لتحقيق ترجمة مقبولة للوصول إلى ترجمة فعّالة للتعابير الثقافية للنص الأصلي، وقد تم جمع البيانات وتصنيفها وفقاً لنوع المصطلحات والتعابير الثقافية في النص الأصلي وتم مناقشة البيانات وفقاً لتقنيات الترجمة التي استخدمها المُترجم، وقد حاول الباحث التعرف على تقنيات وطرق الترجمة في جميع التعابير الثقافية المختلفة في النص الأصلي وهل هي مناسبة وهل أدت المعنى المطلوب في النص المُترجم، وتوصلت الدراسة إلى أن بعض تقنيات الترجمة غير فعّالة لترجمة التعابير الثقافية.

Abstract:

This study deals with the translation of some Libyan Arabic cultural expressions. It presents a discussion of social, cultural x-phemizing expressions that are extracted from a novel titled "حقول الرماد", "*Valley of Ashes*". The novel is written by Ahmad Ibrahim Al-Faqih, a Libyan-Arab novelist. This study focuses on the translatability of the cultural expressions and the difficulties that may face the translator when rendering the original x-phemistic terms and expressions. Also, it focuses on how the translator succeeds at sometimes and fails at others. The researcher hypothesizes that translators often ignore translating some cultural aspects of the original text due to the difficulties or they omit some cultural expressions due to their richness with cultural concepts. This study will be based on Molina (2002) techniques of translation as the frame of reference and the researcher compares between the original and the translated x-phemized terms and expressions, then suggested some solutions for appropriate translation techniques. It attempts to find out the more acceptable procedure to achieve an effective cultural expression of the original. The data is collected and classified in accordance with whether each expression is dysphemistic orthophemistic and/or euphemistic. The data is discussed depending on the translation techniques used by the translator. The researcher attempts to find out whether the translation techniques used in each x-phemistic expression is appropriate and gives the intended meaning. The study concluded that some translation techniques are not effective in translating cultural expressions.

1.1 Introduction

Euphemisms involve substituting a word or *Euphemism* derives from the Greek word *euphemos*, which means 'auspicious' or "sounding good." The first part of "euphemos" is the Greek prefix *eu-* meaning "well." The second part is "*pheme*." A Greek word for "speech" that is itself a derivation of the verb *phanai* meaning "to speak." The term eupheme is the opposite of the term blaspheme (evil-speaking).

Euphemisms are indirect, positive expressions used to make someone or something sounds positive, good or likeable. For example, the words "death" and "kill" may be used positively by using euphemistic expressions such as, "expire, depart", or, "put to sleep" instead of the original direct terms and/or expressions. dysphemisms, on the other hand, are words or expressions used to make someone or something sounds negative, bad or unlikeable, they can be the opposite forms of euphemisms, because dysphemisms are the use of offensive words and expressions. Whereas, orthophemisms are simply used to refer to the use of words and expressions that are neutral.

Allan and Burridge, (2006:29) have created the term x-phemisms, which refers to the union set of euphemisms, orthophemisms and dysphemisms. They argue that the term orthophemism "ortho" means "proper, straight, and normal". It is a term that shows direct or neutral expressions that are not sweet sounds or polite (euphemism) nor harsh, rough or offensive (dysphemism).

Allan and Burridge (ibid) have considered the three rhetorical devices as kinds of synonyms, i. e. they have the same meaning as other words when used in different styles or contexts, having the same denotation, but different connotations.

Jamet, D. (2015) argues that euphemisms are not only a matter of stylistic or lexical choice, but a functional one. They are used by people for the following reasons: 1) to soften the offensive effects of a taboo. 2) to preserve social harmony in communication, and, 3) to avoid any face threatening acts.

Dearborn (2005:306) states that the meaning of words and phrases can be divided into denotative primary meaning, i. e. the dictionary meaning, and the connotative secondary meaning which is the associated properties, including social import.

"If either the denotation or connotation of a word or phrase is offensive to social sensibilities, a "softer" more polite form may be used. Such forms are euphemisms. When the possible offense in a word lies in its connotation, a word with the same or a similar referent, but lacking this connotation, may be sought." (Dearborn 2005:306)

1.2 The concept of taboo language

Allan and Burridge (2006) believe that taboo terms and expressions and the consequent censoring of language motivate language change by promoting the creation of highly creative and often playful new expressions, or new meanings for old expressions, causing existing vocabulary to be abandoned. According to Allan and Burridge (2006:2), the English word taboo derives from the (Tongan tabu), which came to notice towards the end of the eighteenth century. Taboo refers to a panning of the behaviour for a specifiable community of a person or more at a specifiable time, in specifiable contexts. They argue that because any impolite term or expression is offensive, therefore, it is dysphemistic, and because the polite ones are more or less the opposite of the impolite behaviour. Polite behaviour is non-

dysphemistic, and their classification is related to context, place and time, which makes all the difference.

Taboo Language or verbal taboo is connected with politeness. Things that cannot be said or talked about, things that can be referred to only in certain circumstances, i. e. only by certain people or in certain situations, or in a special manner such as employing specific discourse. Taboo language can be observed across cultural dimensions, as Allan and Burridge (ibid) state that there is no absolute taboo since, "every taboo must be specified for a particular community of people or for a specified context at a given place and time."

McArthur (2005:599) defines verbal taboo as something that cannot be mentioned, because it is unspeakably tough or vulgar. Wardhaugh (2006:239) considers verbal taboo as, "taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame."Fromakin (2003:479) points out that the existence of taboo expressions and ideas motivates to create euphemisms, because all languages and societies have taboo words, and euphemisms used to replace taboo words to avoid frightening or unpleasant subjects.

