Translating offensive Items, Taboo Words and Expressions in Two Selected Translations of Naguib Mahfouz's *Zuqaq Al-Midaqq*

ترجمة المحظورات اللغوية في ترجمتين مُختَارتين

لرواية «زقاق المدق» لنجيب محفوظ

اعداد

أمير عبد النبي أمير الصغير

مدرس مساعد بقسم اللغة الإنجليزية وآدابها

كلية الآداب بقنا، جامعة جنوب الوادي

ترجمة المحظورات اللغوية في ترجمتين مُختارتين
لرواية "زقاق المدق" لنجيب محفوظ

- **مُلَخص الدراسة باللغة العربية**

تتناول هذه الدراسة استقصاء إجراءات التقريب والتغريب في الترجمة، والاجراءات المزدوجة، والاجراءات الثُلاثية، والإجراءات الرُباعية التي استخدمها مترجمان بارزان لرواية "زُقاق المِدَق" لنجيب محفوظ؛ وهما ترجمة Trevor Le Gassick بعنوان "*MIdaq Alley*" (عام ١٩٧٥/١٩٦٦ م) وترجمة Humphrey Davies لنفس الرواية (عام ٢٠١١ م) بعنوان "*MIdaq Alley*" أيضًا. وتهدف هذه الدراسة إلى استقصاء وتحديد أي ترجمة كانت أكثر دِقة ونجاحًا في توصيل المعنى المقصود للأنواع المعنية من اللغة المسيئة، والكلمات المحرمة، والكلمات البذيئة، والكلمات والتعبيرات المهينة، وأيهما أكثر إخلاصًا لثقافة النص المصدر دون التسبب في عدم الإلمام لجمهور الترجمة الهدف الذين لديهم خلفية ثقافية مختلفة عن النص الأصلي وذلك من خلال تحليل كمي نوعي مقارن. وعليه، فإن هذه الدراسة تعتمد على تطبيق نموذج Newmark (عام ٢٠٠١ م) لإجراءات الترجمة ونموذج Venuti (عام ٢٠٠٤ م) للتقريب والتغريب لتحديد الإجراءات والاجراءات المزدوجة، والاجراءات الثُلاثية، والاجراءات الرُباعية التي اعتمد عليها ووظفها كل مترجم لتقديم عناصر اللغة المسيئة والكلمات المحرمة والشتائم والكلمات والتعبيرات المهينة المتعلقة بموضوعات شائكة وذات طابع ثقافي بما في ذلك التمرد الأسري والعنف والكراهية والخيانة الزوجية والسلوكيات الوقحة والفقر والموت. تتكون عينة الدراسة من (١٢٠) مُفردة وتعبيرًا تنتمي إلى الفئة الرئيسية للحياة والمفاهيم الاجتماعية والعادات والتقاليد والمواقف والإيماءات الاجتماعية والمعتقدات بناءً على تصنيف Newmark (عام ٢٠٠١ م) للعناصر والتعبيرات الثَقافية المحددة.

- **الكلمات المفتاحية:**

عناصر اللغة المُسيئة، الكلمات المُحرمة، المحظورات اللغوية، التعبيرات المُهينة، الاجراءات، الترجمة، الولاء الثقافي، الاتساق الدلالي، التطويع

Translating offensive Items, Taboo Words and Expressions in Two Selected Translations of Naguib Mahfouz's *Zuqaq Al-Midaqq*

- **Abstract**

This study is concerned with investigating the domestication and foreignization procedures, couplets, triplets and quadruples employed by two distinctive translators of Naguib Mahfouz's *Zuqaq Al-Midaqq*; namely: Le Gassick's (*MIdaq Alley*) (1975) and Davies' (*MIdaq Alley*) (2011). This study aims at investigating and determining through a comparative quantitative qualitative analysis which TT succeeded in delivering the intended meaning of the concerned types of offensive language, taboo words, swear words, profanity language, derogatory words and expressions, and which TT is more faithful to the ST culture without causing unfamiliarity to the TT audience who have a different cultural background from the ST. accordingly, this study is based on applying Newmark's (2001) model of translation procedures and Venuti's (2004) model of domestication and foreignization to both determine the procedures, couplets, triplets and quadruples employed by each translator for rendering elements of offensive language, taboo words, swear items, derogatory words and expressions which are related to debatable thorny topics including familial rebellion, violence, hatred, marital treachery, impudent behaviors, prostitution, poverty, and death. The sample of the study consists of (120) words and expressions that belong to the main category of social life, social concepts, habits, customs, attitudes, social gestures and beliefs based on Newmark's (2001) taxonomy of cultural-specific items and expressions.

- **Key words:**

Taboo words, offensive language, derogatory expressions, procedures, couplets, cultural faithfulness, semantic consistency, intended meaning

1. Introduction

Because of being a socially-oriented novel that depicts the lives of social classes through highlighting the sense of prejudice and hatred between divergent social classes in the Egyptian society and because of being a novel full of controversial issues such as forbidden love, brazen behavior, jealousy, envy, critical debatable situations between spouses and above all because of witnessing and reflecting the social transformations that hit the Egyptian society particularly after WWII aftermath and after being total occupied by Great Britain, Naguib Mahfouz's *Zuqaq Al-Midaqq* is full of cases and elements that belong to offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions. This is in addition to being full of a plethora of profanity language elements and expressions. Such cultural elements are both culturally-bound and phrasal idiomatic expressions that should be carefully translated particularly when translating between two languages belonging to two asymmetrical cultures such as the case when translating from Arabic into English and vice versa.

Domestication and foreignization are two main strategies for translation and are proposed by Venuti (1995) for rendering cultural elements which seem problematic when translating between two languages belonging to divergent socio-cultural norms and to divergent linguistic systems.

2. The Purpose of the Study

The objectives of this study could be proposed as the following:

(1) Identifying and classifying elements of offensive language, profane and taboo words, swearing items, diminutives, derogatory words and expressions found in Naguib Mahfouz's *Zuqaq Al-Midaqq*.

(2) Determining and evaluating the translation procedures employed by Le Gassick and Davies in transferring such cultural references and expressions in the translated versions of the novel according to Newmark's (2001) proposed translation procedures.

(3) Applying Venuti's notions of domestication and foreignization to determine the extent to which each translator has domesticated or foreignized the ST in this respect, and its effect on the quality of the translation?

(4) Determining who of the two concerned translators was able to preserve aspects of the ST, so as to authentically reflect the local color of the Egyptian community of the ST into the TTs.

(5) Determining to what extent the concerned translators could use both domestication and foreignization mixed procedures to translate particular elements of offensive language, profane and taboo words, swearing items, diminutives, derogatory words and expressions mentioned in the ST.

(6) Pinpointing which one of the two TTs is more cultural consistent and closer to the ST and which one is more adaptable to the TL culture.

3. The Significance of the Study

The study attempts to add to the field of literary translation through applying Newmark's (2001) taxonomy of translation procedures and Venuti's (2004) taxonomy of domestication and foreignization on two Arabic-English translations of Naguib Mahfouz's *Zuqaq Al-Midaqq* to indicate to what extent the ST (*Zuqaq Al-Midaqq*) is one of the Egyptian novels that requires being both faithful to the culture of the ST and to be linguistically and pragmatically accurate when rendering the numerous elements offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions that reflect the Egyptian culture in the ST.

4. The Literature Review

Zhuo (2022) conducted a study for pinpointing the domestication and foreignization procedures which are used for translating network catchwords. This study indicated that both strategies should be used for translating internet catchwords but this study gives preference to using domestication particularly for rendering catchwords from English to Chinese and vice versa. Meanwhile, this study indicated that foreignization should not be totally ignored as a translation strategy for translating network catchwords. The reason for that perspective is that domestication is a translation strategy that could be used to lessen the cultural gap between the ST and the TT. Accordingly, foreignization could be used as a supplementary translation strategy that helps in maintaining the cultural flavor the ST in the TT. This study found out that domestication has superiority over foreignization for translating network catchwords as "Domestication dissolves cross-cultural conflicts, provides a broader space for translators to better understand the source language, and achieves the best effect of cross-cultural communication." (p. 63). Finally, it was found out that it is necessary for translators of network catchwords to make balance between employing domestication and foreignziation as they are not totally binary opposites but the two strategies of translation complement each other for overcoming the cultural difficulties of translating internet catchwords.

Youssef and Albarakati (2023) investigated the strategies implemented for translating culture-specific metaphors on taboo in the English version of Abdo Khal's (2011) "Tarmy Besharar" through comparing between such metaphors in the ST and in its English translation titled "Throwing Sparks" translated by both Maia Thabet and Michael Scott (2014). This study tackled rendering such culture-specific metaphors on taboos through proposing a model to improve translating culture-specific metaphors related to four types of taboo; namely: sex, homosexuality, poverty and slavery (p. 1404). This study also

introduces the Triangle of culture-specific metaphors on taboos (TCMT) (p. 1405). The study found out that the techniques adopted for rendering culture-specific metaphors on taboos are: (1) preserving the metaphor in case of the TT readers' ability to grasp its intended meaning, (2) changing the metaphor through means of explicating it in case of the TT readers' cultural and semantic inability to understand it and (3) "demetaphorizing a metaphor when the topic is not realized as a taboo in the TL culture (p. 1404). Moreover, this study proposed solutions for rendering culture-specific metaphor particularly religious ones as literally translating such metaphors could result in having absurd images causing a semantic loss in the TT (p. 1410). Thus, this study scope is partially similar to the scope of the current study as both are concerned with investigating the intertwined relationship between metaphors as cultural-bound and fixed idiomatic expressions, culture, translation, cultural background, taboos, cultural awareness and creativity. This study found out that metaphors could also be used as euphemizing means to avoid mentioning taboo words and expressions directly in both the ST and the TT. This study also concluded that domesticating such types of culture-specific metaphors is the most preferable technique of translation through changing the metaphor type and through demetaphorizing such cultural-bound and fixed idiomatic expressions. Also, the study found out that explication of metaphors is another means to make them more comprehensible to the TT audience. The study recommended some solutions for communicatively translating culture-specific metaphors on taboos through employing functional equivalence as a procedure of domestication. Finally, this study recommends continuing research in this interdisciplinary fields of intercultural and translation studies.

Mudawe (2024) tackled the Arabic translation and subtitling of cultural-bound expressions mentioned in the English sitcom Friends TV series. This study is mainly based on a hypothesis that both understanding and misunderstanding the meaning of cultural-bound expressions could affect the quality of the subtitling process. This study also investigated the challenges of subtitling such cultural-bound expressions into Arabic and it endeavored to determine the impact of applying Pederson's (2005) model of subtitling procedures and strategies on overcoming problems related to subtitling from English into Arabic. Accordingly, this study adopted a corpus-based approach that relied on Pederson's model. The main focus of this study is tackling the Arabic subtitling of cultural expressions and elements including elements of pop culture, idioms and phrases. This study found out that idiomaticity of English culture-bound structures and expressions in Friends correlates with the difficulty of their rendering into Arabic. Moreover, it concluded that Pederson's (2005) taxonomy of subtitling procedures and techniques is very applicable and useful for investigating and handling difficulties faced in subtitling comic media discourse. This study also asserted that the adopted framework (i.e. Pederson's (2005) model) is very practical in filling the gap when translating between two heterogeneous languages belonging to two asymmetrical cultures such as the case when subtitling from English to Arabic. Additionally, this study found out that "ambiguity and sometimes absurdity of cultural representation in various audiovisual products significantly widen the gap between the two cultures" (p. 224). This study also pointed out that "technology has drastically tapered the gap through broad exposure to audiovisual products, contributing to the intensifying of cultural awareness among Arab viewers" (p. 224). Finally, this study recommended doing further empirical studies through tackling problems of subtitling between two heterogeneous languages and through employing other models of subtitling strategies and procedures.

5. Methodology and Framework
5.1. Newmark's Approach of Translation Procedures
(1) Literal translation

Newmark stressed that literal translation could be described as a scale that "ranges from one word to one word translation, one group to one group translation, one collocation to one collocation translation, one clause to one clause translation to one sentence to one sentence translation" (1988, p. 69). Thus, literal translation is a translation procedure that operates at the word level, the sentence level and the textual level.

(2) Transference

According to Newmark, transference is "the process of transferring an SL word to a TL text as a translation procedure" (1988, p. 82). In the same vein, Newmark pointed out that "transference relates to the conversion of different alphabets" (1988, p. 82). Therefore, the word transferred becomes a 'loan word'. Thus, transference includes both transliteration and transcription.

Naturalization

As a procedure for translation, Newmark pointed out that naturalization "succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL" (1988, p. 82).

(3) Cultural equivalence

Newmark indicated that cultural equivalence as a procedure for translation is "an approximate translation where a SL cultural word is translated by a TL cultural word" (pp. 82-83).

(4) Functional equivalence

Functional equivalence as a procedure for translating cultural-specific items requires "using a culture-free word, sometimes with a new specific term; it therefore neutralizes or generalizes the ST word; and sometimes add a particular one in the TT" (Newmark, 1988, p. 83).

(5) Descriptive equivalence

As the term suggests, descriptive equivalence as a procedure for translating cultural-specific items requires the translator to add some descriptions and explanations to clarify the meaning to the TT audience. Therefore, cultural equivalence means "using several TL words in order to give a descriptive equivalent to the CSI of the SL" (Newmark, 1988, p. 84). As one of translation procedures proposed by Newmark, descriptive equivalence could sometimes be very practically useful when translating between two divergent languages such as the case when translating from Arabic into English.

