

**Taboo and Euphemism as Culture-Specific
Items in Radwa Ashour`s
Novel: Granada**

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Abstract

Cultures are unique due to their distinguishable identities that evolve over time and change constantly. The role of the translator is to isolate the cultural codes and find equivalents in the TL text. Culture-specific items are considered a real challenge for the translator, because they require full awareness of the cultural context of those items. The culture-specific items represent unique phenomena which express layers of meanings shared by both the speaker and recipients. Failure to observe the cultural dimension can lead to meaning distortion. The present research focuses on the sociolinguistic side and the translation of the selected culture-specific items: Taboo and Euphemism.

The researcher extracts his data from Radwa Ashour`s Novel: Granada. The researcher shows the uniqueness of Taboo and Euphemism in the Arabian culture and presents some examples from the selected novel; the researcher also shows the role of the translation to convey the phenomena of Taboo and Euphemism to the target audience who may have different concepts of Taboo and Euphemism. The researcher highlights the previous studies of Taboo and Euphemism and discusses the specific nature of them in the Arabian societies to determine an appropriate strategy of translation which can transfer the equivalent meaning into the English target audience. The researcher assesses the translation of the selected

examples of taboo and euphemism and suggests the suitable strategy to convey the message from the source text ST into the target text TT. Finally, the researcher presents the conclusions and suggestion for the future research.

Keywords: Culture-specific Items, Translation, Equivalence, Skopos Theory, Taboo and euphemism.

1.0 Introduction

Culture is a framework of any society. It affects our values and attitudes. Cultural differences among languages render the task of translation difficult. So that, any translator should bear in mind the culture of the target text as well as the culture of the source text. The idea of equivalence is closely related to the cultures of the source and target texts too. Hence, translators are required to consider culture and equivalence in rendering the target text. Culture-specific items are real challenges to most translators; the translation of such texts requires a real consideration of both culture and equivalence. Finding equivalents for these items would be problematic. If this is true for core vocabulary, which are basic and simple words, finding equivalents for non-core vocabulary would be even more challenging. It is harder because every language has different semantic features, classifications, and prototypes such as Taboo and Euphemism. There are many similarities of the major categories of taboos across cultures but as the study shows taboos can also highlight the uniqueness of a certain culture due to the existence of tabooed concepts or objects which are completely neutral in other societies and cultures.

1.1 Problem Statement / Hypothesis

Taboos and Euphemisms are intentionally distorted expressions. Their use in the source text is conditioned by

elements of culture, time, and ideology. These expressions are considered special challenges for the translator because their translation requires lexical, semantic, and syntactic equivalence. The translation of Taboos and Euphemisms requires the translator to transfer the culture (meta-linguistics, semiotics) into the target culture with maintaining the same function as in the source text. In other words, the translation is not only an idea of accuracy or equivalence but also it is an idea of functionality and communicability across different cultures. It requires understanding, analyzing and decoding the connotative use of the source culture and transferring the same contents into the target language and culture.

1.2 Data of the Study

The researcher extracts his data from Radwa Ashour`s novel *Granada* and the English equivalence translated by William Granara (2014). Granada was the last part of the Islamic kingdom of Al-Andalusia; prior to the fifteenth century, Granada, Spain, was a Muslim community. When the Castilians conquered the area, they brought with them the Inquisition. Muslim culture and literature were banned, and inhabitants were forced to convert. This epic follows the fortunes of the Muslim family of Abu Jaafar, a respected leader and book printer. His two apprentices and the children of his son make up the heart of the novel. The researcher selects culture-specific items from the Arabic version and compares

the selected items to their English translation. The researcher selects some Taboos and Euphemisms culture-specific items to see how the native readers of English receive them, and to evaluate the English translation presented by William Granara (2014) and determine the problematic areas in the translation process. The researcher selects his data according to the uniqueness of these Taboos and Euphemisms as culture-specific items and the difficulty of rendering such items into the TT. The researcher aspires to assess the strategies of translating culture-specific items from the source text (ST) into the target text (TT) through adopting the Skopos theory as a functional approach. The researcher sees that the Skopos theory gives translators the advantage of the free choice of the suitable strategy to translate. Moreover, the Skopos theory excludes the idea of literal translation or close translation and provides instead a functional translation strategy. The researcher points out that there is a lack of studies which deal with the Taboo and Euphemism specially the historical culture-specific items.