Keith Allan (2012) argues that there are two basic ways in which x-phemisms are created: a) by a change of the form of a word or an expression, b) by figurative language that result from the perceived characteristics of the actual object referred to by a linguistic expression. This change can be achieved by exaggerating, and/or by using learned technical jargon instead of the common terms, c) and/or using colloquial terms and expressions

instead of the formal ones by adapting different translation techniques, such as, substitution, abbreviation, borrowing, acronym, or even by omission.

Hussein Rababah (2014) stated that people usually use direct or indirect expressions in their daily conversation, these may be formal, normal, polite or informal, they often use Euphemism, orthophemism, or dysphemism expressions they might be polite and normal (orthophemism), polite positive or indirect (euphemism), or direct and negative ones (dysphemism), and the choice of choosing one of them depending on six criteria; the situation of the conversation, the place, the time, the speaker, the hearer and the topic of the conversation.

Translators may encounter problems in translating cultural expressions, may be because there are some difficulties in a particular unit, or, maybe there is a gap in the translator's skills, therefore, translation strategies, are the procedures may be used to solve problems that may be faced in the translation process. Al-hassi, T., & Abdulkareem, K. (2017).

Lucia Molina, (2002) states that translators may use strategies, for comprehension (to distinguish between the main ideas and the secondary ones, trying to establish conceptual relationships, and/or searching for information) and for reformulation (by using paraphrasing, retranslating words and expressions that are close to the original. Thus, strategies play a crucial role in finding a suitable solution by using a particular technique.

1.3 The frame of Reference: Molina's (2002) translation techniques:

- Adaptation: is replacing the source text cultural term or expression with another from the target culture.

- Amplification is introducing details that are not formulated in the source text such as information, explicative paraphrasing.
- Borrowing is taking a word or expression straight from another language. It can be pure (without any change).
- Calque is a literal translation of a foreign term or expression; it can be lexical or structural.
- Compensation is introducing the source text element with information or stylistic effect in the target text.
- Description is replacing a term or expression of the original with a description of its form or/and function.
- Discursive creation is establishing a temporary equivalence that is totally unpredictable out of context.
- Established equivalent is using a term or expression recognized (by dictionaries or language in use) as an equivalent in the target language.
- Generalization is using a more general or neutral term and/or expression. It is in opposition to particularization.
- Linguistic amplification is adding linguistic terms and expressions. This is often used in consecutive interpreting and dubbing, instead of using an expression with the same number of words. It is in opposition to linguistic compression.
- Linguistic compression is synthesizing linguistic terms and expressions in the TT. This is often used in simultaneous interpreting and in sub-titling.
- Literal translation is translating a word or an expression word for word.

- Modulation is changing the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural, e.g., to translate as you are going to have a child, instead of, you are going to be a father.
- Particularization is using a more precise or concrete term. It is in opposition to generalization.
- Reduction is suppressing a ST information item in the TT, e.g., the month of fasting in opposition to Ramadan when translating into Arabic. It is in opposition to amplification.
- Substitution (linguistic, paralinguistic) is changing linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g., to translate the Arab gesture of putting your hand on your heart as Thank you. It is used above all in interpreting.
- Transposition is changing a grammatical category.
- Variation is changing linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect. e.g., to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children.

1.4 Data Analyses

This analytic study has been conducted in cultural discourse; namely the spoken discourse (conversation) in order to identify whether the expression is euphemism, orthophemism or dysphemism.

1.4.1 Source of Data

In this section, here is a brief introduction about the novel. '*Huqoul Al-Ramaad*' or 'Valley of Ashes', is a novel written in the latest years of the 20th

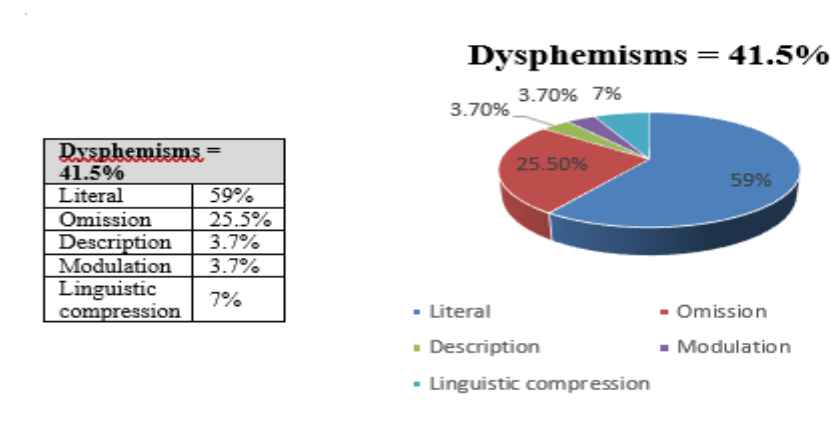
century, it describes the Libyan history before 1969, and focuses on emotional feelings and relationships amongst people. There was authority and oppression in the novel, besides, there was love, social traditions and human weakness. The place where the writer lived is a rural village called Qarn-al- Ghazal (deer horn) which is located in the desert, where political, economic and social corruption is rife. Three translators participated in the translation of the novel. One of the translators is named Thuraya Allen. The novel is published by Darf for publishing, London. (www 5, 6).