(6) Synonymy

According to Newmark, synonymy as a procedure for translation, means "using a near TL equivalent to an SL word in context, where a precise equivalent may or may not exist in the TL" (1988, p. 84).

(7) Through-translation

Through-translation means "the literal translation of common collocation, names of organizations, the components of compounds or perhaps phrases" (Newmark, 1988, p. 84). In the same vein, Newmark stressed that "through-translation should be used only when they are already recognized terms" (1988, p. 85).

(8) Shifts or Transpositions

Based on Catford's (1965) term (i.e. translation shift) and Vinay and Darbelnet's (1995) term (i.e. transposition), Newmark pointed out that this translation procedure "involves a change in the grammar from SL to TL" (1988, p. 85). In this regard, Newmark distinguished between four main types of shifts as indicated below:

A) Change in the grammar due to the grammatical difference between the ST and the TT, for example, لقد نجح **نجاحًا** باهرًا → He **succeeded distinctively**.

B) Change in the grammatical structure of the SL because of the lack of this grammatical construction in the TL, for example, له صدى **منقطع النظير** ← He is **exceptionally famous**.

C) The third type of shift is adopted when literal translation of the SL is grammatically possible, but the sound is awkward in the TL, for example, لقد هُزِم اليهود **شر هزيمة** في حرب أكتوبر ١٩٧٣ م ← The Jews were defeated the most brutal defeat in the war of October 1973 (awkward literal translation), but "The Jews **were drastically defeated** in October 1973 war" is much more accurate and acceptable.

D) The fourth type of shift is used when replacing the ST grammatical construction with a lexical construction in the TL, for example, **بما لا يدع مجالًا للشك** ← **undoubtedly**. (1988, p. 86, the researcher's examples).

(9) Modulation

As the term denotes, modulation as a translation procedure, is related to modality and perspective. Thus, Newmark pointed out that modulation occurs where "there is a variation through a change of viewpoint, or perspective and very often a category of thought" (1988, p. 88). Similarly, Daghoughi and Hashemian (2016) indicated that "modulation occurs when the translator produces the message of the original text in the TL text in accordance with the current norms of the TL, because the SL and the TL may be different in perspective" (p. 173).

Moreover, Munday (2016) pointed out that there are several types of modulation as proposed by Vinay and Darbelnet (1995, pp. 246-255) as indicated below:

(1) abstract < > concrete or particular < > general
(2) effect < > cause or cause < > effect
(3) whole < > part or part < > whole
(4) part < > another part
(5) reversal of terms
(6) negation of opposite
(7) active < > passive or passive < > active
(8) Rethinking of intervals and limits in space and time
(9) change of symbol (as cited in Munday, 2016, pp. 90-91)

(10) Recognized translation

Based on Newmark's (1988) definition of recognized translation, Daghoughi and Hashemian (2016) pointed out that "recognized translation occurs when the translator normally uses the official or generally accepted translation of any institutional term" (p. 173). Moreover, Newmark stressed that the translator could gloss the institutional term when it is appropriate to do so; thence, the translator indirectly show disagreement with this official version (1988, p. 89).

(11) Translation label

Translation label is "a provisional translation, usually of a new institutional term which should be made in inverted commas, which can be later discretely withdrawn" (Newmark, 1988, p. 90).

(12) Compensation

According to Newmark (1988), compensation "is said to occur when loss of meaning, sound effect, metaphor or pragmatic effect in one part of the sentence is compensated in another part or in a contiguous sentence" (p. 90).

(13) Componential analysis

Newmark pointed out that componential analysis is "the splitting up of a lexical unit into its sense components, often one-to-two, -three, or -four translations" (1988, p. 90).

(14) Reduction and Expansion

Firstly, reduction refers to omitting particular ST items in the TT. Such items or translation segments are supposedly unimportant elements in the ST but it is not always the case that such items omitted in the TT are unimportant; thus, reduction should be adopted with care when translating CSIs.

On the other hand, expansion means expanding the TT through explicating some cultural elements which are implicit in the ST because leaving them implicit could hinder understanding the TT causing confusion or misunderstanding on the part of the TT readers. Moreover, Newmark stressed that the concerned procedures of translation (i.e. reduction and expansion) "are practiced intuitively in some cases, while they could be practiced ad hoc in some other cases" (1988, p. 90).

(15) Paraphrase

Paraphrase means "an amplification or explanation of the meaning of a segment of a text. It is used in an 'anonymous' text when it is badly written, or when the ST has important implications or omissions" (Newmark, 1988, p. 90).

(16) Couplets

As the term denotes, couplets - as a procedure of translation - is a mixed procedure i.e. couplets refers to adopting a procedure that combines two of the aforementioned procedures of translation. In this regard, Newmark pointed out that "couplets, triplets, and quadruples combine two, three or four of the above-mentioned procedures respectively for dealing with a single translation hindrance. They are particularly common for cultural words" (1988, p. 91).

(17) Notes, Additions, Glosses

When translating from Arabic into English or vice versa (i.e. between two divergent languages of two different language systems and of two different cultures, it is significant and faithfully required to use notes, additions and glosses in order to clarify some historical, cultural references or to provide detailed explanations for some significant CSIs. This is highly applicable to both translations of Naguib Mahfouz's *Zuqaq Al-Midaqq* (namely Le Gassick's (1966/1975) *Midaq Alley* and Humphrey Davies' (2011) (*Midaq Alley*) as both translators provided introductions, prefaces and used glossaries to make the TTs more

comprehensible and culturally contextualised for the TTs readers and to clarify and explicate some cultural elements which are implicit but culturally significant in the ST.

5.2. Mixture of Domestication and Foreignization Procedures

Using a mixture of domestication and foreignization procedures could be very useful for filling cultural gaps, lexical gaps and/or lacunas in the TT. In this regard, it is noteworthy to refer to Ivir (1987), Jianghua (2006) and Abdel-Hafez (2020) who pointed out that adopting a combination of procedures could be very useful for achieving the best possible cultural equivalence between the ST and the TT. Moreover, Abdlel-Hafez (2020) indicated that translators of Naguib Mahfouz's Sugar Street (i.e. Hutchins and Samaan) opted for using several strategies for rendering culture-specific words or expressions that have no equivalent in the TL (p. 47). Moreover, some of the concerned procedures could be regarded as a mixture of domestication and foreignization such as the following ones:

(1) **Borrowing plus explanation** occurs where "the translators use an SL word as it is in the TL, but they provide an explanation for this word." (Abdel-Hafez, 2020, p. 47)

(2) **Borrowing plus substitution** occurs when **"**the borrowed SL word is accompanied by a TL equivalent." (Abdel-Hafez, 2020, p. 47)

(3) **Calque plus explanation**: "This strategy involves calque supplemented with explanation." (Abdel-Hafez, 2020, p. 47)

Accordingly, the researcher investigates whether the concerned translators (i.e. Le Gassick and Davies) relied on using a mixture of domestication and foreignization procedures in translating some aspects offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions in the ST. Moreover, an attempt is made to pinpoint reasons for adopting such mixtures of procedures as well as measuring the frequency count of their occurrence in each one of the two TTs. In this regard, one could point out that Newmark's

(2001) model of translation procedures referred to adopting a mixture of translation procedures (i.e. couplets, triplets and quadruples) where he indicated that such procedures are very useful ones particularly for translating culture-specific elements and cultural-bound expressions including elements of offensive language.

Through the following table, an attempt is made to indicate the main differences of domestication and foreignization as two main translation strategies and an attempt is also made to illustrate that the two strategies are not totally two binary opposite but it is better to regard them as two points on a continuum where the translator has to adopt a mixture of both translation strategies for handling the cultural differences between the ST and the TT. This is a main way to be faithful to the ST, to maintain the cultural flavor of the ST in the TT and to make the TT both comprehensible and acceptable to its readers.

Table (1): Differences between the two dichotomies of translation: domestication and foreignization

Domestication	Foreignization
Target Text (TT) Oriented	Source text (ST) Oriented
Target Language (TL) Oriented	Source Language (SL) Oriented
A second original	An access to the original text
A new product/ a translation	A second version of the original
The translator is invisible	The translator is visible
(-) ST cultural flavor	(+) ST cultural flavor

6. Methodological Procedures

This study entails four basic steps as follows:

- Reading the ST and the TTs to identify elements of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions.

- Tracking renderings of such elements in each one of the TTs.

- Analyzing aspects of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions selected from the ST, and comparing them with their equivalents employed in the TTs, to determine the translation procedures employed by each translator according to Newmark's (2001) model of translation procedures: literal translation, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, shifts or transpositions, modulation, through-translation, recognized translation, translation label, componential analysis, compensation, reduction and expansion, paraphrase, couplets, notes, additions and glossaries. This procedure is mainly adopted in order to pinpoint the most frequent translation procedures and the least frequent ones for each TT and to investigate to what extent there are similarities and/or differences between the two TTs in adopting all the above-mentioned translation procedures for rendering the concerned various elements of offensive language.

7. The Suggested Model

The researcher adopts Newmark's (2001) model of translation procedures to collect, categorize and analyze the data. These procedures are several (more than fifteen procedures of translation) and could be very practically useful for rendering aspects of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions as indicated before. Then, all the concerned translation procedures (i.e. Newmark's (2001) model of translation procedures) are ranked in a scale that begins with a procedure that maintains the characteristics of the SL culture and ends with a procedure with the largest adaptation to TL culture. After that, the concerned procedures are divided into two groups under the main categories of foreignization and domestication proposed by Venuti. Finally, the researcher determines the extent to which each translator domesticated of foreignized the TT and which one was more successful in faithfully and adequately representing the culture of the Egyptian people in Old Cairo and which one is more successful in bridging the cultural gaps between the ST and the TT through preserving the cultural consistency of the ST in the TT and through making the TT more adaptable to the TL culture.

8. Research Questions

(1) What are the translation procedures employed by Le Gassick and Davies in transferring aspects of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions in the translated versions of the novel according to Newmark's proposed translation procedures?

(2) What is the extent to which each translator has domesticated or foreignized the text, and what is its effect on the quality of the translation?

(3) Could relying on a particular strategy (either domestication or foreignization) more than the other, when rendering aspects of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions in the ST, lead to translation loss in the TTs?

(4) Which translator is more consistent in translating elements of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions in the ST? In other words, which translator follows the same translation procedures for translating a particular recurrent culture-specific words and cultural-bound expressions of offensive language in the ST?

(5) To what extent does employing a mixture of domestication and foreignization procedures for translation aspects of offensive language, swear words, taboo words and expressions, dysphemistic words, derogatory words and expressions contribute to reducing the cultural gap between the ST and the TT?

9. The Limitations of the Study

This study is only concerned with analyzing and comparing two translations of Naguib Mahfouz's *MIdaq Alley* in order to determine how the concerned translators rendered elements of offensive language, swear words, taboo words and expressions, dysphemistic words, diminutives, profane words, derogatory words and expressions through the application of the approach provided by Newmark (2001) concerning procedures of translation and Venuti's (2004) model of domestication and foreignization strategies.

10. Analysis and Commentary
- **Sample analysis (1):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(1)	فإعلم يا **حمار** أن القرود في حديقة الحيوان تعيش جماعات في أقفاص. (ص. ٣٨)	You must learn, **you fool**, that the zoo monkeys live in groups in the cages. (p. 30)	The fact is, **dumbo**, that at the zoo the monkeys live in troupes in the cages … (p. 31)

Commentary

The Arabic word "يا حمار" is mentioned and used informally and metaphorically in the previous Arabic extract. This word is used to denote someone's stupidity, ignorance, and naivety through describing this person as a "stupid donkey or jackass". Accordingly, it is a taboo word which is used for insulting, reprimanding and/or slandering someone. The denotative meaning of this word indicates that it is used metaphorically in informal situations such as this conversation between Hussein Kersha and Abbas El-Helw where Hussein blames his close friend, Abbas, for being so naïve and satisfied with his miserable and disappointing life as a poor, unenthusiastic simple barber in *Zuqaq Al-Midaqq*. The concerned Arabic CSI belongs to the sub-category of social life, social habits, customs, activities and social concepts based on Newmark's taxonomy of CSIs. Le Gassick adopted domestication as he employed synonymy through replacing the concerned CSI with a near synonymous word to give an approximate intended meaning. In brief, Le Gassick delivered the intended meaning faithfully and adequately through domesticating the concerned CSI in order to make it familiar and comprehensible to the TT readers.

Davies opted for domestication and employed cultural equivalence for rendering the colloquial Arabic CSI "يا حمار" which is used as an insult for scolding in vernacular Arabic. Cultural equivalence is employed as Davies replaced the concerned Arabic CSI with another cultural word (i.e. dumbo) which could denote the same intended meaning through performing the same semantic function in the TT. Moreover, "dumbo" is adaptable to the TL culture and more comprehensible to the TT readers. In this regard, the concerned Arabic CSI "يا حمار" is used metaphorically to denote stupidity and naivety in the SL. Davies was able to grasp the intended meaning of "يا حمار" and rendered it communicatively in the TT. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "dumbness", which is the noun derived from the stem "dumb" as "mainly US informal: stupid and annoying". Thus, "dumbo" is equivalent to "dumbhead" which literally means stupid, naïve and fool in English. To sum up, Davies succeeded in conveying the intended meaning adequately and without obliteration in the TT. Moreover, he maintained the TT consistency to the ST and made the TT familiar to the TT audience in this respect.