1.3 Procedures of Data Analysis

The researcher determines Taboo and Euphemism examples in Granada and presents them. The researcher assesses the translation of the selected items by applying the rules of the Skopos theory through the following steps: First,

the functional characteristics of the text type are analyzed according the Skopos theory; Second, the translation strategy is determined; Third, the irreversibility rule is checked to determine if the back translation is applied or not; Fourth, the text coherence is checked to be conveyed in the TT; Fifth, the researcher checks the application of the Fidelity rule of the Skopos theory.

Review of Literature

2.0 Taboo and Euphemism

Taboo and euphemism are considered as universal linguistic phenomena of any culture and society. Wardhaugh (2006:238) illustrates that 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. While Steiner (1967:143) considers that a Taboo is 'any prohibitions which carry no penalties beyond the anxiety and embarrassment arising from a breach of strongly entrenched custom'. In the same token, Agyekum (2002:370) sees that taboo is a system of placing prohibitions and restrictions on certain acts and utterances in a society, while euphemism is a shield against offensive nature of taboo expressions. Taboo expressions are universal; they are used in all languages of every human society. However, the degree of avoidance is language and culture specific, such that what is tabooed in one society may be the norm in another. Taboo is also based on cultural values and beliefs of the linguistic community towards certain topics.

In his paper cited in (<http://www.njas.helsinki.fi>), Mbaya presents a custom in Oromo culture (Ethiopia) which consists in avoiding mentioning the names of the persons who are relatives by marriage. Mbaya clarifies that because of linguistic taboo, husband, wife and the in-laws avoid using their

respective names and substitute for them several forms, most of which are coinages. The researcher notices that in Egypt, most people do not utter the word: cancer سرطان and replace it by the bad disease المرض الوحش. Many Egyptian men avoid mentioning their wives' names and replace the name by the word الجماعة (the group or the community). It is obvious that taboo words and expression are basic part of any culture and reflects culture specificity.

Swan (2005:564 -65) classifies some taboo words and concepts **as follows:**

- a. A number of words connected with the Christian religion. For example, the names 'Christ' and 'God' are considered holy by some people. These people prefer to use such words only in formal and respectful contexts, and they may be upset or shocked by the 'careless' use of them.
- b. Certain words relating to sexual activity and the associated parts of the body: for example, 'fuck', 'balls' are regarded as shocking by many people. Thirty or forty years ago some of these words could not be printed or broadcasted, and they are still comparatively unusual in public speech and writing. They are usually replaced by 'making love' or 'having sexual intercourse'.
- c. Some words referring to the elimination of bodily wastes (what one does in the lavatory) and the associated parts of the body, are also regarded 'dirty' or 'shocking' (e.g.

piss, shit). They are often replaced by more 'polite' words and with same meaning (e.g. urinate, defecate) or by substitutes (e.g. go to the lavatory, wash one's hands).

Euphemism has a very strong relationship with the term 'taboo'. The researcher considers that euphemism is the result of taboo expressions and it is the way which people depend on to deal with taboo words, they are the polite substitute of taboo words and expressions. The researcher denotes that in Arabic people use expressions like ذوى الاحتياجات الخاصة (people with special needs) instead of المعاقين (handicapped people).

According to Robert Burchfield, the editor of the *Oxford English Dictionary*: "a language without euphemisms would be a defective instrument of communication" (cited in Murphy, 1996: 16-18). Likewise, Merriam Webster on line Dictionary (2008) defines euphemism as "a euphemism is the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant". While M. S. McGlone et al (2006: 261) see that euphemism is "a lexical substitution strategy for representationally displacing topics that evoke negative effect, sparing addressees the communicative discomfort"; the researcher adds that this can be obvious in calling a blind person by يا أعمى You blind! Slovenko (2005: 533) clarifies the reason of using euphemism: "substituting an inoffensive or pleasant term for a more explicit, offensive one, thereby veneering the reality".