1.4.2 Analyses of the Data

64 Libyan-Arabic cultural expressions and their English equivalents are analyzed to determine whether the translations were appropriate in the target language. However, the researcher found out that most of the cultural expressions are translated by using the literal translation technique (40), and few are rendered using other techniques: Adaptation (3), Modulation (3), Borrowing (1), Omission (12), Linguistic compression (2), Description (1). The details of these techniques are illustrated in the tables below.

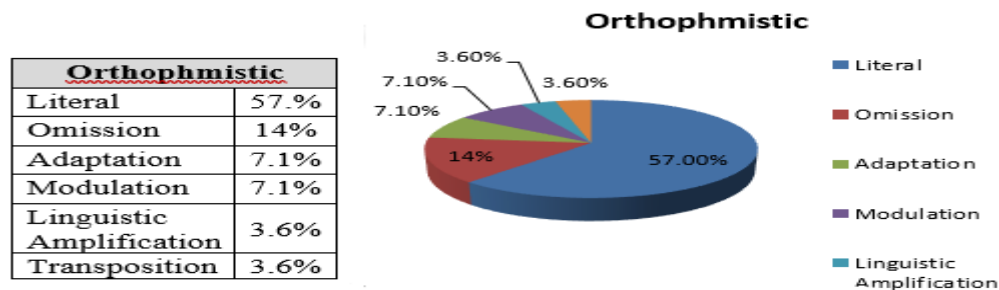
1.4.2.1 Analyses of the Dysphemistic Expressions

The categories collected from the following data show that there are more than one translation technique, and the translator used the literal translation technique more than others; this is why the researcher classifies the categories depending on its type.



1.4.2.2 Analyses of the Orthophmistic Expressions

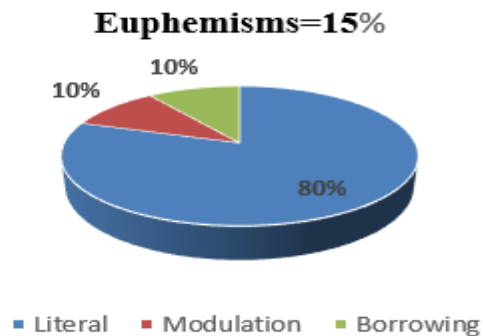
The categories collected from the following data show that (6) translation techniques were used in translating the Arabic cultural expressions into English; most of them were rendered literally by using the literal translation technique.



1.4.2.3 Analyses of the Euphemistic Expressions

In the following collected categories, there are (10) Arabic cultural expressions where were rendered, by using different translation techniques, most of them translated by the literal translation technique.

Euphemisms=15%	
Literal	80%
Modulation	10%
Borrowing	10%



The charts above show that the literal translation technique is the most technique used in rendering most of the selected cultural expressions.

1.5 Illustration and Discussion of Dysphemistic Expressions

(27) Arabic cultural dysphemistic expressions and their English equivalence were collected and discussed. The researcher found out that most of the dysphemistic expressions make part of the body of data, and they are translated literally. For this; the researcher selected some cultural examples, which are translated literally, by using the literal translation technique. The other expressions will be illustrated proportionally.

There were many cultural dysphemistic expressions with different translation techniques some of them were translated appropriately, but others were not, because they should be translated culturally in the English culture. For example, we could have used number (13) as indicating in superstitions or bad omen. The researcher will discuss and illustrate each table alone and will discuss only the inappropriate dysphemistic cultural expressions which were rendered inappropriately, as well as the omitted cultural expressions in the target language.

Table (1):

Examples of Literal-Translation Technique

S. N.	Arabic source text	English target text	Translation technique
1	مستجيبة لإلحاح الزنجية، أمي سعيدة"	"Just as she and other negresses were accustomed to doing"	Literal
2	"أمها كانت تسقيها منذ طفولتها لبن الحمير"	"They claimed that her mother had given her donkey's milk"	Literal
3	"رجعت دون أن أفصح عن نفسي لكيلا يكتشفا أمرى ويحيلاني بقوة السحر إلى كلب مثل عاشور"	"Lest they cast a spell on me and turn me into a dog like Ashour"	Literal
4	"لماذا لا يُحيلانك إلى أي شيء آخر وقد سخطك الله منذ البداية قرداً"	"Why would they cast a spell on you and turn you into anything else, since God has already turned you into a monkey"	Literal
5	"لا يمر يوماً إلا ويحط كسحابة سوداء في بيتنا، فأحس بالضيق والإختناق ولا أجد شيئاً أفعله سوى أن أشتمه وألعه بدعوى أنني أشتم القطة التي جاءت تضايقتني"	"Every day he comes like a black cloud landing in our house and feel suffocated. There is nothing I can do other than curse the mayor as if I am cursing the cat that gets in my way"	Literal
6	"إنك لا تعرف جنة الحكومة، سيأخذونك إلى أرض خلاء ويعطونك فأساً ويقولون لك هيا أحفر يا كلب"	"You do not know anything about the government's paradise. They will take you to barren land and give you a spade and say: Dig you dogs"	Literal
7	"لا ترفع صوتك فقد جاء الطربوش"	"Lower your voice, the fez is coming"	Literal
8	"يكفي أنها تمنحنا الآن ظلاً، فلا تكن جاحداً ناكراً، إن هذه الشجرة وطن"	"Do not be ungrateful. At least it gives us shade and protects us from the heat"	Literal
9	"لقد عُدنا مرة أخرى للإستخارة برأي النساء"	"So once again, we listen to the advice of women"	Literal

The language in the novel is of low register of language and low variety of terms and expressions. It would be preferred if the translator used low variety of language in the target language. However, the translator should have used a formal register variety in English. Most of the above Arabic dysphemistic

cultural expressions, have a connotative meaning, and they are negatively transferred into English by means of literal translation technique. Mishandling to use literal translation technique in translating taboo terms and expressions may produce mistranslation and the implied meaning would be distorted.