- **Sample analysis (2):**

o.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(2)	**أنت ابن ستين كلب**. السفر خير من زقاق المدق، وخير من عم كامل (ص. ٤٠-٤١)	- "**You're the real bore**! Going anywhere is much better than *MIdaq Alley*, and better than Uncle Kamil. (p. 31)	"**You're pain**! Any journey's better than *MIdaq Alley*. Any journey's better than Uncle Kamel. (p. 33)

Commentary

"أنت ابن ستين كلب" is a colloquial Egyptian Arabic scolding expression which is used informally and metaphorically to insult, reprimand and/or slander someone. It belongs to the taboo words which could have a very dysphemistic effect over the addressee in informal and colloquial conversations. In this regard, Hussein Kersha uttered this expression as a reaction to his close friend, Abbas El-Helw's point of view that he objects to abandoning his work as a barber in Zuqaq Al-Midaq to travel and join the British camp. Le Gassick adopted domestication through employing cultural equivalence for rendering this idiomatic expression into English. This is because the translator replaced the concerned expression with a similar cultural one in the TT (i.e. real bore) to give the same intended meaning. To sum up, Hussein Kersha used the concerned expression to denote his strong objection to Abbas' resentment of travelling and Le Gassick adopted cultural equivalence to make the TT familiar and comprehensible to its readers in this respect. Moreover, Le Gassick avoided literal translation as it could cause readers' confusion and/or misunderstanding because of having noticeable cultural differences between the ST and the TT.

Concerning Davies, he employed functional equivalence for rendering the concerned scolding expression. However, he partially diluted the intended meaning and he had better employed a foreignization procedure such as literal translation or another domestication procedure such as cultural equivalence to be more culturally faithful and consistent to the ST and to deliver the intended meaning adequately in the TT. Through literally translating "السفر ابن كلب", the translator could also preserve the ST cultural impact in the TT without causing any partial dilution in the intended meaning.

- **Sample analysis (3):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(3)	فانزعجت أمها وقالت: - **إنك من نبع أبالسة ودمي برئ منك.** (ص. ٤٥)	"**You must have been conceived by devils!**" her mother shouted. "**None of my blood is in you**." (p. 35)	Alarmed, her mother, said, "**You're the offspring of devils and I declare I have nothing to do with you**." (p. 37)

Commentary

In the previous Arabic extract, (نبع أبالسة and دمي بريء منكِ) are two fixed idiomatic expressions which could be classified as offensive and taboo ones. Moreover, the two concerned expressions belong to the sub-category of social life, social habits, customs, activities and social concepts based on Newmark's taxonomy of CSIs and expressions. In this regard, it could be pointed out that these two expressions are used by Um Hamida as a reaction and reply to Hamida's opinion that the Jewish girls live better, happier and wealthier than traditional miserable girls in Zuqaq Al-Midaq such as Hamida herself. Accordingly, Hamida is rebellious and always dreams of living a life similar to theirs. Le Gassick opted for domestication and employed paraphrase for rendering the two concerned expressions into English. He added extra details and supplemented additional explanation in the TT in order to simplify the intended meaning to the TT readers. To sum up, the translator was able to deliver the ST intended meaning faithfully and accurately through paraphrase as he made the TT culturally consistent to the ST without obliterating the intended meaning.

Concerning Davies, he opted for foreignization and employed literal translation for rendering ''نبع أبالسة'' as he rendered it literally into its perfect one-to-one English equivalent (i.e. the offspring of devils) to deliver the meaning faithfully and adequately in the TT. The translator aimed at preserving eth ST cultural impact in the TT without obliterating the intended meaning. He was also able to make the TT familiar and comprehensible to the TT readers.

Davies opted for domestication and employed descriptive equivalence for rendering''دمي بريء منكِ''. This is because he rendered the concerned expression through making noticeable amplifications and through adding descriptive explanatory details to clarify the meaning to the TT readers who have a different cultural background from that of the ST author. Through rendering the concerned expression into "I declare I have nothing to do with you", Davies aimed at making eth TT more adaptable to the TL culture and more comprehensible to the TT audience without changing or diluting the intended meaning.

- **Sample analysis (4):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(4)	أتريد أن تخرب بيتي **يا رفيع يا ابن الرقعاء**! (ص. ١٠٦)	- "Do you want to ruin my home, **you rake and son of rakes**!" (p.86)	"You think you can destroy my home, **you miserable little pansy**?" (p. 93)

Commentary

"يا رقيع" and its derived fixed idiomatic and cultural-bound expression "يا ابن الرقعاء" are taboo words which are mentioned in the previous ST segment. They belong to the sub-category of social life, social habits, customs, activities, social concepts and beliefs based on Newmark's taxonomy of CSIs and expressions. They are also used in informal situations to reproach and criticize someone for doing impudent immoral deeds which are usually rejected by the sound social and cultural standards and habits in specific human societies. In this regard, Wehr (1976) translates "رقيع" as "رقيع raqi': stupid, silly, foolish; impudent, impertinent, shameless; (pl. أرقعة arqi'a, رُقعاء ruqāā)" (p. 354). In a similar vein, Cambridge Electronic Advanced Learner's Dictionary defines "rake" as "a man, especially one who is rich or with a high social position, who lives in an immoral way, especially having sex with a lot of women". Le Gassick opted for domestication and employed synonymy as a procedure for rendering the concerned CSI into English. This is because he replaced "رقيع" with a synonymous near equivalent TL word (i.e. rake) which could denote a similar intended meaning through performing the same semantic function in the TT. In addition, "rake" is adaptable to the TL culture and more familiar to the TT audience. Accordingly, it could be pointed out that the translator provided an adequate communicative translation through domesticating the concerned expression to adapt it to the TL culture.

As for Davies, he opted for domestication and employed cultural equivalence for rendering "يا رقيع يا ابن الرقعاء" into English. This could be manifested as he replaced the concerned expression with a TL cultural one (i.e. you miserable little pansy) which could denote the same intended meaning through performing a similar semantic function and which is more adaptable to the TL culture. In other words, Davies purposefully aimed at maintaining the TT semantic consistency to the ST and at making the TT more

comprehensible and readable to its audience without diluting or changing the intended meaning. In this regard, the previous ST segment showcases that semantic repetition is a writing feature which is applicable to Arabic writing but not to English. This is because both "رقيع" and "الرقعاء" are morphologically driven from the same stem. The translator avoided literal translation for rendering the concerned expression as this could result in obfuscating the intended meaning and in making the TT unfamiliar or incomprehensible to its readers. Employing cultural equivalence is purposeful to facilitate grasping the intended meaning by the TT readers who have a different cultural and ideological background from that of the ST author. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "pansy" as "offensive old-fashioned: a man who behaves in a way that is considered to be more typical of a woman". To sum up, Davies succeeded in delivering the same intended meaning and in avoiding obfuscating the intended meaning by domesticating the concerned expression communicatively.

- **Sample analysis (5):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(5)	وتلفعت المرأة بملاءتها وهي تلهث، وصرخت بصوت كادت	Mrs. Kirsha, panting for breath, wrapped herself in her cloak and, shouting in a voice loud enough to	and the woman wrapped herself, panting, in her milaya, and in a voice that resounded

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
	تتصدع له أركان القهوة: – يا حشاش، يا مذهول، يا وسخ، يا ابن الستين، يا أبا الخمسة وجد العشرين، يا عِرة، يا رطل، سفخص على وجهك الأسود. (ص. ١٠٧)	crumble the walls of the cafe, addressed her husband: - "**You hashish addict! You nincompoop! You filthy lout! You sixty-year-old! You father of five and grandfather of twenty! You rotter ! You dumb oaf! I feel like spitting in your dirty, niggerblack face**!" (p. 87)	through the café screamed, "**Hashish-smoker! Lunatic! Filth! Son of sixty bitches! A father of five and grandfather of twenty! Lowlife! Idiot! I Spit on your black face**!" (pp. 93-94)

Commentary

Firstly,"يا حشاش" was mentioned in the previous ST segment. This word is a scolding one which is used to reprimand someone who is very addicted to hashish. Moreover, the concerned word could be used in quarrels and debates between two rivaling parties such as the case in the previously mentioned ST extract where Um Hussein reproached her husband (Boss Kersha) for his addiction to hashish. This taboo and derogatory word belongs to the sub-category of social life, social habits,

customs, activities, social concepts and beliefs based on Newmark's taxonomy of CSIs. Le Gassick adequately rendered the concerned word into English. Through rendering "يا حشاش" into "you hashish addict", the translator was able to deliver the intended meaning literally and faithfully in the TT. He employed literal translation and was able to preserve the ST cultural flavor in the TT. He also maintained the TT semantic consistency and cultural faithfulness to the ST. Moreover, the TT is familiar and more comprehensible to the TT readers.

Secondly, "يا مذهول" was mentioned in the previous ST segment. Le Gassick rendered this word into "you nincompoop". This indicates that he opted for domestication and employed cultural equivalence for rendering this taboo word into English. This could be manifested as he replaced the concerned term with another TL cultural word (i.e. nincompoop) which could denote the same intended meaning through performing the same semantic function in the TT, and which is adaptable to the TL culture and more familiar and comprehensible to the TT readers. In this regard, Wehr (1976) translates "مذهول" as "مذهول mazhūl: perplexed, startled, alarmed, dismayed, dazed, confused, baffled, bewildered; distracted, absent-minded" (p. 314). In a similar vein, Cambridge Electronic Advanced Learner's Dictionary defines "nincompoop" as "a silly or stupid person". In short, it could be pointed out that Le Gassick preserved the ST cultural flavor in the TT. He delivered the intended meaning without dilution in the TT. Additionally, he was able to make the TT more adaptable to the TL culture without causing any change or dilution in the intended meaning.

Thirdly, Le Gassick opted for domestication and employed componential analysis for rendering the scolding and reprimanding word "يا وسخ" which is always used metaphorically in informal verbal debates between rivals to rebuke someone who is always impudent and who does not feel ashamed of doing filthy unacceptable debauched deeds such as Boss Kersha in *Zuqaq Al-Midaqq*. In this regard, Wehr (1976) translates "وسِخ" as "وسخ wasiḫ: dirty, filthy, soiled, sullied, unclean" (p. 1066). In a similar vein, Cambridge Electronic Advanced Learner's Dictionary defines "lout" as "a young man who behaves in a very rude, offensive and sometimes violent way". Le Gassick separated the concerned Arabic CSI into its sense components (i.e. you filthy lout) and this resulted in having a one-word to two-word translation in the TT. He aimed at making the ST and the TT equivalent semantically and communicatively. The translator succeeded in delivering the intended meaning accurately and without obliteration in the TT. He also domesticated the concerned CSI to make it more adaptable to the TL culture and more familiar to the TT readers. In this regard, Le Gassick avoided employing literal translation for rendering this CSI as this could make the TT seem opaque or rather awkward to the TT readers.

Fourthly, "يا عِرَة" was mentioned in the previous ST extract. This word belongs to the sub-category of social life, social habits, customs, activities, social concepts and beliefs based on Newmark's taxonomy of CSIs. This word is a colloquial taboo one which is derived from [the noun phrase] "عار". Le Gassick opted for domestication and employed cultural equivalence for rendering this CSI into English. This is because he replaced "يا عِرَة" with another TL cultural word (i.e. rotter) which could denote the same intended meaning through performing the same semantic function in the TT. In this regard, Cambridge Advanced Learner's Dictionary defines "rotter" as "someone who is very

unpleasant or does very unpleasant things". To sum up, employing cultural equivalence for rendering "يا عِرَة" is purposefully aimed at domesticating the concerned CSI to make the TT more adaptable to the TL culture, at maintaining the TT semantic consistency and cultural faithfulness to the ST. This is also aimed at delivering the intended meaning without obliteration in the TT.

Fifthly,"يا رطل" was mentioned in the previous ST extract. This word also belongs to the sub-category of social life, social habits, customs, activities, social concepts and beliefs based on Newmark's taxonomy of CSIs. Le Gassick avoided employing literal translation for rendering this CSI as he adequately supposed that the surface meaning of this CSI is different from its intended pragmatic meaning. He also thought that employing literal translation would result in producing an awkward unacceptable unreadable translation. Accordingly, Le Gassick opted for domestication and employed both componential analysis and functional equivalence for rendering this taboo scolding word into English. Componential analysis is employed as Le Gassick separated "يا رطل" into its sense components (i.e. dump oaf) resulting in having a one-word to two-word translation to make the intended meaning more familiar to the TT readers. Moreover, functional equivalence is employed through replacing "يا رطل" with culture-free words (i.e. dump oaf) which are capable of denoting a similar intended meaning through performing the same semantic function in the TT. In short, through employing a couplet of domestication procedures, Le Gassick maintained the TT semantic consistency and cultural faithfulness to the ST without diluting the intended meaning. Moreover, he made the TT more readable to the TT readers.

Sixthly, Le Gassick opted for employing a couplet of procedures for rendering the colloquial cultural-bound and fixed idiomatic expression "سفخص على وجهك الأسود" which was mentioned in the previous ST segment. Literal translation, as a foreignization procedure, is employed as Le Gassick rendered the concerned expression literally into "I feel like spitting in your dirty, niggerblack face!". He aimed at delivering the surface and intended meaning literally and adequately in the TT. He also aimed at preserving the ST cultural impact in the TT. Le Gassick also found it linguistically and culturally important to add some descriptive explanatory details and to make noticeable amplifications to explicate and clarify the intended meaning to make the TT more familiar to the TT readers. Such additions are justifiable because of the ST-TT cultural differences. Adding certain words such as "I feel like, and dirty" is advisable to lessen the ST-TT cultural gap. To sum up, the translator was able to deliver the intended meaning without obliteration in the TT and to maintain the TT semantic consistency and cultural faithfulness to the ST through employing a couplet of divergent procedures.