Leech (1981:45) denotes that euphemism is "practice of referring to something offensive or indelicate in terms that make it sound more pleasant or [more] acceptable than it really is". Leech shows that euphemism is mainly used to avoid offence which may occur in broaching of a taboo topic, e.g. religion, death, politics or social issues. While Hasselgard (1999) points out that euphemism is a way to mitigate saying unpleasant words and replace them by pleasant ones. Lyons (1981:151) refers to euphemism as "the avoidance of taboo words".

Khanfar (2012:16) categorizes euphemism as follows: First, terms of foreign and / or technical origin (derriere, copulation, perspire, urinate, security breach). Second, abbreviations (SOB for son of a bitch, BS for bullshit, TS for tough shit) but the researcher sees that this is not applicable to Arabic. Third, abstractions (it, the situation, go, left the company, do it) the researcher says that this is applicable to Arabic too. For example, the Egyptian people say أخذ استمارة ستة which is literally translated into application six, instead of the real meaning لقد أقالوه من وظيفته He is fired. Forth, indirections (behind, unmentionable, privates, live together, go to the bathroom, sleep together) يقضى وطره، يذهب الى بيت الراحة، واجبات الزوجية. Fifth, mispronunciation (freakin, shoot, etc.) the researcher denotes that this is not applicable in Arabic. Finally, Plays on abbreviations ('barbecue sauce' for 'bull shit', 'sugar

honey ice tea' for shit, 'Maryland farmer' for 'mother fucker', etc.) the researcher asserts

2.1 Culture-Specific-Items (CSIs)

Newmark (1988) sees that culture is the way of life and its manifestations that are unique to a community that uses a particular language as its means of expression. Newmark admits that each language group has its special culturally specific features. He uses the term 'Cultural Word' which is not common to other cultures` readers, he clarifies that such words need special translation strategies which depends on the particular text-type, requirements of the target readers. Newmark specifies different categories of the cultural words as follows: First, ecology: which represents the natural environmental factors. Second, material culture: such as food, clothes, houses. Third, social culture: such as work and leisure. Fourth, organizations customs: such as official procedures, activities, political and religious concepts Fifth, gestures and habits.

2.2 The Mediating Role of the Translator

Many scholars consider translation as an intercultural activity; translators can play the role of mediators among cultures; as they transfer the inner culture of a given text to other cultures. Mayoral et al (1988:357) define the translator as a" decoder of the source languages as well as an encoder of the

target language " this simply means that the translator receives the message in the source culture as well as a source of the message in the target culture. While Bell (1991: 18-19) lists the mandatory steps to enable the translator to decode the source text and encode the target text: First, the sender selects message and code. Second, encodes message. Third, selects communication channel. Fourth, transmits signal (message).Fifth, receiver receives signal. Sixth, recognizes code. Seventh, decodes signal. Eighth, retrieves message. Finally, Comprehends message. Hence, the translator is capable of begin the translation but in order to do this, the translator has to follow the following steps: First, translator receives signal 1 (message). Second, recognizes the ST code. Third, decodes the ST signal. Fourth, Retrieves the ST signal. Fifth, Comprehends message. Sixth, Selects the TT code. Seventh, encodes the TT message. Eights, selects channel. Finally, transmits signal.

It is clear that it is all about the message whether decoding or encoding, in our study, it is important to focus on the cultural message within its social and pragmatic context in order to reflect the true color of those cultural items.

Hatim and Mason (1990:223) shows that the translator needs to have a bicultural vision in addition to the bilingual ability, the translator tries to solve the problems of incompatibilities which stand in the way of the transfer of meaning. So that, the translator mediates what he or she reads

in order to produce the translation as well as he or she mediates between cultures.

2.3 Translation Strategies Used with Culture-Specifics

Translation models are some strategies that translators adopt for translation; the chosen model by any translator affects the TT and determines its features and color. The next section exposes some translation strategies. Focusing on the target text or the source text is a problematic issue for translators. Many translators bear in their mind the question: shall they transfer the target culture of the text or the source culture? The adopted model by any translator affects the TT and determines its features and color. Among the famous ones is Venuti`s model, Venuti`s model distinguishes between two translation strategies: Domestication and foreignization. According to Venuti (1995: 20) "domestication is an ethnocentric reduction of the foreign text to target language cultural values; bring the author back home, while foreignization is an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. " Venuti`s model distinguishes between two translation strategies: Domestication and foreignization. Venuti (1995: 20) adds that "domestication is an ethnocentric reduction of the foreign text to target language cultural values; bring the author back home, while

foreignization is an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad " Venuti argues that any translation depends on its relationship to the surrounding cultural and social conditions.