In example (1), the dysphemistic style of expression, such as, (مستجيبة لإلحاح) (الزنجية أُمي سعيدة), is translated as, (Just as she and other negresses were accustomed to doing). The dysphemistic term (الزنجية) has a negative denotation meaning in the original and it is for insulting, whereas, the translator rendered the cultural expression without expressing the exact meaning in the target language.

Some of the expressions are degrading or insulting. And the translator should have expressed the difference between the Arabic and English by using footnotes. The translator should have done the same with the above literal techniques. For example, in example (1), the translator renders the dysphemistic expression, (الزنجية) literally as "negress" which is acceptable, but the original does not denote the same.

The researcher would like to state that the above cultural term socially became an acceptable meaning of the term "Negro" and it is considered a neutral term and became acceptable in proper names for English speaking community. However, before the end of the 20th century the term (Negro) used among Black people to mean (friend). (www 1, 2)

Harsh terms are offensive when they are used directly. The translator used the literal translation technique for an established equivalent, showing a specific situation as to downgrading (Umm Saida) by saying, (Negresses).

In example (2), (أمها كانت تسقيها منذ طفولتها لبن الحمير) is translated literally as, (They claimed that her mother had given her donkey's milk). The original Arabic expression is translated literally into English culture where donkeys are not viewed in the same perception.

For a long time, donkeys were known as useful animals in Arabic Libyan culture, because they were used by younger and elder people in their activities. They were part of the history of poor people and there were historical and legendary tales affirms that. They were used in transport and in medicine. Previously, people were drinking it for its several benefits. Nowadays, donkey's milk is used by western countries in producing soap, milk and cheese products as well as alcoholic materials. (www 3)

According to Bouziane (2006), literal translation is useless in translating idiomatic, figurative expressions and/or speech. Thus, using the literal technique in translating cultural terms and expressions is not appropriate, because it distorts the exact meaning and the exact atmosphere of the events. The researcher thinks that the translator should maintain the same impact in the target language, by preserving the meaning of the original, and trying to find a way to send the exact message to the target language readers, for instance, by paraphrasing the above dysphemistic cultural expression to show the exact social meaning of the cultural expression, or, he should have used footnotes.

In examples, (3), (5), (6), (7), (8), (9) (كلب، قرد، الدرويش، ويحط كسحابة سوداء، وفقد جاء الطربوش) are regarded as negative cultural expressions in Arabic, and the translator has just transferred the expressions without regarding to the cultural differences between Arabic and English languages. The translator

should not neglect the cultural meaning of the expressions which used to downgrade people negatively. A good translator should pay more attention to the passive cultural expressions and tries to understand them so that to render the exact meaning. Harris (2003) stated that choice of translation strategies is affected by some contextual factors such as translation commission, stylistic norms, policy of the text, the readership and the translator's own ideology.

There is a figurative expression in example (5), (لا يمر يوماً إلا ويحط كسحابة سوداء), is translated literally as, (Every day he comes like a black cloud), without explaining the diversity in meaning between both Arabic and English cultures. Dearborn (2005:306) states that the meaning of words and phrases can be divided into denotative primary meaning, i. e. the dictionary meaning, and the connotative secondary meaning which is the associated properties, including social import. The expression (black cloud) has a figurative and positive meaning in Arabic culture. It denotes that goodness is coming with rain, whereas, it may be denote negatively in English culture, therefore, it should be translated culturally in the target language.

The cultural expression in example (7), (لا ترفع صوتك فقد جاء الطربوش), is translated into (Lower your voice, the fez is coming). The meaning of the term here, (الطربوش) has a figurative meaning, which is (a power or a ruler). The translator does not pay attention to the figurative meaning of the concept (fez), which donates the person who is wearing the fez.

According to Allan, (2012) many x-phemisms display folk culture in a remarkable invention of metaphor and figurative language, thus, euphemism, orthophemism and dysphemism are motivated expressions used by the

speaker's want for certain reasons by upgrading, downgrading, disorganizing and deceiving and they use them in verbal play.

In example (9) above, the Arabic expression has a negative connotative meaning, because of the traditions in the Libyan society, where traditionally, men always have decisions in serious situation, and women do not have the right to make decisions.

In my judgment, culturally speaking, in Arabic, the terms in examples, (3), (4), (5), (6), (9), (7), (8) (كلب، قرد، الدرويش، ويحط كسحابية سوداء، فقد جاء الطربوش) (dog, donkey, monkey, dervish, like a black cloud, fez) are insulting dysphemistic terms and the writer has used them may be to show some of the disadvantages of the characteristics and their behaviour in their society, However, the same terms were used as euphemistic in the target language. English people do not use the above terms in downgrading each other. It would be acceptable if the translator replaced them by cultural equivalent terms or used a footnote to provide an appropriate explanation or a definition to the target language readers.