Concerning Davies, he opted for foreignization and employed synonymy and transference for rendering "يا حشاش". This could be manifested as he rendered the concerned CSI into "hashish-smoker". Davies employed transference through inserting an Arabic loan-word by transliterating it in the TT. In addition, he employed synonymy through inserting a synonymous near equivalent TL word (i.e. smoker) to deliver the same intended meaning in the TT. Thus, Davies was able to maintain the TT semantic consistency and cultural faithfulness to the ST and to deliver the intended meaning adequately without change or dilution in the TT.

Secondly, Davies preferred to domesticate "يا مذهول". This is because he replaced the concerned reproaching offensive CSI with a synonymous near equivalent TL word (i.e. lunatic) which could denote the same intended meaning through performing the same semantic function and which is more adaptable to the TL culture. Thus, employing synonymy resulted in making the TT more readable to its audience without diluting or changing the intended meaning.

Thirdly, Davies opted for domestication and employed shift (transposition) for rendering the insulting, demeaning and scolding offensive colloquial word "يا وسخ" which was mentioned and employed metaphorically in the previous Arabic extract. This could be manifested as he made a class shift through changing the syntactic structure in the TT from being [an adjective phrase] in (i.e. وسخ) in the ST into another syntactic structure in the form of [a noun phrase] in (i.e. filth) in the TT. Davies was able to deliver the same intended meaning and to preserve the ST cultural impact in the TT.

Fourthly, Davies employed a couplet of procedures for rendering "يا ابن الستين" which is an informal rebuking expression. This could be indicated as he rendered the concerned expression into "son of sixty bitches". The translator employed literal translation as a foreignization procedure to deliver the same intended meaning adequately and to preserve the ST cultural flavor in the TT. Moreover, he relied on addition inside the text through adding a TL word (i.e. bitches) which does not apparently have an Arabic equivalent in the ST. Davies aimed at clarifying the intended meaning in order not to obfuscate the TT. Accordingly, it could be pointed out that adding "bitches" is justifiable as a complementary procedure to make the TT more familiar and readable to its readers who have a different cultural background. In short, employing a couplet of procedures resulted

in delivering the meaning adequately without change or obliteration, in adapting the TT to the TL culture, and in maintaining the TT semantic consistency and its cultural faithfulness to the ST.

Fifthly, Davies opted for domestication and employed functional equivalence for rendering "يا عِرة" which was mentioned in the previous Arabic extract. this could be indicated as he replaced the concerned demeaning and reprimanding offensive CSI, which is morphologically driven from "عار", with a culture-free TL word (i.e. lowlife) which could approximately deliver the same intended meaning. However, Davies unintentionally obliterated the ST cultural flavor in the TT. This is because the concerned CSI could be rendered more adequately through employing literal translation by rendering it into "shameful" to be more culturally faithful to the ST and to maintain the TT semantic consistency to the ST without changing or diluting the intended meaning.

Sixthly, Davies opted for domestication and employed functional equivalence for rendering "يا رطل" which was mentioned and employed metaphorically as a colloquial reprimanding, reproaching and scolding CSI in the previous Arabic extract. Davies replaced "يا رطل" with a culture-free TL word (i.e. idiot) which could perform the same semantic function through denoting a similar intended meaning and which is more adaptable to the TL culture. In this regard, Davies avoided literally rendering the concerned CSI as this could hinder contextualizing its intended meaning accurately by the TT readers. To sum up, employing functional equivalence resulted in maintaining the TT semantic consistency and its cultural faithfulness to the ST and in making the TT more familiar to its audience without changing or diluting the intended meaning and without making the TT seem bizarre to its readers.

Seventhly, Davies preferred foreignization and employed literal translation for rendering ‟سفخص على وجهك الأسود". Literal translation is employed as Davies rendered the concerned structure literally into (i.e. I spit on your black face!) to deliver the same surface and intended meaning faithfully and adequately in the TT and to maintain the TT semantic consistency and its cultural faithfulness to the ST. To sum up, Davies was able to preserve the ST cultural flavor in the TT without diluting the intended meaning through literally rendering the concerned structure.

- **Sample analysis (6):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(6)	– **لبؤة، فاجرة،** ولكن الحق علي، أنا أستاهل أكثر من هذا، مغفل من لا يبيت امرأته بالعصا... (ص. ١٠٨)	- "**The bitch**! But it's really my own fault. I deserve even worse than that. What a fool a man is who doesn't use a stick on his wife!" (p. 88)	"**Harridan! Wanton**! But it's my fault. I deserve worse. Anyone who sends his wife to bed without a good beating is a fool," ... (p. 95)

Commentary

"اللبؤة", which was mentioned in the previous ST extract, was not used literally but employed metaphorically and pragmatically in the ST. In other words, its surface meaning is noticeably different from its implied meaning. It is an offensive taboo word which is used in informal colloquial Egyptian Arabic conversations for scolding, rebuking and reprimanding a woman or a girl. Le Gassick was culturally aware of the implied meaning of the concerned CSI and was also able to render it communicatively and adequately in the TT. Through opting for domestication and through employing functional equivalence, Le Gassick rendered "اللبؤة" into "bitch". He replaced the concerned CSI with a culture-free word to denote the same implied meaning to perform the same semantic function in the TT.

Moreover, Le Gassick opted for reduction as he avoided rendering the second offensive scolding word (i.e. فاجرة) in the TT because it has the same intended meaning of "اللبؤة" in the aforementioned ST extract. This could be manifested as he opted for omitting the English equivalent of "فاجرة" in the TT. In short, the translator was able to deliver the intended meaning without obliteration. He also maintained the TT semantic consistency and cultural faithfulness to the ST. Also, he made the TT more adaptable to the TL culture to be more readable to the TL audience.

Concerning Davies, he opted for domestication and employed cultural equivalence for rendering "اللبؤة". This could be manifested as he replaced the concerned disparaging CSI with another English CSI (i.e. harridan) which denotes the same intended meaning through performing the same semantic function and which is more adaptable to the TL culture. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "harridan" as "an unpleasant, especially older woman who shouts a lot". Thus, it could be stated that Davies succeeded in delivering the meaning accurately as denoted in the ST. He was also able to maintain the TT semantic consistency and its cultural faithfulness to the ST. Above all, he made the TT familiar and more readable to the TT audience through domesticating the concerned CSI.

Davies also preferred domestication and employed synonymy for rendering the CSI "فاجرة" which was mentioned in the previous ST segment. This is because he replaced the concerned rebuking CSI with a synonymous near equivalent TL word (i.e. wanton) which could denote an approximately similar intended meaning through performing the same semantic function in the TT. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "wanton" as "(of a woman) behaving or appearing in a very sexual way". In this regard, "فاجرة" is uttered by Boss Kersha in the previous extract to rebuke his wife for making him a scandal through revealing the facts about his filthy brazen profligate behavior. In short, Davies was able to deliver the intended meaning adequately and faithfully in the TT. He was also able to make the TT more familiar and comprehensible to its readers without changing or diluting the intended meaning.

- **Sample analysis (7):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(7)	- ما لك؟! **ما لك يا ابن اللئيم**. (ص. ١١٩)	- "What's wrong with you? What's **wrong with you, you son of a villain**?" (p.96)	"What's wrong with you?" What's wrong with you**? You're as bad as your miserable father!**" (p. 103)

Commentary

"يا ابن اللئيم" which was mentioned in the previous ST segment, is a colloquial expression which is commonly employed in informal Egyptian Arabic conversations for disparaging, rebuking, scolding and reprimanding an inferior addressee such as the case in the aforementioned Arabic extract when Umm Hussein

(i.e. Boss Kersha wife) uttered this expression to scold her son (i.e. Hussein Kersha) and to reprimand him strongly to express her objection to his abrupt decision of abandoning his father's house intentionally to join the service of the British Army Camp at Al-Tal Al-Kebier. Le Gassick opted for domestication and employed functional equivalence for rendering the concerned cultural expression. This could be manifested as he rendered it into "you son of a villain" which could denote an approximately similar intended meaning and which is more adaptable to the TL culture. To sum up, Le Cassick succeeded in maintaining ST cultural flavor in the TT and in delivering the meaning adequately in TT.

As for Davies, he employed paraphrase as a domestication procedure for rendering the scolding and rebuking cultural-bound and fixed idiomatic expression"يا ابن اللئيم". This could be manifested as he rendered it communicatively into "You're as bad as your miserable father!". Davies made noticeable amplifications and explicated certain implicit ST elements to clarify the intended meaning of this expression to the TT readers. Thus, it could be pointed out that Davies employed paraphrase to domesticate the concerned expression through making it more adaptable to the TL culture to be more familiar to the TT readers. In addition, he delivered the intended meaning adequately in the TT.

- **Sample analysis (8):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(8)	– جننت يا ابن القديمة! (ص. ١٢٠ –١٢١)	- "Have you gone out of your mind, **you son of an old hag**?" (p. 98	"Are you crazy, **you son of a bitch**?" (p. 105)

Commentary

"يا ابن القديمة" is metaphorically used in colloquial Egyptian Arabic in informal conversations as a scolding, reproaching and demeaning one. Additionally, this expression is very culturally-bound to the Egyptian culture and it literally refers to belittling the addressee through describing him metaphorically as the son of old shoes. Moreover, trhe concerned expression belongs to the sub-category of social life, habits, customs, gestures and social habits, beliefs, cultural-bound, and fixed idiomatic expressions based on Newmark's taxonomy of CSIs. In the aforementioned Arabic extract, Boss Kersha uttered this colloquial informal expression metaphorically to scold his son (i.e. Hussein Kersha) as Boss Kersha objects to his son's audacious decision to abandon his miserable life in *Zuqaq Al-Midaqq* against his family's will. Le Gassick opted for domestication and employed cultural equivalence for rendering this scolding and belittling expression. This could be manifested as he replaced the concerned expression with another cultural-bound one (i.e. son of an old hag) to denote an approximately similar intended meaning through performing an approximately similar semantic function in the TT. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "hag" as "an ugly old woman". To sum up, employing cultural equivalence for rendering "يا ابن القديمة" enabled Le Gassick to deliver the meaning faithfully and adequately in the TT and to preserve the ST cultural flavor in the TT. In addition, the TT is adaptable to the TL culture and more comprehensible and familiar to the TT readers. Above all, the intended meaning is partially delivered with slight change or in the TT. In other words, Le Gasick could have rendered "يا ابن القديمة" more adequately and more communicatively into "you are a miserable son of such a miserable woman"

Davies opted for domestication and employed functional equivalence for rendering the scolding, reprimanding and rebuking expression "يا ابن القديمة" which was mentioned and employed metaphorically to insult, disparage and demean someone in colloquial informal Egyptian Arabic conversations. Davies replaced the concerned expression with a culture-free one (i.e. son of bitch) which could denote the same intended meaning through performing the same semantic function and which is more adaptable to the TL culture. Davies purposefully aimed at making the TT more familiar and readable to its audience without changing or obliterating the intended meaning. Moreover, he maintained the TT semantic consistency to the ST. Davies also succeeded in delivering the intended meaning adequately and as denoted in the ST.

- **Sample analysis (9):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(9)	– ما شاء الله يا ابن الدائخة! (ص. ١٤٠)	- "What next, you son of a whore!" (pp. 113)	- "Wow, hear the man talk!" (p. 121)

Commentary

"ما شاء الله يا ابن الدائخة!" was mentioned in the previous Arabic segment. This expression is commonly employed in colloquial informal Egyptian Arabic conversations for disparaging, insulting and rebuking someone such as the case in the aforementioned ST segment when Boss Husniya uttered this CSI to rebuke and reprimand Zieta for his filthy behavior, his offensive odor and for his timidity. Accordingly, this word belongs to the sub-category of social gestures, social habits, social customs, activities, social concepts and beliefs according to Newmark's taxonomy of CSIs.

Le Gassick opted for domestication and employed cultural equivalence for rendering the concerned CSI into English. This could be manifested as he replaced it with "you son of a whore" which is more adaptable to the TL culture and which could denote an approximately similar intended meaning through performing an approximately similar semantic function in the TT. In short, employing cultural equivalence resulted in maintaining the TT semantic consistency to the ST and in making the TT more familiar to its readers.

Davies employed a triplet of procedures for "ما شاء الله يا ابن الدائخة!". This could be manifested as he rendered the concerned expression communicatively into "Wow, hear the man talk". He employed functional equivalence through replacing "ما شاء الله" with an English culture-free word (i.e. Wow) which denotes the same intended meaning through performing the same semantic function, and which is more adaptable to the TT culture. He aimed at making the TT more familiar and comprehensible to its readers. Moreover, he employed omission as he avoided rendering the cultural-bound and colloquial disparaging expression "يا بان الدائخة" which is employed purposefully in the ST to belittle and offensively rebuke the addressee (i.e. Zeita "the cripple maker"). This unjustifiable omission negatively affected the TT semantic consistency and its cultural faithfulness to the ST. Moreover, Davies employed addition through adding a descriptive explanatory structure (i.e. hear the man talk) which does not seemingly have an Arabic equivalent in the ST. Davies aimed at clarifying the intended meaning to the TT readers through making them more enabled to grasp the intended meaning contextually. Thus, such explication is justifiable as an attempt to bridge the ST-TT cultural gap in this respect. However, Davies noticeably caused a partial change in the intended meaning of the concerned derogatory and scolding expression. In other words, Davies could have rendered "ما شاء الله يا بن الدائخة" more adequately and more communicatively into "what do you think, you son of whore!"