Shuttleworth and Cowie (1997:59) also discuss the idea of domestication and foreignization, they denote that domestication represents the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is represented with its original style and colour which makes the readers realize the foreignness of the original text. Domestication and foreignization represent the two cultures, domesticating means transferring the source culture after replacing it with target culture flavor. ON the contrary, foreignizing retains the original colour of the source culture.

Literary translation focuses on the translation of culture-specific items. Nida and Taber (1982: 199) define cultural translation as "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original". Newark (1988: 96) highlights the concept of 'cultural word' which is unfamiliar to the target reader and the translation strategies for this kind of

concept depend on the particular text-type, requirements of the readership and client and importance of the cultural word in the text. Baker (1992) also refers to such cultural words and asserts that the SL words may express a concept which is totally unknown in the target culture. She clarifies that cultural item may be abstract or concrete, they may relate to a religious belief, a social custom, or even a type of food. Baker names such concepts 'cultures specific items'. Along the same vein, Gambier (2007: 159) discusses the concept of 'culture-specific references' and sees that they come through different aspects of life such as education, politics, history, art, institutions, judiciary systems, place names, foods and drinks, sports and jobs; all the previous aspects differ from country to another.

Graedler (2000:3) suggests some procedures of translating culture-specific **items**:

1. Making up a new word.
2. Clarifying the meaning of the SL expression instead of translating it.
3. Preserving the SL term intact.
4. Finding a word in the TL which seems similar to or has the same "relevance" as the SL term.

While Harvey (2003:2) exposes four strategies for translating these terms: the first one refers to functional equivalence. This strategy depends on a referent in the target culture whose function is similar to that of the source language referent. The second strategy is the formal equivalence or

'linguistic equivalence'. The third one refers to transcription or borrowing. In other words, presenting the original term and explaining this term if the context does not explain it. Finally, the descriptive translation, the translator uses generic terms to transfer the meaning.

Newmark (1988) determines different translation procedures: First, Transference, which is the process of transferring a source language word to a target language text; second, Naturalization: technique which consists of adapting the source language word first to the normal pronunciation, then to the normal morphology of the target language; third, cultural equivalent: this happens when the translator finds an equivalent cultural item in the target language; fourth, functional equivalent: requiring the use of a culture-neutral word; fifth, descriptive equivalent: which supposes that the meaning of the culture-bound term is explained in several words; sixth, componential analysis: Newmark (ibid) asserts that "comparing a source language word with a target language word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components". Seventh, synonymy: provides a near target language equivalent; eighth, calque or loan translation: implying literal translation of common collocations, names of organizations and components of compounds; ninth, shifts or transpositions: technique which involves a change in the grammar, for instance the change from

singular to plural or the change of a source language noun group to a target language noun etc.; tenth, modulation: this depends on transferring the message of the source text to the target text in conformity with the current norms of the target language; eleventh, compensation: supposing that the meaning in one part of a sentence is compensated in another part; twelfth, Paraphrase: this occurs when the translator explains the culture-specific item; thirteenth, couplets: this happens when the translator depends on two different techniques at the same time; finally, notes: when the translator presents extra information explaining the culture-specific item via using notes or footnotes.

2.4 Translation Model (Skopos Theory)

Skopos theory is a functional approach which aims at dethroning the source text (ST). This theory focuses on importance of the translator as a designer of the target text (TT) and prioritizes the purpose (skopos) of producing TT. Schaffner (1998) postulates that the functional approach is a process of intercultural communication whose final product is a text which has the ability to function appropriately in specific situations and contexts of use. The researcher adopts the Skopos theory to analyze the translation of the culture-specific terms in the selected novel and to assess the translation of the TT. The researcher asserts that the Skopos theory enables the translator to select the proper strategy to convey the suitable meaning to the target audience. Nord (1997) denotes that

skopos is a selected word for 'purpose' and was introduced into translation theory in 1970 by Hans J. Vermeer as a technical term for the purpose of a translation and of the action of translating.