Table (2)

Examples of the Omission Technique

S. N.	Arabic source text	English target text	Translation technique
1	"سأعرف عندئذ كيف أسلخ جلود هؤلاء الحمير جميعاً"	No translation	Omission
2	"حان موعد الصلاة وقام للجلوس على المنبر وفي يده كتاب تمزق غلافه وإصفرّت صفحاته وإملاء بالأشرطة اللاصقة تربط أجزاءه المُفككة"	No translation	Omission
3	"لعن الله الجبناء والمخنثين"	No translation	Omission
4	"لكنها عقيم لا تطرح ثمراً ولا تُطعم من جوع"	No translation	Omission
5	"من أين لهذه الحيزبون التي حضرت طوفان نوح أن تعرف أن الأمر مناصب وصفقات، ولكن"	No translation	Omission

S. N.	Arabic source text	English target text	Translation technique
	الخيار صعب أيتها العجوز التي قضت عمرها في الخرائب والظلام"		
6	"راه يمد يده فاترة للوداع فأخذ يده يصافحها بقوة وحرارة كأنه يطلب منه الصفح"	No translation	Omission
7	"يكفي أنها تمنحنا الآن ظلاً، فلا تكن جاحداً ناكراً، إن هذه الشجرة وطن"	No translation	Omission
8	"هل ينسى أنه صنع منه سيداً بعد أن كان رجلاً عديم القيمة يسكن وسط الخرائب مع العقارب والفئران والصراصير"	"Had Yateem forgotten that he had been a nobody and that the mayor had raised him up to the status of the dignitaries of the village?"	Omission

25% of the dysphemistic expressions were translated by using the omission translation technique. Omission is generally used in occasions where the omitted term or expression does not change the meaning of the original context, or it is not relevant for the understanding of the source text. The translator failed to translate the Arabic cultural expressions. In table (2) above, the translator omitted all the dysphemistic cultural expressions, though the meaning of all the omitted expressions is important in the target language without regarding that omission can be the last resort. The translator avoided translating these cultural expressions by adopting the inappropriate translation technique "omission".

"Omission is particularly challenging for the literary translators as they have to face the double challenge of both rendering the content and form. Style is the core of an author's expression, so rendering it as closely as possible is a must in literary translation." (Arhire, 2017). In my judgment, figurative cultural and religious expressions should be transferred in the target language

readers, because it is important to know the religious and cultural habits that should be preserved in the target text. The researcher suggests translations to the omitted expression as follows below:

1.5.1 Suggested Translations of the Omitted Cultural Expressions

1- " سأعرف عندئذٍ كيف أسلخ جلود هؤلاء الحمير جميعاً"

"Whereupon, I know how to whip all those stubborn donkeys"

Note; "Donkey" is an insulting term used culturally in Arabic culture to downgrade people"

2- "حان موعد الصلاة وقام للجلوس على المنبر وفي يده كتاب تمزق غلافه وإصفرّت صفحاته وإمتلاء بالأشرطة اللاصقة تربط أجزاءه المُفككة"

"He stands holding a pale book with a torn cover, which was very old"

3- لعن الله الجُبناء والمخنثين"

"Damn those cowards and effeminate people"

4- "لكنها عقيم لا تطرح ثمراً ولا تُطعم من جوع"

"But she is infertile, and do not give any fruit"

5- "من أين لهذه الحيزبون التي حضرت طوفان نوح أن تعرف أن في الأمر مناصب وصفقات، ولكن الخيار صعب أيتها العجوز التي قضت عمرها في الخرائب والظلام"

"How does she know, this very old woman! Who spent her life in slums!"

6- "رأه يمد يده فاترة للوداع فأخذ يده يصافحها بقوة وحرارة كأنه يطلب منه الصفح"

"Yateem saw the Mayor extending his hand lukewarmly to say goodbye, so he shook his hand firmly and warmly, as if asking him for forgiveness"

7- "يكفي أنها تمنحنا الآن ظلاً، فلا تكن جاحداً ناكراً، إن هذه الشجرة وطن"

"Do not be ungrateful. At least it gives us shade and protects us from the heat, this tree is homeland"

8- هل ينسى أنه صنع منه سيّداً بعد أن كان رجلاً عديم القيمة يسكن وسط الخرائب مع العقارب
والفئران والصراصير"

"Had he forgotten that Yateem was worthless and the mayor made him a master? He was living at slums with scorpions, rats and cockroaches"

Table (3)

Example of the Description Technique

S. N.	Arabic source texts	English target texts	Translation technique
1	"وحسب التعبير المتداول بينهم "يُحِيطُ به الدجاج الأسود"	"When the mayor's subordinates learnt that the mayor was in a bad mood and that something had upset him"	Description

In the above Arabic expression in table (3), (وحسب التعبير المتداول بينهم "يُحِيطُ به) (الدجاج الأسود) the translator succeeded in using the description translation technique as, (When the mayor's subordinates learnt that the mayor was in a bad mood and that something had upset him). The translator described the situation of the mayor; but he omitted the original culture expression, however, it is preferred if he used an English cultural expression indicating a superstition or bad Omen.

Table (4)

Example of Modulation Technique

S. N.	Arabic source text	English target text	Translation technique
1	يَعْلَمُونَ أَنَّ الزَّنْجِيَّةَ الْعَجُوزَ تُعَامِلُهَا مِثْلَ ابْنَتِهَا"	"Umm Saida, who treated her like a daughter"	Modulation

In table (4) above, the translator changed the point of view by using the modulation translation technique in translating the Arabic expression *الزنجية العجوز* into (Umm Saida, who treated her like a daughter).

According to Allan, (2012) many x-phemisms display folk culture in a remarkable invention of metaphor and figurative language, thus, euphemism, orthophemism and dysphemism are motivated expressions used by the speaker's want for certain reasons by upgrading, downgrading, disorganizing and deceiving and they use them in verbal play.