- **Sample analysis (10)**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(10)	– عروس كبير المقام، يتمنع عن الأحلام يا بنت الكلب... (ص. ١٤٩–١٥٠)	- "A very important man, indeed, and not just a dreamer, **you bitch**." (p. 121)	- "A bridegroom of high standing –too high to even dream of, **you little minx**." (p. 129)

Commentary

The colloquial expression "يا بنت الكلب" was mentioned in the previous Arabic extract. This expression is uttered intimately by Umm Hamida in her conversation with her daughter (i.e. Hamida) to express the former's astonishment that Hamida is lucky as Master Salim Elwan wants to marry the latter. Thus, this expression belongs to the sub-cattery of social life, social habits, customs, activities, social concepts and beliefs according to Newmark's taxonomy of CSIs. Le Gassick opted for domestication and employed cultural equivalence for rendering the concerned expression which is employed intimately and not for disparaging, rebuking or scolding the addressee (i.e. Hamida) in the previous ST extract. Cultural equivalence is employed as Le Gassick replaced "يا بنت الكلب" with "you bitch" which denotes the same intended meaning and which is more adaptable to the TL culture. In other words, Le Gassick maintained the TT semantic consistency to the ST. He also succeeded in delivering the intended meaning communicatively and in making the TT familiar and comprehensible to its audience.

Davies preferred domestication and employed cultural equivalence for rendering "يا بنت الكلب" which was mentioned in the previous Arabic extract. This could be manifested as he replaced this taboo and scolding expression with an English cultural one (i.e. you little minx) which denotes an approximately similar intended meaning through performing an approximately similar semantic function and which is more adaptable to the TL culture. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "minx" as "a girl or young woman who knows how to control other people to her advantage". Davies aimed at making the TT more familiar and comprehensible to the TT audience without changing, diluting or obfuscating the intended meaning. Moreover, he was able to maintain the TT semantic consistency and its cultural faithfulness to the ST.

- **Sample analysis (11):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(11)	–بل **زفت وهباب**!... إستغنوا عني فعدت إلى الزقاق على رغمي، وأنت هل إستغنوا عنك أيضًا؟ (ص. ٢٦٦)	- "On the contrary, everything in life is **filth and corruption**! They laid me off. There was nothing to do but return to *MIdaq Alley*. Have they fired you too?" (pp. 212)	"No it isn't! **It's crap**! I got laid off so I came back to the alley against my will. Were you laid off too?" (pp. 232-233)

Commentary

"زفت" and "هباب" were mentioned in the previous Arabic extract. These two words are used metaphorically in colloquial informal Egyptian Arabic conversations to describe someone/something which is unbearable, hateful, and extremely distasteful. Accordingly, the two concerned CSIs belong to the sub-category of social life, social habits, customs, activities, social concepts and beliefs according to Newmark's taxonomy of CSIs. Le Gassick opted for domestication and employed synonymy for rendering the two concerned words into English. He replaced "زفت" with "filth", and rendered "هباب" into "corruption"." Le Gassick replaced the two concerned dysphemistic CSIs with synonymous near equivalent TT words that could denote an approximately similar intended meaning through performing an approximately similar semantic function in the TT. Thus, it could be pointed out that Le Gassick succeeded in making the TT more adaptable to the TL culture to be more familiar to the TT readers. He also maintained the TT semantic consistency to the ST.

As for Davies, he opted for domestication and employed cultural equivalence for rendering two euphemistic negative connotative synonymous CSI "زفت" and "هباب" which were mentioned in the previous ST segment. This could be manifested as he rendered these two words into "crap" which is an English CSI that could denote the same intended meaning and which is more adaptable to the culture. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "crap" as "something which is not worth anything, not useful, nonsense or of bad quality. To sum up, Davies succeeded in delivering the same intended meaning adequately and communicatively. He also maintained the TT semantic consistency to the ST without changing, obliterating or obfuscating the intended meaning. He also made the TT more familiar and comprehensible to its readers.

- **Sample analysis (12):**

No.	Taboo words and expressions in Naguib Mahfouz's (1947) *Zuqaq Al-Midaqq*	Their renderings in Trevor Le Gassick's (1975) *MIdaq Alley*	Their renderings in Humphrey Davies' (2011) *MIdaq Alley*
(12)	غلام ولكن قل في الرجال مثله. أرأيت يا غشيم! (ص. ٢٦٨)	He's still just a boy. But there aren't many grown men like him, **don't you agree**?" (p. 214)	He may be a boy but not many men could stand up to him. Now do you see, **greenhorn**?" (pp. 234-235)

Commentary

"يا غشيم" was mentioned in the previous ST extract. This word is used to describe someone who is naïve or narrow-minded. It is a colloquial word which is used commonly in informal Egyptian Arabic conversations. Le Gassick opted for domestication and employed paraphrase through explicating the concerned cultural-implicit word by adding descriptive explanatory details to clarify the intended meaning to the TT audience. Through rendering "يا غشيم" into "don't you agree?". Le Gassick aimed at making the meaning more familiar to the TT readers without negatively affecting the TT semantic consistency to the ST. In this regard, Wehr (1976) translates "غشيم" as "غشيم ḡašīm pl. غشماء ḡušamā': inexperienced, ignorant, foolish, dumb, stupid; new (at an office), green, a greenhorn; raw, boorish, uneducated; unskilled, untrained, clumsy, awkward, gauche; raw, crude, unprocessed, unworked" (p. 674). To sum up, despite partially obliterating the ST cultural flavor in the TT, Le Gassick was able to deliver an approximately intended meaning.

Davies opted for domestication and employed cultural equivalence for rendering the colloquial CSI "يا غشيم". This could be manifested as he replaced it with an English cultural word (i.e. greenhorn) which could denote the same intended meaning through performing the same semantic function in the TT and which is more adaptable to the TL culture. In this regard, Cambridge Electronic Advanced Learner's Dictionary defines "greenhorn" as "a person who is not experienced". To sum up, employing cultural equivalence for rendering "يا غشيم" resulted in making the TT more familiar and comprehensible to its audience without negatively obliterating the ST cultural impact in the TT. Moreover, Davies was able to maintain the TT semantic consistency and its cultural faithfulness to the ST without changing, diluting, or obfuscating the intended meaning.

11. Discussion

After analyzing selected examples of elements of offensive language, swear words, taboo words, derogatory words and expressions, dysphemism words and phrases as manifested in both TT1 and TT2, it could be pointed out that the ST is full of such cultural-bound elements and CSIs. Such cultural elements could be regarded as a hurdle for English translators who translate between two asymmetrical languages belonging to two completely divergent cultures. Accordingly, a translator of such cultural elements should be both a bilingual and a bicultural mediator to be able to mitigate the ST-TT cultural differences through employing both domestication and foreignization procedures. This also means that a translator of such controversial works which are full of elements of offensive language should do their best efforts to make the TT familiar to its audience without diluting the ST cultural flavor in the TT and without diluting or obfuscating the intended and pragmatic meaning of certain elements of offensive languages, diminutives, taboo words, derogatory expressions and words and swear words. In this regard, such cultural elements are usually employed cunningly and purposefully by certain

characters in the ST to denote other levels of meaning as pointed out through commenting on the ways both Le Gassick and Davies translated such elements.

Sample of the study consisted of (120) elements of offensive words, reprimanding expressions, dysphemism words, derogatory words, taboo items, swear words, insulting words, and diminutives. (12) Examples are analyzing through determining the similarities and differences between Le Gassick and Davies in the procedures, couplets, triplets and quadruples they employed for rendering such types of expressions and words into English.

Concerning the procedures employed by Le Gassick, literal translation is the most recurrently employed procedure as it occurred in (26) instances reaching a frequency percentage of (21.67%). While literal translation is the most frequently employed single foreignization procedure in TT1, its total frequency percentage does not outnumber employing the total frequency percentage of employing single domestication procedures. In other words, several domestication procedures are employed but only one type of foreignization procedures (i.e. literal translation) is implemented for rendering the concerned types of words and expressions as showcased before. In this regard, Le Gassick relied on literal translation when it is semantically, culturally and linguistically possible to deliver the meaning of such cultural elements literally through replacing a certain taboo word or swear item or derogatory expression with its perfect one-to-one English equivalent.

Concerning domestication procedures employed by Le Gassick in this respect, synonymy is the most recurrent domestication procedure employed by Le Gassick for rendering elements of offensive language, diminutives, taboo words, swear items, derogatory words and expressions. This could be manifested as Le Gassick noticeably replaced numerous Arabic offensive words and expressions with their English near synonymy and semi-equivalents which could denote approximately similar meaning through performing approximate

semantic functions. In this regard, synonymy occurred in (17) instances reaching a frequency percentage of (17.17%). It is the highest frequency percentage following the frequency percentage of literal translation (i.e. =21.67%) as referred to before. Concerning both cultural equivalence and functional equivalence, each one of those two types of equivalence are the second most frequently employed single domestication procedure after synonymy. Both types of equivalence are equal in their frequency count and frequency percentage. This could be manifested as cultural equivalence occurred in (12) instances reaching a frequency percentage of (10%). Similarly, functional equivalence is employed by le Gassick in (12) instances reaching a frequency percentage of (10%). Despite his reliance on both cultural equivalence and functional equivalence for rendering elements of offensive language and taboo words as manifested in TT1, Le Gassick does not frequently employ the third type of equivalence (i.e. descriptive equivalence) for rendering such types of cultural elements. This could be showcased as he employed descriptive equivalence in only (1) instance reaching a frequency percentage of only (0.83%) which is a very low frequency percentage when compared to the frequency percentage of employing other types of domesticating procedures in this respect. Unpredictably, omission is employed in (3) instances reaching a frequency percentage of (2.50%). Omission occurred when Le Gassick noticeably avoided rendering certain taboo words, swear words, diminutives, derogatory words and expressions intentionally because of certain ideological, religious and cultural considerations. However, such omission could obliterate the ST cultural flavor in TT1 because of not being able to deliver the intended meaning as denoted in the ST. concerning other domestication procedures employed by Le Gassick in this respect, shift (transposition) occurred in (4) instances reaching a frequency percentage of (3.33%) while componential analysis occurred in (2) instances reaching a frequency percentage of (1.67%). Paraphrase is the least

frequently employed domestication procedure as it occurred in just (1) instance like descriptive equivalence. This means that the frequency percentage of employing paraphrase reached only (083%) which is the lowest frequency percentage for employing single domestication procedures.

Through the following table, a comparison is made between the translation procedures, couplets and quadruples employed by Le Gassick for rendering elements of offensive language including derogatory words, offensive expressions, taboo words, swearing words, insulting and reprimanding expressions, diminutives and some dysphemistic words. This comparison is aimed to determine the frequency count and frequency percentage of such procedures, couplets and quadruples in order to pinpoint which is the most employed procedure, couplet and the least recurrently employed ones.

Table (2): The frequency count and percentage of Le Gassick's procedures, couplets and quadruples employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Newmark's (2001) framework of translation procedures as manifested in *MIdaq Alley* (1975)

Le Gassick's (*MIdaq Alley)* procedures, couplets and quadruples employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*			
No.	Procedure(s)	Frequency Count	Percentage
(1)	literal translation	26	21.67
(2)	cultural equivalence	12	10.00
(3)	functional equivalence	12	10.00
(4)	descriptive equivalence	1	0.83
(5)	synonymy	17	14.17

No.	Procedure(s)	Frequency Count	Percentage
	Le Gassick's (*MIdaq Alley)* procedures, couplets and quadruples employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*		
(6)	shift (transposition)	4	3.33
(7)	paraphrase	1	0.83
(8)	componential analysis	2	1.67
(9)	omission	3	2.50
(10)	Literal translation + functional equivalence	5	4.17
(11)	Literal translation + cultural equivalence	3	2.50
(12)	Literal translation + descriptive equivalence	3	2.50
(13)	Literal translation + paraphrase	2	1.67
(14)	Literal translation + shift (transposition)	1	0.83
(15)	Literal translation + addition in the text	1	0.83
(16)	Literal translation + synonymy	2	1.67
(17)	Literal translation + modulation	1	0.83
(18)	Literal translation + omission	2	1.67
(19)	Literal translation + transference	1	0.83
(20)	descriptive equivalence + shift (transposition)	1	0.83
(21)	cultural equivalence + shift (transposition)	1	0.83
(22)	cultural equivalence + paraphrase	1	0.83

No.	Procedure(s)	Frequency Count	Percentage
Le Gassick's (*MIdaq Alley)* procedures, couplets and quadruples employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*			
(23)	cultural equivalence + omission	1	0.83
(24)	functional equivalence + cultural equivalence	1	0.83
(25)	functional equivalence + descriptive equivalence	1	0.83
(26)	functional equivalence + transference	1	0.83
(27)	functional equivalence + synonymy	1	0.83
(28)	functional equivalence + paraphrase	1	0.83
(29)	functional equivalence + omission	3	2.50
(30)	paraphrase + omission	5	4.17
(31)	paraphrase + synonymy	1	0.83
(32)	synonymy + modulation	1	0.83
(33)	paraphrase + literal translation + shift (transposition) + addition in the text	1	0.83
(34)	literal translation + cultural equivalence + componential analysis + paraphrase	1	0.83
Total		**120**	**100%**

As indicated in the aforementioned table, Le Gassick relied on a wide range of couplets for rendering derogatory words, offensive expressions, taboo words, swearing words, insulting and reprimanding expressions, diminutives and some dysphemistic words. However, he relied on single domestication procedures more frequently than couplets. In this regard, the most frequently employed sub-type of couplets is [literal translation + functional equivalence] which is employed in (5) instances reaching a frequency percentage of (4.17%). It could be pointed out that literal translation is the most commonly employed foreignization procedure which occurred in combination with certain domestication procedures to form (10) sub-types of heterogeneous couplets. Moreover,[literal translation + cultural equivalence] as another sub-type of heterogeneous couplets occurred in (3) instances reaching a frequency percentage of (2.50%). Similarly, the sub-type of [literal translation + descriptive equivalence] has the same frequency count and percentage, while each one of the following the sub-patterns of heterogeneous couplets including [literal translation + paraphrase], [literal translation + synonymy] and [literal translation + omission] is employed in (2) instances reaching a frequency percentage of (1.67%) for each one of them.