According to Skopos theory, the basic principle is the purpose which guides the process of translation. Vermeer (1989) claims that translation is presented to specific recipients with specific purpose(s) in a specific situation, a translator has the right to determine the role of the ST in the translation process in order to present a functional target text which fulfills the expectations and needs of target audience. Reiss and Vermeer (1989:20) determine the Skopos rule as follows: "Translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function." Accordingly, the source text is no longer the main concern of the translator, but the function, purpose and situation that have the upper hand in the translation process. Nord (1997: 27) focuses on the importance of specifying the purpose of a translation as well as the receiver of the TT, translation is known as an activity which seeks a certain purpose and a certain receiver. So, the functional approach of translation is not only an act of decoding, but also it is an act of communication. Nord (1997:29) points out that the selection of a translation strategy depends on the intended function of the target text; Nord continues: "the end justifies the means" in translation.

Munday (2001) asserts that in order for the translational action to be appropriate for the specific case, the Skopos needs to be stated explicitly or implicitly in the commission. He also sees that the adequacy describes the relation between ST and TT as a consequence of observing a Skopos during the translation process. In other words, if the TT fulfills the Skopos outlined by the commission, it is functionally and communicatively adequate. Munday (2001) sees that the translation method employed depends on far more than just text type. The translator's own rule and purpose, as well as socio-cultural purposes, also affect the adopted translation strategy. This is the question of the Skopos theory. While, Fawcette (2001) believes that on the most crucial of the translator's choices lies between the extremes of 'free' or 'literal'. While, Bassant in Malmkjaer (2011) admits that the Skopos approach dismisses the idea of literal or even close translation and opts instead for a functional translation strategy, one that will serve the purpose for which the translation is being undertaken. The approach is supported by the idea of equivalent effect; hence there is a totally different concept of what constitutes equivalence. The task of the translator who follows this functional method is to read, decode, and then reconstruct a text for a target audience, putting in consideration differences not only of linguistic structure, style, and vocabulary, but also of contexts, culture, and audience expectation.

3.0 Analysis and Discussion

3.1 Taboo and Euphemistic Expressions in Granada

Taboo words may have similarities among societies but they also vary from one culture to another. Trudgill (2000: 18) asserts that Taboo can be characterized as being concerned with behavior which is believed to be supernaturally forbidden or regarded as immoral or improper;

It deals with behavior which is prohibited or inhibited in an apparently irrational manner. In language, taboo words are associated with things which are not said, and in particular with words and expressions which are not used. This leads to realize the connection between taboo behavior and taboo language.

Each society has its taboo items. In the novel Granada, the Spanish authority appoints many taboos for the Arabian people. The Arab of Granada must convert to Christianity; Any Arabian must change his name to a Spanish one. It is forbidden to own or carry any weapon including swords and daggers; it is absolutely forbidden for any one of Arab origin to sell his possessions. Arabs from Granada and its surrounding villages who possess books and manuscripts must submit them all, or else they will be tried and imprisoned. Those exposed of possessing an Arabic book will be imprisoned. Islamic inheritance laws are not applied. Estates are no longer divided among the heirs but they would be divided according to the Castilian traditions.

It is forbidden to abet, protect, or give shelter to Muslim fighters who resist the Castilian army. It is also unlawful to establish contacts or to cooperate in any fashion with the rebels hiding out in the mountains. It is forbidden to the newly converted to wear Arab clothing. It is prohibited for any tailors to weave this unlawful garb, and for women to wear their traditional veils. It is forbidden to slaughter sheep, circumcision of young boys, celebrating the wedding feast drums and songs and it is forbidden to depart from Granada and come back.

Taboo words are usually uttered because there is a reason behind them. According to Wardhaugh (2006: 239), taboo words are disregarded in particular occasion because they have several functions such as to draw attention to oneself, to show contempt, to be provocative, and to mock authority. The use of taboo words in a conversation between two people can also mean to show contempt. According to *Oxford Advance Learner's Dictionary* (1995: 249) *contempt* means the impression in which a person or may be something is totally useless and cannot be regarded. In other words, when someone tries to show contempt by using taboo words, he or she will insult the addressee by uttering words that can offend their pride. For example, when Abu Mansour wants to insult the man whom he talks to, Abu Mansour says انك لوطى يفعل فيه you are a sodomist , يا ابن الحرام you son of a whore. Using taboo words to be provocative is obvious in Abo Mansour utterances

to a man who said that Granada has fallen , Abu Mansour wants to provoke this man to fight him, so he says امك الساقطة it's your mother who has fallen, not Granada.