Table (5)

Examples of the Linguistic Compression technique

S. N.	Arabic Source Text	English target Text	Translation technique
1	"من أين لهذه الخيزبون التي حضرت طوفان نوح أن تعرف أن في الأمر مناصب وصفقات، ولكن الخيار صعب أيتها العجوز التي قضت عمرها في الخرائب والظلام"	"Yateem wondered how this old hag could possibly have learnt about his bargains with the mayor. It was a difficult choice"	Linguistic Compression
2	"هل ينسى أنه صنع منه سيداً بعد أن كان رجلاً عديم القيمة يسكن وسط الخرائب مع العقارب والفئران والصراصير"	"Had Yateem forgotten that he had been a nobody and that the mayor had raised him up to the status of the dignitaries of the village?"	Linguistic Compression

The linguistic compression technique can be a kind of omission and is used when the translator want to omit part of the expression which is just a filler. In table (5) above, the translator rendered the Arabic expression by synthesizing linguistic terms and expressions by using the linguistic compression technique. The translator could retain the meaning of the original in the first part of the original expression, but he omitted the second part (*يسكن وسط الخرائب مع العقارب والفئران والصراصير*). The researcher thinks that

the translator has omitted the rest of the sentence may be because the information is extra and does not make sense in the target language.

1.6 Illustration and Discussion of Orthophemistic Expressions

The researcher found out that (16) of the examples were translated literally; omission (4), adaptation (2), linguistic amplification (1), modulation (2), transposition (1), however, the researcher does not need to discuss all the literal examples, only two examples would be stated to illustrate the phenomenon.

Table (6)

Examples of the Literal Translation Technique

S. N.	Arabic source text	English target text	Translation Technique
1	"هل نرضى بتنفيذ مشيئتهم كما تفعل النساء"	"Should we, like women, be forced to obey their orders"?	Literal
2	"هل تريدها الآن وبعد كل هذه السنوات أن تذهب وهي ترتدي لحافاً كما تفعل الجاهلات؟"	"Do you want her to go out wrapped up in a cloak just like uneducated girls"?	Literal

Generally speaking that most of the above literal expressions were translated successfully, because there are not any cultural or idiomatic concepts or expressions. But the researcher found out that examples, (1), and (2), may be commented about.

Example (1), expresses that in Arabic social traditions, women do not allowed to give their opinions towards serious decisions at any life aspects, there is a figurative meaning embedded inside the expression to downgrade women.

In example (2), the translator used the literal translation technique to translate (هل تريدها الآن وبعد كل هذه السنوات أن تذهب وهي ترتدي لحافاً كما تفعل الجاهلات؟) as, (Do you want her to go out wrapped up in a cloak just like uneducated girls?. The

translator here, failed to give the intended meaning, because he did not clarify the exact meaning of (ترتدي لحافاً كما تفعل الجاهلات). In example (2), the context of a contemporary time, clothing does not indicate that a person is educated or uneducated, but the translator linked education with the type of clothing of a person. The researcher thinks that the translation is not clear enough, because all girls, educated and uneducated, can wear cloaks, and there is not any relationship between the clothing and education. In my judgment, the translator here failed in clarifying the expression (ترتدي لحافاً كما تفعل الجاهلات) and it may be better if the translator explains in footnotes that (the cloak) is a traditional kind of clothing used by all Muslims, girls and women.

Table (7)

Examples of Omission-Translation Technique

S. N.	Arabic source text	English target text	Translation Technique
1	"فوقف وفتح الكتاب يقرأ بأسلوب مُنغم أشبه بقراءة تراويل الخطبة الأولى لصلاة الجمعة"	No translation	Omission
2	"قُطع اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء"	No translation	Omission
3	"سنأتي بها يوم الغد وسنأتي بأولادها وبناتها يُقيمون مناحة في هذا البيت ويبطلون هذا العرس"	No translation	Omission
4	"عاد الوفد من مهمته خائباً، وخيمت فوق رؤوسهم سحابة ثقيلة من الهم وانتظار المجهول"	No translation	Omission

The researcher found out that 14% of the cultural orthphemistic terms and expressions were omitted. The above cultural idiomatic expressions should not be omitted in the target language, because they carry events which affect the target text meaning.

In example (1), the translator omitted the cultural expression (فوقف وفتح الكتاب) (فوقف وفتح الكتاب) in the target language, where, the meaning of the religion expression is important to be existed in

the target text, because the expression expresses religious habits that Sheik is always does.

Cultural expressions should not be omitted in the target language; however, it should be preserved with the scene and the events of the novel. Using footnotes and explaining the meaning is better than omitting. "Omission can be used for some reasons such as economy, emphasize or style." (Crystal, 1985).

In example (2), (قُطِعَ اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء), is translated as (How can they forget all you've done for the village?), the original expression in here has a strong form of speech, and the translator just omitted the original cultural expression though it has a strong figurative meaning. The cultural term (قطع اللسان) is a negative sign of liquidation and death. The translator did not clarify the meaning exactly, and he just adapted the rest of the expression. On the contrary, the translator preserved the Arabic cultural expression, (أياديك البيضاء).

The translator omitted the term (مناحة) in the original cultural expression, where the term is crucial since it expresses the strong feeling of anger the mayor's first wife feels towards the situation. The translator failed to keep the term (مناحة) in the target text, by using the omission translation technique, so that he kept the target language readers away from comprehending the exact mood of the mayor's wife.