Concerning employing homogenous couplets, Le Gassick rarely relied on the sub-type of homogenous foreignization couplets consisting of two ST-oriented procedures. In other words, the sub-type of [literal translation + transference] is the only homogenous foreignization couplet which occurred in only (1) instance reaching a frequency percentage of (0.83%). On the other hand, Le Gassick recurrently employed several sub-types of homogenous domestication couplets. The most frequently employed sub-type of such homogenous couplets is [paraphrase + omission] which occurred in (5) instances reaching a frequency percentage of (4.17%). Thus, it is the most recurrent sub-type of homogenous domestication couplets that outnumbered the

frequency count and percentage of any other sub-type of homogenous domestication couplets. Moreover, [functional equivalence + omission] is the second most frequently employed sub-types of such couplets as it occurred in (3) instance reaching a frequency percentage of (2.50%). The other sub-types of both heterogeneous couplets and homogenous domestication couplets are rarely employed. This could be manifested as each one of these sub-types of couplets occurred in only (1) instance reaching a frequency percentage of (0.83) for each one of them as indicted in the aforementioned table.

Moreover, Le Gassick did not rely on any sub-types of triplets but he rarely employed specific sub-types of quadruples. This could be manifested as he employed only two sub-types of heterogeneous couplets; namely: [paraphrase + literal translation + shift (transposition) + addition in the text] and [literal translation + cultural equivalence + componential analysis + paraphrase]. However, such sub-patterns of the two concerned heterogeneous quadruples are not recurrently employed because of employing each one of them in only (1) instance reaching a frequency percentage of only (0.83%) for each. To sum up, Le Gassick mainly relied on single domestication procedures for rendering elements of offensive language, swear words, taboo words, derogatory words and expressions which are very frequently mentioned in the ST as indicated before.

Through the following table and according to Venuti's (2004) model of domestication and foreignization, an attempt is made to compare between the total frequency count and total frequency percentage of translation procedures, couplets, and quadruples employed by Le Gassick in this respect. In this regard, there are (6) main patterns of such procedures, couplets, and quadruples as showcased in the following table:

Table (3): The frequency count and percentage of Le Gassick's procedures, couplets and quadruples employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Venuti's (2004) model of domestication and foreignization as manifested in *MIdaq Alley* (1975)

Le Gassick's (*MIdaq Alley*) procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*			
No.	**Procedure(s)**	**Frequency Count**	**Percent age**
(1)	foreignization	26	21.67
(2)	domestication	52	43.33
(3)	a homogenous foreignization couplet	1	0.83
(4)	a homogenous domestication couplet	21	17.50
(5)	a heterogeneous couplet	18	15.00
(6)	a heterogeneous quadruple	2	1.67
Total		**120**	**100%**

As indicated in the aforementioned table, domestication procedures are most frequently employed by Le Gassick for rendering cultural elements of offensive language, taboo words, swear words, diminutives, insulting and reprimanding words and expressions, derogatory words and expressions and some dysphemistic words and elements. This indicates that Le Gassick aimed at making TT1 more adaptable to the TL culture to be more familiar to its audience who are not culturally oriented to some aspects of the Egyptian social life. Moreover, Le Gassick found it necessary to rely on literal translation as a foreignization procedure to relatively maintain the TT semantic consistency and

its cultural faithfulness to the ST. this is also aimed at relatively preserving the ST cultural impact in the TT. In this regard, employing single domestication procedures occurred in (52) instances reaching a frequency percentage of (43.33%). It is the highest frequency percentage when compared to the frequency percentage of any other sub-type(s) of translation procedures, couplets or quadruples employed by Le Gassick in this respect. On the other hand, literal translation is the second most recurrently employed single procedures as it occurred in (26) instances reaching a frequency percentage of (21.67%). Thus, it could be pointed out that Le Gassick also paid attention to preserving the ST cultural flavor in TT1. However, he gave priority to adapting TT1 to the TL culture to deliver both the surface and the implied meaning of certain elements of offensive language, vulgar words, swearing words, taboo words, diminutives, derogatory words and expressions and some dysphemistic words communicatively to the TT audience. In a similar vein, employing homogenous domestication couplets outnumbered employing both homogenous foreignization couplets and heterogeneous couplets as referred to before. All in all, there are (21) instances of employing homogenous domestication couplets reaching a frequency percentage of (17.50%). As for employing heterogeneous couplets, they occurred in (18) instances reaching a frequency percentage of (15.00%). It could be pointed out that Le Gassick relied on such sub-types of hybrid couplets when he found it necessary to mediate the ST-TT cultural differences through combing both domestication procedures and foreignization procedures together. This is mainly purposeful for both preserving the ST cultural impact in the TT through employing literal translation, and for adapting the meaning of the concerned types of words and expressions to the TL culture through employing one of the various recurrent domestication procedures. To sum up, employing heterogeneous couplets is practically useful for both making the TT faithful to the ST culture

and adaptable to the TL culture to be more comprehensible to its audience who have a different cultural background form that of the ST. concerning employing homogenous foreignization procedures, it is the least frequently employed sub-type of couplets as there is only one sub-type of homogenous foreignization couplets; namely [literal translation + transference] which occurred in only (1) instance reaching the lowest frequency percentage (i.e. 0.83%) as indicted before. Finally, employing quadruples is not so frequent as showcased in the analysis before.

In short, Le Gassick aimed at producing a TT which is more comprehensible to its audience through employing both single domestication procedures and homogenous domestication couplets. Moreover, he relied on specific sub-types of heterogeneous couplets consisting mainly on literal translation accompanied with a wide range of domestication procedures to perform the task of a cultural mediator. In other words, Le Gassick aimed at communicatively mitigating the T-TT cultural differences concerning rendering elements of offensive language, taboo words, diminutives, swearing words and expressions, derogatory words and expressions, insulting and reprimanding elements and some dysphemistic words and expressions because such cultural-bound, fixed idiomatic words and expressions should be carefully translated to deliver their intended meaning adequately and without obliteration in the TT. Also, rendering such cultural elements literally would result in having a TT which is murky. This, in turn, could negatively affect its readability and familiarity to the TT audience.

Accordingly, Le Gassick aimed at both partially preserving the ST cultural impact in TT1 without diluting the intended meaning and at producing a TT which is both adaptable to the TL culture and more comprehensible to the TT audience. In short, Le Gassick adopted a semantic-communicative translation perspective for rendering elements of offensive language, taboo words, diminutives, swearing words and expressions, derogatory words and expressions, insulting and reprimanding elements and some dysphemistic words and expressions which are so abundantly recurrent in the ST.

Concerning Davies and the procedures, couplets and triplets he employed for rendering cultural elements of offensive language, taboo words, diminutives, swearing words and expressions, derogatory words and expressions, insulting and reprimanding elements and some dysphemistic words and expressions as manifested in TT2, he mainly relied on single domestication procedures. However, literal translation is the most frequently single procedure and it is the only foreignization procedure employed individually for rendering the concerned cultural elements of offensive language, vulgar expressions and taboo words. This could be showcased through the following table and which indicates that literal translation occurred in (43) instances reaching a frequency percentage of (35.83%) which is the highest frequency percentage when compared to the frequency percentage of any other procedure(s) or couplet(s) employed in this respect. Thus, it could be pointed out that Davies adopted a general ST-oriented approach for rendering the concerned types of cultural elements of offensive language. In other words, Davies purposefully employed literal translation recurrently to preserve the ST cultural flavor in TT2.

This does not imply that he avoided employing domestication procedures. In other words, Davies employed (7) main types of single domestication procedures but their frequency count and frequency percentage are not the same. In this regard, functional equivalence is the most recurrently employed domestication procedure. Employing functional equivalence occurred in (13) instances reaching a frequency percentage of (10.83%). Davies employed functional equivalence recurrently through replacing a certain ST word or expression with their English functional equivalents which could approximately denote the same meanings through performing the same semantic function in TT2. Synonymy is the second most frequently employed domestication procedure as it occurred in (12) instances

reaching a frequency percentage of (1.00%). Synonymy is preferably employed by Davies through using TL near synonymous words which could denote an approximately similar meaning of certain offensive words, taboo items or derogatory expressions in order to make a certain cultural item or expression more adaptable to the TL culture and to mitigate the dysphemistic effect of certain swearing words or diminutives expressions in TT2. Concerning cultural equivalence, it is the third most frequently employed domestication procedure as it occurred in (11) instances reaching a frequency percentage of (9.17%). Cultural equivalence is usually employed where Davies replaces certain Arabic swearing words, taboo items, offensive expressions, derogatory words and elements with their English cultural equivalents to make the meaning more adaptable to the TL culture and to lessen the ST-TT cultural divergences in this respect. Descriptive equivalence is also employed as a single domestication procedure as it occurred in (6) instances reaching a frequency percentage of (5.00%). Descriptive equivalence is employed when Davies found it culturally, linguistically and communicatively important to add explanatory descriptive words to illuminate the meaning of certain Arabic murky cultural offensive words and vulgar expressions to the TT readers who are not culturally acquainted to the ST culture.

Concerning paraphrase, it is the fifth most frequently employed domestication procedure in this respect. This could be showcased as it occurred in (40) instances reaching a frequency percentage of (3.33%). Paraphrase is practically useful as a domestication procedure to explain the meaning of certain cultural elements (cf. elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions) by adding explanatory details and by making noticeable amplifications in the ST structure to facilitate contextualizing the intended meaning of the concerned

cultural elements to the TT audience. As for componential analysis, it is rarely employed as a domestication procedure by Davies in this respect. This could be showcased as he employed this domestication procedure in only (2) instances reaching a frequency percentage of (1.67%). Shift (transposition) is the least frequently employed by Davies as a domestication procedure for rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions. This is because he employed Shift (transposition) in only (1) instance reaching a frequency percentage of only (0.83%).

To sum up, while Davies recurrently relied on literal translation as a single foreignization procedure for translating the concerned cultural elements of offensive language, the total frequency count and percentage of employing a wide range of domestication procedures outnumbered those of literal translation as it is the only foreignization procedure implemented for this purpose as indicated in the following table.

Table (4): The frequency count and percentage of Davies' procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Newmark's (2001) framework of translation procedures as manifested in *MIdaq Alley* (2011)

Davies' (*MIdaq Alley)* procedures, couplets and triplets employed for elements of rendering offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*			
No.	**Procedure(s)**	**Frequency Count**	**Percentage**
(1)	literal translation	43	35.83
(2)	cultural equivalence	11	9.17
(3)	functional equivalence	13	10.83
(4)	descriptive equivalence	6	5.00

	Davies' (*MIdaq Alley)* procedures, couplets and triplets employed for elements of rendering offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*		
(5)	synonymy	12	10.00
(6)	shift (transposition)	1	0.83
(7)	paraphrase	4	3.33
(8)	componential analysis	2	1.67
(9)	Literal translation + functional equivalence	1	0.83
(10)	Literal translation + cultural equivalence	1	0.83
(11)	Literal translation + paraphrase	4	3.33
(12)	Literal translation + shift (transposition)	1	0.83
(13)	Literal translation + addition in the text	4	3.33
(14)	Literal translation + synonymy	1	0.83
(15)	Literal translation + expansion	1	0.83
(16)	transference + functional equivalence	1	0.83
(17)	transference + synonymy	1	0.83
(18)	descriptive equivalence + shift (transposition)	1	0.83
(19)	paraphrase + omission	3	2.50
(20)	synonymy + shift (transposition)	1	0.83
(21)	shift (transposition) + paraphrase	1	0.83
(22)	cultural equivalence + omission	1	0.83
(23)	functional equivalence + paraphrase	1	0.83
(24)	paraphrase + cultural equivalence + shift (transposition)	1	0.83
(25)	functional equivalence + omission + addition in the text	1	0.83
(26)	literal translation + cultural equivalence + componential analysis	1	0.83

Davies' (*MIdaq Alley)* procedures, couplets and triplets employed for elements of rendering offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*			
(27)	omission + paraphrase + transference	1	0.83
(28)	paraphrase + cultural equivalence + literal translation	1	0.83
Total		**120**	**100%**

As indicated in the aforementioned table, Davies also relied on certain sub-types of couplets for rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions. In this regard, a wide range of heterogeneous couplets and homogenous couplets are used for rendering such specific types of cultural elements. Concerning the sub-types of heterogeneous couplets, [literal translation + paraphrase] is the most frequently employed sub-type of heterogeneous couplets as it occurred in (4) instances reaching a frequency percentage of (3.33%). Similarly, [literal translation + addition in the text] as another sub-type of heterogeneous couplets occurred in (4) instances having the same frequency percentage of [literal translation + paraphrase]. It could be pointed out that literal translation, as a foreignization procedure, occurred in all sub-types of heterogeneous couplets where it is accompanied with one of the domestication procedures to form a hybrid couplet. In this regard, employing heterogeneous couplets is practically preferable when translating between two asymmetrical languages such as the case when translating from Arabic into English to both maintain the ST cultural flavor in the TT and to make the TT more adaptable to the TL culture to be more familiar and comprehensible to its audience. Concerning other types of heterogeneous couplets, they are rarely employed as each one of them occurred in only (1) instance reaching a frequency percentage of only (0.83%) as indicated in the aforementioned table.