According to (*Longman Dictionary of Contemporary English*, 3rd ed., 2000). Euphemism is a polite word or expression that you use instead of a more direct one to avoid shocking or upsetting someone: 'pass away' is a euphemism for 'die'; this means that people replace some words to avoid taboo. In Granada, Saleema wants to go to bathroom, she says to her husband سأذهب للخلاء instead of سأذهب للحمام both utterances are translated to(I will go to bathroom) but the word الحمام in Arabic is one of the taboo words unlike the English culture. The translator knows that this euphemism does not exist in the target culture, so he translates both of سأذهب لبيت and سأذهب للحمام into I will go to bathroom.

Death is one of the common topics in which different cultures use Euphemistic expressions instead of mentioning death. When Abu Gaafar died, his granddaughter Saleema asks her grandmother where is Abu Gaffar? Her grandmother replies اختاره الله ليكون بجواره فى الجنة God chose him to be next to him in heaven, the same concept exists in the English culture as the euphemism for 'die' is 'kick the bucket; and 'pass away'.

أعطته المرأة نفسها (The woman slept with him) sexual relations are not openly referred to in the Arabian society expressions and people usually tend to use the Euphemistic

expressions to talk about sex. So Arabs use أعطته المرأة نفسها which is literally translated into the woman gave him herself instead of mentioning the action of having sex. Another example of the uphemism in Granada: أم جعفر Umm Jaafar. Arabs usually call the married woman who has children by calling her son`s name preceded by her maternal title: Umm instead of her real name and they cannot call her by her first name.

3.2 Translation of Taboo and Euphemistic Expressions

The researcher analyzes the translation strategies used by the translator and applies the Skopos theory to assess the translation strategy and determine if it fits the target audience or not.

- امك الساقطة وليس غرناطة (it`s your mother who has fallen, not Granada). Both cultures use the same technique in swearing by insulting mothers, this facilitates the mission of translators to find cultural equivalents. According to the Skopos theory rules, the first rule is achieved as the transfer or the Skopos is achieved. The second rule is applied via transferring the information of the ST to the TT. The third rule is applied because the TT is irreversible and back translation is not applied between the ST امك الساقطة وليس غرناطة and the TT (it`s your mother who has fallen, not Granada). Rules 4 and 5 are applied due to the internal coherence of the TT and between the ST and the TT, because the translator transfers the sense of the

ST into the TT. Accordingly, the information of the ST is encoded for the TT receivers.

من أين تأتيك الدماء النقية وكل ما فيك ينضح بأنك لوطى يفعل فيه؟
Where in hell did you get pure blood when everything about you reeks of being a filthy sodomist? (Using homosexuality).
The translator easily finds an equivalent because the same concept exists in both cultures. The translator succeeds in transferring the sense of the ST into the TT. According to the Skopos theory rules, the first rule is achieved as the transfer or the Skopos is achieved. The second rule is applied via transferring the information of the ST to the TT. The third rule is applied because the TT is irreversible and back translation is not applied between the ST من أين تأتيك الدماء النقية وكل ما فيك ينضح and the TT (Where in hell did you get pure blood when everything about you reeks of being a filthy sodomist?). Rules 4 and 5 are applied due to the internal coherence of the TT and between the ST and the TT, because the translator transfers the sense of the ST into the TT. Accordingly, the information of the ST is encoded for the TT receivers. انك لوطى يفعل فيه you are a sodomist. Both cultures Contempt homosexuality and avoid mentioning it unless the speaker intends to insult the hearer. The translator prefers the strategy functional equivalence to convey the message of the ST to the target audience and the same strategy is applied to the example: يا ابن الحرام you son of a whore because both cultures use the the same topic for insulting.