Aixelá, (1996) P. 64) states that the culture-specific item disappears in the target text and the translator may consider the culturally specific item not vital for the comprehension of the target reader. Aixelá argues that the omission technique may be preferred by translators if they “consider the

[culture specific item] ideologically and/or stylistically unacceptable, or they may think that the culture specific item is not relevant enough for the effort of comprehension required of their readers.” .

In example (4), the cultural expression, (عاد الوفد من مهمته خائباً، وخيمت فوق رؤوسهم سحابة ثقيلة من الهم وإنتظار المجهول) is omitted and the translator did not describe how negatively the delegation feels and he failed to keep the readers of the target language live the mood of the novel. The translator just reordered the structure of the target text. The cultural expression, (خيمت فوق رؤوسهم سحابة ثقيلة من الهم) may not be understood by the target language readers. They may comprehend it as: (coming of rain) which may denote to a negative sign in English culture, while the meaning in the original is different.

Literary translation, particularly, plays a vital role in enabling rapprochement among cultures, and helps much in enriching literatures and cultures. In addition, literary translation is to some extent risky; decisions made by the translator may reverse those of the author in the original work. Moreover, the translation of omission cannot follow precise rules, but each case needs individual assessment (Arhire, 2017).

1.6.1 Suggested Translations of Omitted Expressions

1. "فوقف وفتح الكتاب يقرأ بأسلوب مُنغم أشبه بقراءة تراويل الخطبة الأولى لصلاة الجمعة"
"Sheikh stood and opened the book reciting in a mellow manner, like when he is reciting the hymns of the first Friday sermon"
2. "قُطع اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء"
"The tongue that speaks badly upon you must be cut. No one in this village can forget your supergenerosity"
3. "ستأتي بها يوم الغد وستأتي بأولادها وبناتها يُقيمون مناحة في هذا البيت ويبطلون هذا العرس"

"She will bring her tomorrow, and she will bring her sons and daughters with her, who will make a consolation in this house to stop this wedding"

4. "عاد الوفد من مهمته خائباً، وخيمت فوق رؤوسهم سحابة ثقيلة من الهم وإنتظار المجهول"

"The delegation returned back from their mission disappointed and full of sadness and sorrow waiting for the unknownness"

Footnote: "they feel negatively, as if a heavy black stone upon their heads".

"They were not delighted"

Table (8)

Examples of Adaptation-Translation Technique

S. N.	Arabic source text	English target text	Translation Technique
1	"قُطِع اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء"	"How can they forget all you've done for the village?"	Adaptation
2	"عاد الوفد من مهمته خائباً، وخيمت فوق رؤوسهم سحابة ثقيلة من الهم وإنتظار المجهول"	"Frustrated the villagers returned to their homes to wait for their unknown future"	Adaptation

In example (1), the translator used the adaptation technique in translating the original text, by introducing the elements in the Arabic expression with information and stylistic effect in the target text, but he failed to retain the first part of the expression in the translation. In example (1), (قُطِع اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء) is translated as, (How can they forget all you've done for the village?), the original expression in here has a strong form of speech, and the translator has just omitted (قطع اللسان), which is a sign of liquidation and death. The translator did not clarify the meaning exactly, he has adapted part of the original expression (أياديك البيضاء). The translator succeeded to use the adaptation technique in the translation, but

ignored another important part. Both expressions are figurative and their meaning is crucial in the translation.

In example (2), the translator does not use any translation technique in translating the original expression, but he has just reordered the sentence, and the cultural expression, (عاد الوفد من مهمته خائباً، وخيمت فوق رؤوسهم سحابة ثقيلة من الهم وإنتظار المجهول) is omitted. The translator did not describe how negatively the delegation feels and failed to keep the readers of the target language live the mood of the novel.

Table (9)

Example of Linguistic Amplification-Translation technique

S. N.	Arabic source text	English target text	Translation Technique
1	"لماذا بقيت صامتة تاركة أمك وأبيك للحزن وشماتة الأعداء"	"Why did you make your mother and father so miserable? why did you make us the object of people's gloating"	Linguistic amplification

The translator in table (9) used the linguistic amplification translation technique in rendering the Arabic cultural expression, by expanding the target text with extra explanation to the original expression. The researcher thinks that the translation is acceptable.

Table (10)

Examples of Modulation-Translation technique

S. N.	Arabic source text	English target text	Translation Technique
1	"ستأتي بها يوم الغد وستأتي بأولادها وبناتها يقيمون مناحة في هذا البيت ويبطلون هذا العرس"	"she could bring her children in the morning to try to stop the wedding"	Modulation

2	"قُطِع اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء"	"How can they forget all you've done for the village?"	Modulation
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In example (1), the translator modulated the original cultural expression, and omitted the cultural term (مناحة).

In example (2), (قُطِع اللسان الذي يتحدث عنك بسوء، هل ينسى أهل هذه البلدة أياديك البيضاء) is translated as (How can they forget all you've done for the village?), the original expression in here has a strong form of speech, and the translator just omitted (قُطِع اللسان) which carries a negative sign of liquidation and death. And he modulated the rest of the original expression. The expressions (اياديك) (البيضاء) and (قُطِع اللسان) are regarded as cultural expression, both are figurative expressions and their meaning is crucial in the translation.

Table (11)

Example of Transposition- Translation technique

S.N.	Arabic source text	English target text	Translation Technique
1	"عاد الوفد من مهمته خائباً، وخيمت فوق رؤوسهم سحابة ثقيلة من الهم وانتظار المجهول"	"Frustrated the villagers returned to their homes to wait for "their unknown future"	Transposition

The transposition translation technique is a change in the grammatical category from one language into another, by preserving the meaning of the original. In table (11) above, the translator used the transposition translation technique in rendering the Arabic cultural expression. The researcher thinks that the translator misused translating the original Arabic cultural text, as well as, he omitted to translate an important part cultural expression, though the translator reordered the structure of the original, but he ignored translating crucial information.