Furthermore, Davies relied on certain sub-types of homogenous domestication couplets. This could be manifested as he employed (6) main sub-types of homogenous domestication couplets consisting of two domestication procedures (i.e. TT-oriented procedures). However, Davies did not frequently rely on such sub-types of homogenous domestication couplets as he did not aim at only adapting TT2 to the TL culture. He mainly aimed at both making a balance between preserving the ST cultural impact in TT2 through employing literal translation and at making TT2 more familiar to its audience through adapting it to the TL culture by using a domestication procedure accompanied with literal translation. In this regard, [paraphrase + omission] is the most recurrent sub-type of homogenous domestication couplets as it occurred in (3) instances reaching a frequency percentage of (2.50%). Concerning other sub-types of homogenous couplets, they are not frequently employed as each one of them occurred in only (1) instance making the frequency percentage of each one of those homogenous couplets reach only (0.83%). As stated before, Davies paid more attention to mitigating and mediating the ST-TT cultural divergences in this respect through adopting a general semantic-communicative translation perspective to be both faithful to the ST culture and to produce a TT which is more adaptable to the TL culture. Accordingly, TT2 could be more comprehensible to its audience without diluting the ST cultural flavor in TT2. In other words, Davies gave priority to employing heterogeneous hybrid couplets as they are employed in (15) instances reaching a total frequency percentage of (12.50%) compared to only (8) instances of employing homogenous domestication couplets reaching a frequency percentage of only (6.67%) as indicated in the following table.

Table (5): The frequency count and percentage of Davies' procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq*

Al-Midaqq according to Venuti's (2004) model of domestication and foreignization as manifested in *MIdaq Alley* (2011)

No.	Procedure(s)	Frequency Count	Percentage
**Davies' (*MIdaq Alley)* procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq***		
(1)	foreignization	43	35.83
(2)	domestication	49	40.83
(3)	a homogenous domestication couplet	8	6.67
(4)	a heterogeneous couplet	15	12.50
(5)	a homogenous domestication triplet	2	1.67
(6)	a heterogeneous triplet	3	2.50
Total		**120**	**100%**

Moreover, Davies relatively employed triplets for rendering some elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions. This could be refereed to through the aforementioned table which indicates that he only employed three sub-types of heterogeneous triplets and two sub-types of homogenous domestication triplets in this respect. However, such sub-patterns of triplets are not recurrently employed as each one of them occurred in only (1) instance reaching a frequency percentage of only (0.83%) for each one of the concerned sub-types of triplets. Davies mainly employed such sub-types of triplets for rendering cultural-bound and fixed idiomatic expressions related to elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions.

According to Venuti's (2004) model of domestication and foreignization and based on the data represented in the previously mentioned table, domestication procedures is the most frequently employed category for rendering the concerned cultural elements of offensive language as domestication procedures occurred in (49) instances reaching a frequency percentage of (40.83%). Accordingly, employing single domestication procedures outnumbered employing single foreignization procedures (i.e. literal translation) as the latter category of foreignization procedures occurred in (43) instances reaching a frequency percentage of (35.83%). The third most frequent pattern is the sub-types of heterogeneous couplets as they occurred in (15) instances reaching a frequency percentage of (12.50%). In this regard, it could be pointed out that Davies did not prefer employing homogenous domestication couplets as they occurred in (8) instances reaching a frequency percentage of (6.67%). Davies aimed at having a TT which is both faithful to the ST culture and which is more adaptable to the TL culture through adopting a semantic-communicative translation perspective to bridge the ST-TT cultural gaps and to perform the role of a cultural mediator who contributes communicatively to making the TT audience more acquainted to the ST culture without creating a murky TT and without obfuscating or diluting the intended meaning of several elements of offensive language in TT2. In this regard, the least employed category that occurred for rendering elements of offensive language and taboo word as manifested in Davies (2011) (*MIdaq Alley*) is triplets whether they are homogenous domestication triplets or heterogeneous ones. This could be showcased as there are only (5) sub-types of triplets and they were not frequently employed as indicated before. Accordingly, the total frequency count of employing triplets is (5) instances reaching a frequency percentage of (4.17%). It is the lowest frequency percentage when compared to the frequency percentage of other procedures and couplets employed for

rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions as indicated before.

The following table is concerned with comparing between procedures, couplets, triplets and quadruples employed by the two concerned translators (i.e. Le Gassick and Davies) to pinpoint to what extent they are similar or different in the general translation perspective each one of them adopted for rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions as manifested in TT1 and TT2. Such a comparison could be quantitatively and qualitatively made through comparing between the frequency count and frequency percentage of certain translation procedures, couplets, triplets and quadruples to determine which translator adopted an ST-oriented translation perspective, which one adopted a TT-oriented translation perspective, and which translator succeeded in mitigating the Arabic-English cultural divergences concerning the rendering of elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions through making balance between employing domestication and foreignization procedures and couplets. In other words, the following table could assist in determining which translator of the two concerned ones succeeded in adopting a general semantic-communicative translation perspective by not only relying on a single category of domestication and/or foreignization procedures but by employing heterogeneous hybrid couplets which could help in mediating the ST-TT cultural divergences in order to overcome the hurdle of rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions which are by nature cultural-specific elements.

Table (5): Comparing between Le Gassick's and Davies' (*MIdaq Alley*) procedures, couplets and triplets for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Newmark's (2001) framework of translation procedures

\multicolumn{4}{c}{Comparing between Le Gassick's (*MIdaq Alley)* and Davies' (*MIdaq Alley*) concerning the procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*}			
No.	**Procedure(s)**	**Trevor Le Gassick**	**Humphrey Davies**
(1)	literal translation	26	43
(2)	cultural equivalence	12	11
(3)	functional equivalence	12	13
(4)	descriptive equivalence	1	6
(5)	synonymy	17	12
(6)	shift (transposition)	4	1
(7)	paraphrase	1	4
(8)	componential analysis	2	2
(9)	omission	3	0
(10)	Literal translation + functional equivalence	5	1
(11)	Literal translation + cultural equivalence	3	1
(12)	Literal translation + descriptive equivalence	3	0
(13)	Literal translation + paraphrase	2	4
(14)	Literal translation +	1	1

No.	Procedure(s)	Trevor Le Gassick	Humphrey Davies
	Comparing between Le Gassick's (*MIdaq Alley)* and Davies' (*MIdaq Alley*) concerning the procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*		
	shift (transposition)		
(15)	Literal translation + addition in the text	1	4
(16)	Literal translation + synonymy	2	1
(17)	Literal translation + modulation	1	0
(18)	Literal translation + omission	2	0
(19)	Literal translation + transference	1	0
(20)	literal translation + expansion	0	1
(21)	descriptive equivalence + shift (transposition)	1	1
(22)	cultural equivalence + shift (transposition)	1	0
(23)	cultural equivalence + paraphrase	1	0
(24)	cultural equivalence + omission	1	1
(25)	functional equivalence + cultural equivalence	1	0
(26)	functional equivalence + descriptive	1	0

No.	Procedure(s)	Trevor Le Gassick	Humphrey Davies
	equivalence		
(27)	synonymy + transference	0	1
(28)	functional equivalence + transference	1	1
(29)	functional equivalence + synonymy	1	0
(30)	functional equivalence + paraphrase	1	1
(31)	functional equivalence + omission	3	0
(32)	paraphrase + omission	5	3
(33)	paraphrase + synonymy	1	0
(34)	paraphrase + shift (transposition)	0	1
(35)	synonymy + shift (transposition)	0	1
(36)	synonymy + modulation	1	0
(37)	paraphrase + cultural equivalence + shift (transposition)	0	1
(38)	functional equivalence + omission +	0	1

Comparing between Le Gassick's (*MIdaq Alley)* and Davies' (*MIdaq Alley*) concerning the procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*

	Comparing between Le Gassick's (*MIdaq Alley)* and Davies' (*MIdaq Alley*) concerning the procedures, couplets and triplets employed for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in *Zuqaq Al-Midaqq*		
No.	**Procedure(s)**	**Trevor Le Gassick**	**Humphrey Davies**
	addition in the text		
(39)	literal translation + cultural equivalence + componential analysis	0	1
(40)	omission + paraphrase + transference	0	1
(41)	paraphrase + cultural equivalence + literal translation	0	1
(42)	paraphrase + literal translation + shift (transposition) + addition in the text	1	0
(43)	literal translation + cultural equivalence + componential analysis + paraphrase	1	0
	Total	**120**	**120**

Based on the aforementioned analysis and the data provided in the previous table concerned with comparing between Le Gassick's preferences and Davies preferences for rendering cultural elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions, one could divide all the procedures, couplets, triplets and quadruples employed by both translators according to Venuti's (2004) model of domestication and foreignization as showcased in the following table and chart:

Table (6): Comparing between Le Gassick's and Davies' (*MIdaq Alley*) procedures, couplets and triplets for rendering offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Venuti's (2004) model of domestication and foreignization

No.	Procedure(s)	Trevor Le Gassick	Humphrey Davies
(1)	foreignization	26	43
(2)	domestication	52	49
(3)	a homogenous foreignization couplet	1	0
(4)	a homogenous domestication couplet	21	8
(5)	a heterogeneous couplet	18	15
(6)	a homogenous domestication triplet	0	2
(7)	a heterogeneous triplet	0	3
(8)	a heterogeneous quadruple	2	0
Total		**120**	**120**

Chart (1): Comparing between Le Gassick's and Davies' (*MIdaq Alley*) procedures, couplets and triplets for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Venuti's (2004) model of domestication and foreignization

Comparing between Le Gassick's and Davies' (MIdaq Alley) procedures, couplets and triplets of rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's Zuqaq Al-Midaqq according to Venuti's (2004) model of domestication and foreignization
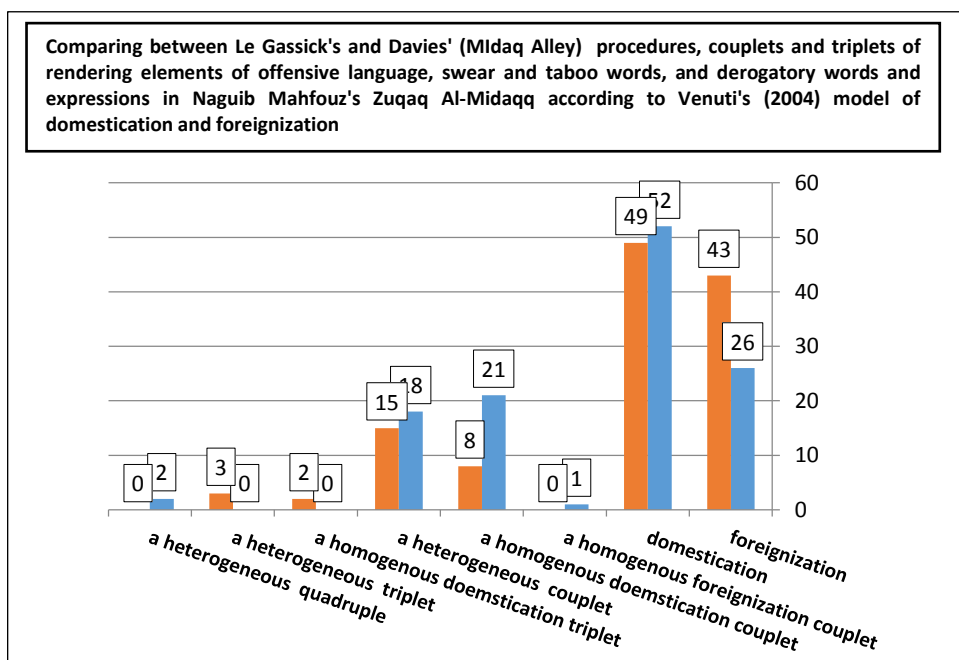
As indicated in the aforementioned table and chart, Le Gassick generally preferred employing domestication procedures while Davies made balance between employing single domestication procedures and employing single foreignization ones. In other words, Le Gassick's total frequency count of employing single foreignization procedures is (26) instances compared to a total frequency count reaching (52) instances of employing single domestication procedures. This indicates that he paid more attention to adapting TT1 to the TL culture even if this could directly or indirectly affect TT1 semantic consistency and its cultural faithfulness to the ST. on the other hand, Davies' total frequency count of employing single foreignization procedures

(i.e. literal translation) reached (43) instances compared to a total frequency count of (49) instances of employing single domestication procedures. Thus, it could be pointed out that even if the two translators are similar in their preferences to employ single domestication procedures more frequently than employing single foreignization procedures, Davies paid more attention to making balance between employing domestication procedures and employing foreignization ones. This is also reflected in the difference in their preferences of employing particular sub-types of couplets. While Le Gassick preferred employing homogenous domestication couplets to employing heterogeneous couplets, Davies preferred employing heterogeneous couplets to employing homogenous domestication couplets. The total frequency count of employing homogenous domestication couplets by Le Gassick reached (21) instances compared to only (8) instances of employing homogenous domestication couplets implemented by Davies. Moreover, employing heterogeneous couplets by Davies outnumbered employing heterogeneous couplets by Le Gassick. In other words, the total frequency count of employing heterogonous couplets by Davies reached (18) instances compared to (15) instances of employing the same sub-type of couplets by Le Gassick. Also, Davies did not employ heterogeneous quadruples at all for rendering cultural elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions. In a similar vein, Le Gassick did not employ any sub-types of heterogeneous triplets or homogenous domestication triplets in this respect.