سأذهب لبيت الخلاء (I will go to bathroom) In this case, the euphemism is not applied to the target culture because it is not embarrassing in English to say that you will go to the bathroom. Accordingly, the translator tends to depend on dynamic/functional equivalence to convey the message of the ST to the target audience. According to the Skopos theory rules, the first rule is achieved as the transfer or the Skopos is achieved. The second rule is applied via transferring the information of the ST to the TT. The third rule is applied because the TT is irreversible and back translation is not applied between the ST *سأذهب لبيت الخلاء*? and the TT (I will go to bathroom). Rules 4 and 5 are applied due to the internal coherence of the TT and between the ST and the TT, because the translator transfers the sense of the ST into the TT. Accordingly, the information of the ST is encoded for the TT receivers

اختاره الله ليكون بجواره في الجنة (God chose him to be next to him in heaven). The two cultures use euphemism to avoid the direct mentioning of death. As a result, the translator depends on the strategy of translation by literal equivalence. According to the Skopos theory rules, the first rule is achieved as the transfer or the Skopos is achieved. The second rule is applied via transferring the information of the ST to the TT. The third rule is not applied because the TT is reversible and back translation is applied between the ST *اختاره الله ليكون بجواره في الجنة*? and the TT (God chose him to be next to him in heaven).

Rules 4 and 5 are applied due to the internal coherence of the TT and between the ST and the TT, because the translator transfers the sense of the ST into the TT. Accordingly, the information of the ST is encoded for the TT receivers.

أعطته المرأة نفسها The woman slept with him. Unlike the western societies, Arabs tend to use euphemism when they mention sex. The translator chooses the strategy of translation by dynamic/functional equivalence. According to the Skopos theory rules, the first rule is achieved as the transfer or the Skopos is achieved. The second rule is applied via transferring the information of the ST to the TT. The third rule is applied because the TT is reversible and back translation is not applied between the ST أعطته المرأة نفسها and the TT (The woman slept with him). Rules 4 and 5 are applied due to the internal coherence of the TT and between the ST and the TT, because the translator transfers the sense of the ST into the TT. Accordingly, the information of the ST is encoded for the TT receivers.

4.0 Conclusion

This research shows that the community of Granada has its beliefs in superstitions like the belief of the existing of supernatural power in some animals or objects, or contracting and catching a serious disease by magical power. The society of Granada shows a special kinds of taboo due to the Castilian colonization of Granada such as: Speaking Arabic, performing Islamic rituals and owning Arabic books because the Castilian authority wanted to force the Muslims of Granada to convert their religion and to get Castilian identity, so they did their best to eliminate any sign of the Islamic and Arabian identity; it was strictly forbidden to speak Arabic or practice any Arabian habit.

It is also shown that euphemism is the other face of taboo, it is a universal linguistic phenomenon but it has a specific nature in Granada. It is concluded that Arabs tends to use euphemism frequently in every-day language to avoid taboo. For example, Arabs use forms of address such as أم فلان (Mother of...) to avoid mentioning the older females' names. The avoidance of taboo in Arabic results from the same universally-known reasons that make such expressions unacceptable for all humans such as embarrassment, offence, profanity, fear, shame, superstition, etc. Euphemism in Arabic depends on referring to subjects that are also related to the

same universal non-linguistic domains such as: religion, sex, politics, excretion and some other sensitive social relations.

The researcher asserts that. Certain things are not uttered, not because they cannot be, but because people don't say them; or if those things are uttered, they are indirectly uttered. In the first case we have examples of linguistic *taboo*; in the second we employ *euphemism* to avoid saying certain things directly.

The researcher sees that reaching a meaningful translation of euphemisms in the target language requires the translator's ability to decipher, analyze and understand the real intentions of these expressions in the ST, and how this reflects to the understanding and the knowledge of the target audience. The researcher considers that literal equivalent is suitable strategy if the Taboos and Euphemisms concepts are common, while functional equivalence is suitable if the Taboos and Euphemisms concepts exist in the source culture but do not exist in the target culture. The researcher asserts that Skopos theory is suitable to translate taboo and euphemism concepts due to its focus on the target reader culture and its flexibility of choosing any strategy as long as it conveys the message of the ST to the target audience.

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رضوى عاشور. (٢٠٠١) ثلاثية غرناطة. دار الشروق. القاهرة.