"When using the omission translation technique, the translator may remove the terms and expressions of the original which considered unimportant and redundant in the target language" (www 7)

1.7 Illustration and Discussion of Euphemistic Expressions

Table (12)

Examples of Literal- translation technique

S. N.	Arabic source text	English target text	Translation technique
1	"ولكن من من أبناء هذه الداعرة تجراً وجاء مع الليل يضع الورقة تحت بابة"	"But which one of this sinful woman's descendants had dared to come at night and slip the note under the front door of his house"	Literal
2	"لقد ارتكبت معها الفاحشة التي نهت عنها السماء"	"I committed a great sin with her, a sin prohibited by God"	Literal

The literal translation technique of translating the cultural euphemistic expressions is used more than others. Sometimes, translating euphemistic expressions literally is not acceptable, when there is figurative, idiomatic or religious expression, because the meaning would be distorted. 80% of the euphemistic cultural expressions were translated literally; all of them is appropriate, except two examples, where the translator mistranslated the Arabic cultural expression. In example (1), the negative figurative cultural expression (هذه الداعرة) denotes to a very bad and strong term, which states about religious-panned behaviour. The translator failed to translate the intended meaning, because he thought that the above Arabic cultural expression denotes to a specific woman, whereas, the original expression denotes to the village "Qarn-Alqazal", which sited in Mizda.

In example (2), the Arabic cultural expression has a strong negative effect, because it is cultural religious panned behaviour, and the translator euphemized the original Arabic expression without explaining the Islam

attitude towards this religious-panned behaviour. The researcher thinks that the translator could reach the intended meaning in translating the original literal expressions successfully in the target texts, by using different translation techniques, such as, the literal, the modulation, and the borrowing translation techniques.

Table (13)

Example of Modulation-Translation technique

S. N.	Arabic source text	English target text	Translation technique
1	"يُعلمون أن الزنجية العجوز تُعاملها مثل ابنتها"	"Umm Saida, who treated her like a daughter"	Modulation

In table (13) above, the translator euphemized the dysphemistic cultural expression (الزنجية العجوز), by using the modulation translation technique. This strategy clarifies that the speaker has a good relationship with "Umm Saida".

Fromakin (2003:479) points out that the existence of taboo expressions and ideas motivates to create euphemisms, because all languages and societies have taboo words, and euphemisms used to replace taboo words to avoid frightening or unpleasant subjects. As a result, taboo words in certain situations, are considered to be stigmatized as bad or banned expressions in polite conversations, especially in print conversations.

Table (14)

Example of Borrowing technique

S. N.	Arabic source text	English target text	Translation technique
1	"يجب أن نطرده من قريتنا إذا كُنَّا حقاً أبناء المجدوية"	"We should drive him out of the village if we are the true"	Borrowing

		descendants of Al-Magdouba."	
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In table (14) above, the translator used the borrowing translating technique to translate the Arabic social cultural expression into the target text. The Libyan Arabic cultural term (المجدوبة) is translated into (Magdouba). In my judgment, the translator would be better if he/she has used footnotes in explaining and clarifying the meaning of the cultural term instead of using the borrowing translation technique, because the concept is not a universal term and it is unknown by the target language readers.

1.8 Findings and Recommendations

All religious and sociocultural terms and expressions mentioned above reflect crucial ideas in the novel and should not be omitted or translating literally in the target text. The literal translation technique and the omission translation technique were highly used in translating cultural concepts and expressions into the target texts without regard to the significance of the idiomatic meaning used in the novel. Using literal translation technique and omission in translating cultural terms and expressions may distort the meaning of the original, especially, when there is diversity between both languages, as well as, when the translator does not pay attention to the cultural expressions.

Among Molina's translation techniques, the omission technique was not included; however, the data has shown it is needed, but not always. About (9) dysphemistic cultural expressions which carry idiomatic meaning, such as, (كلب، قرد، امها تشربها حليب الحمير، الدجاج الاسود، سحابة سوداء، قطع اللسان) were translated literally, besides, some other religious ones, such as, (فوقف) وفتح) الكتاب يقرأ بإسلوب منغم أشبهه يقرأه تراويل الخطبة الأولى لصلاة الجمعة) have religious

meaning were omitted, however, the contextual meaning has disappeared in the target language. The meaning of the cultural and religious expressions should be regarded and translators should pay extra attention to the dysphemistic and insulting terms and tries to translate the meaning and not translating just terms.

The results of this study revealed that there are several translation techniques used in translating cultural expressions, and translators should not misuse any translating technique, Here are some remarks I recommend for translators.

- 1- When writers translate their novels, they should rely on native translators, who have a very good background about the cultural concepts and expressions, this can help them a lot in translating their novels appropriately.
- 2- All translation techniques can be available to use, but each technique should be used carefully and in suitable situations.
- 3- Producing accurate translation technique may vary depending on the context, taking into account the text type and the target reader.
- 4- Translators should pay attention when they translate literary and metaphorical terms and expressions, especially the ones that include connotative meaning and cultural ambiguity.
- 5- "Omission" as a translation technique that can be problematic if translators do not pay attention to cultural differences.
- 6- Footnotes are important when there is a cultural gap between two different languages, and they can be useful in explaining and clarifying the cultural expressions.

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