Table (7): Comparing between the percentages of Le Gassick's and Davies' (*MIdaq Alley*) procedures, couplets and triplets for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Venuti's (2004) model of domestication and foreignization

No.	Procedure(s)	Trevor Le Gassick	Humphrey Davies
(1)	foreignization	21.67	35.83
(2)	domestication	43.33	40.83
(3)	a homogenous foreignization couplet	0.83	0.00
(4)	a homogenous domestication couplet	17.50	6.67
(5)	a heterogeneous couplet	15.00	12.50
(6)	a homogenous domestication triplet	0.00	1.67
(7)	a heterogeneous triplet	0.00	2.50
(8)	a heterogeneous quadruple	1.67	0.00
Percentage		**100%**	**100%**

Comparing between the percentages of Le Gassick's and Davies' (MIdaq Alley) procedures, couplets and triplets for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's Zuqaq Al-Midaqq according to Venuti's (2004) model of domestication and foreignization

Chart (2): Comparing between the percentages of Le Gassick's and Davies' (*MIdaq Alley*) procedures, couplets and triplets for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's *Zuqaq Al-Midaqq* according to Venuti's (2004) model of domestication and foreignization

Comparing between the percentages of Le Gassick's and Davies' (MIdaq Alley) procedures, couplets and triplets for rendering elements of offensive language, swear and taboo words, and derogatory words and expressions in Naguib Mahfouz's Zuqaq Al-Midaqq according to Venuti's (2004) model of domestication and
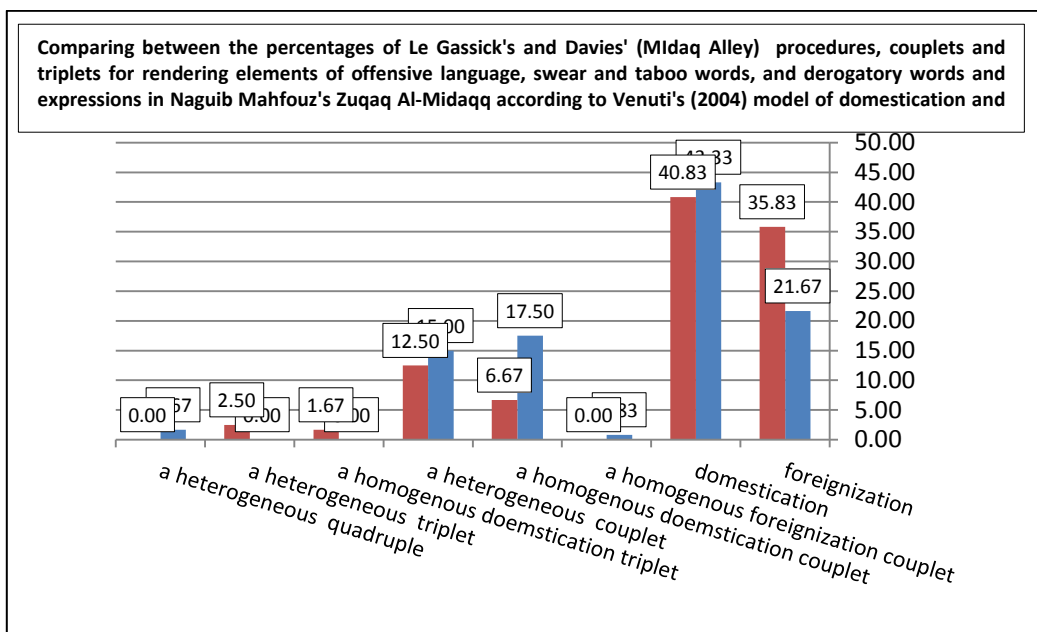
To sum up, the two concerned translators are similar in the main translation perspective adopted for rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions. However, Le Gassick and Davies are different, to some extent, in their preferences of the way they translated such cultural references, cultural-bund and fixed idiomatic expressions. In other words, while Le Gassick aimed at making the TT more adaptable to the TL culture to be more comprehensible to its audience, Davies paid more attention to decreasing the cultural divergences between the ST and the TT without obliterating the ST cultural flavor in the TT and without producing a TT which could be murky or unfamiliar to its audience. In other words, Davies aimed at mediating the ST-TT cultural differences without diluting or obfuscating the ST cultural flavor in TT2, while Le Gassick preferably employed both single domestication procedures and homogenous domestication couplets to produce a communicative version of the ST even the cultural flavor of the Arabic text is, to some extent, obliterated in TT1.

- **Findings**

This study is an analytical comparative-descriptive linguistic one that aimed at determining the most predominant types of elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions in *Zuqaq Al-Midaqq* and at analyzing the domestication and foreignization procedures, couplets and triplets implemented by both Le Gassick and Davies in their rendering of such cultural elements through adopting Newamrk's (2001) approach of translation procedures and Venuti's (2004) model of domestication and foreignization.

Throughout the current study, it has been proven that:

(1) Translating taboo words, offensive language, swear words and derogatory expressions which are abundantly recurrent in Naguib Mahfouz's *Zuqaq Al-Midaqq* requires a lot of stylistic, cultural, linguistic and pragmatic effort to preserve the stylistics, aesthetics, and eloquence of the ST in the TT.

(2) Because of being two languages that are culturally, linguistically and etymologically asymmetrical, rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions from Arabic into English could be regarded as a hurdle as their rendering requires both mitigating the dysphemistic effect of certain elements of such offensive cultural words and expressions as well as paying more attention to avoiding the obliteration of the ST cultural flavor in the TT.

(3) There are attested similarities and differences between Le Gassick and Davies in their translation preferences concerning the procedures, couplets, triplets and quadruples each one of the two concerned translators preferred for

rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions as manifested through the methods they adopted for renderings such elements in TT1 and TT2.

(4) Le Gassick's main translation perspective for rendering most elements of elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions is a communicative translation perspective as he generally preferred employing TT-oriented translation procedures, homogenous domestication couplets and triplets. In other words, Le Gassick gave priority to producing a TT which is more familiar and comprehensible to its English audience even if this could, to some extent, affect the ST cultural flavor in the TT negatively.

(5) Davies' main translation perspective for rendering the concerned cultural elements is a semantic-communicative translation one as he employed both foreignization procedures, domestication procedures and heterogeneous couplets which are particularly aimed at mediating the ST-TT cultural differences through bridging the ST-TT cultural gaps by both preserving the ST cultural impact in the TT without producing a TT which could be unfamiliar or incomprehensible to its English audience.

(6) One of the most significant findings of this study is that Le Gassick is different from Davies in the main perspective he adopted for rendering the concerned elements of offensive language, taboo words, and derogatory expressions. This could be manifested as Le Gassick mostly opted for

domestication through employing TT-oriented procedures while Davies mostly employed literal translation as a foreignization procedure as he aimed at producing a TT which maintains its semantic consistency and its cultural faithfulness to the ST.

(7) Omission is not preferably practical for rendering elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions as recurrent unjustifiable omission and/or reduction could make the TT get rid of the ST cultural flavor. This, in turn, could also make the TT unable to depict elements of the ST culture as represented in the ST. However, translators would find it necessary to employ omission in certain cases cautiously when an offensive element, a taboo word, a swearing word, a diminutive, an insulting word, or a derogatory word or expression is so dysphemistic and which could violate the moral, societal, religious, cultural or ideological norms of a particular society. In a similar regard, translator have to compensate for omitting some taboo words or offensive language elements through employing certain domestication procedures such as functional equivalence, paraphrase, synonymy among others in order to not totally obliterate the ST cultural impact in the TT.

(8) Le Gassick employed a wide variety of homogenous domestication couplets while Davies paid more attention to making balance between employing homogenous domestication couplets and employing heterogeneous couplets. To sum up, Le Gassick paid attention to adopting a general communicative translation perceptive to increase TT

familiarity to its readers while Davies paid more attention to both preserving the ST cultural flavor in the TT, to making the TT more comprehensible to its audience without diluting aspects of the Egyptian Arabic and Islamic culture in TT2 through adopting a general semantic-communicative translation perspective.

(9) Davies' main translation perspective for rendering the concerned cultural elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions is a semantic-communicative translation one as he employed both foreignization procedures, domestication procedures and heterogeneous couplets which are particularly aimed at mediating the ST-TT cultural differences through bridging the ST-TT cultural gaps by both preserving the ST cultural impact in the TT without producing a TT which could be unfamiliar or incomprehensible to its English audience.

(10) Naguib Mahfouz's *Zuqaq Al-Midaqq*, which is a socially oriented novel, is full of a plethora of elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions. This is noticeably evident as the novel depicts an era which witnessed a wide range of transformations on the social, economic, political, national financial and even psychological levels. Moreover, the novel tackles several controversial topics such as poverty, marital disloyalty, forbidden practices, violence, language harassment, brazen behavior, familial rebellion, unpredictable death, injustice, prejudice between divergent social classes, jealousy, envy,

women's work and prostitution among others. Accordingly, a translator should pay particular attention when handling such very specific challenging cultural elements in order not to dilute the ST cultural flavor in the TT and in order not to produce a TT which could be unfamiliar or even incomprehensible to its audience. In other words, translators of works including abundant elements of offensive language, diminutives, vulgar items, swearing words, taboo words, insulting and reprimanding words, and derogatory expressions should do the task of cultural mediators who could successfully, adequately and communicatively mitigate the ST-TT cultural differences through making balance between being faithful to the ST culture and being adaptable to the TL culture.

References

Abdel-Hafiz, A. S. (2020). The Translation of Religious Words and Expressions in Naguib Mahfouz's *Sugar Street*: Domesticating or Foreignizing Strategy. *Arabic Language, Literature & Culture*. Vol. 5, No. 4, 2020, pp. 44-50. Retrieved 20.5.2022 from http://www.sciencepublishinggroup.com/j/allcdoi:10.11648/j.allc.20200504.11

Aixela, J. F. (1997). *"Culture-Specific Items in Translation". In Translation, Power, Subversion.*(R. A.-A. Vidal, Ed.) Clevedon: Multilingual Matters.

Baalbaki, M. (1995). *Al-Mawrid Modern Arabic-English Dictionary*, Beirut: Dar El-Ilm Lil-Malayin.

Baalbaki, M. & Baalbaki, R. M. (2005). *Al-Mawrid Modern English-Arabic Dictionary*, Beirut: Dar El-Ilm Lil-Malayin.

Baker, M. (1992/2011/2018) *In Other Words: A Coursebook on Translation*, 3rd edition, London and New York: Routledge.

Cambridge Electronic Adavnced Learner's Dictioanry (1995). (the 3rd Version). (An Electronic PC Application) Cambridge University Press. Cambrigde: England

Catford, J. C. (1965).*A Linguistic Theory of Translation*, London: OUP.

Concise Oxford English Dictionary (2005). Oxford: Oxford University Press.

Davies, E. E. (2003). A Goblin or a Dirty Nose? The Treatment of Culture-Specific References in Translations of Harry Potter Book.*The Translator*, 6, pp. 65-100.

Dickins, J. et al. (2016). *Thinking Arabic Translation : A Course in Translation Method: Arabic to English* (2nd edition). Routledge, Abingdon, Oxon ; New York.

Ivir, V. (1987). Procedures and Strategies for the Translation of Culture.*Indian Journal of Applied Linguistics*, 13(2), pp. 35-46.

Katan, D. (1999/2004) *Translating Cultures: An introduction for translators, interpreters and mediators*, Manchester: St. Jerome.

Lewis, D. (2006). *When Cultures Collide:LEADING ACROSS CULTURES*. Boston and London: Nicolas Brealey International.

Mahfouz, N. (1947). *Zuqaq Al-Midaqq*. Cairo: Daar El-Shrouq

Mahfouz, N. (1975). *MIdaq Alley* Translated by Le Gassick, T. Washington: Three Continents Press, Inco.

Mahfouz, N. (2011). *MIdaq Alley* Translated by Davies, H. Cairo: The American University in Cairo Press.

Mansour, M. (2014). Domestication and Foreignization in Translating Culture-Specific References of an English Text into Arabic. *International Journal of English Language & Translation Studies*. 2 (2), 23-36 Retrieved 24/8/2022 from http://www.eltsjournal.org

Mudawe, O. (2024). Translating and Subtitling Cultural-Bound Expressions Based on Friends Series into Arabic. *Arab World English Journal for Translation & Literary Studies* 8 (1), 211-226. Retrieved 25.12.202. from http://dx.doi.org/10.24093/awejtls/vol8no2.15

Munday, J. (2001/1995/2012/2016). *Introducing Translation Studies*, 1st/2nd/3rd/4th edition, London and New York: Routledge.

Newmark, P. (2001). *A Textbook of Translation.* Shanghai: Shanghai Foreign Language Education Press.

Newmark, P. (2010). Translation and Culture. In B. Lewandowska-Tomaszczyk (Ed.), *Meaning in Translation* (pp. 171-182). Frankfurt: Peter Long GmbH.

Nida, E. (1964). *Towards a science of translation, with special reference to principles and procedures involved in Bible translating.* Leiden: E.J. Brill.

Nida, E. (1993). *Language, Culture, and Translating.* Shanghai: Shanghai Foreign Language.

Nord, C. (1997). *Translating as a Purposeful Activity: Functionalist Approaches Explained.* Manchester: St. Jerome Publishing.

Palumbo, G. (2009). *Key Terms in Translation Studies.* London: Continuum.

Robinson, D. (2003). *Becoming a Translator: An Accelerated Course* (2nd ed.). London: Routledge.

Shuttleworth, M. & Cowie, M. (2014). *Dictionary of Translation Studies.* London & New York: Routledge.

Spiro, S. (1999). *An Arabic-English Dictionary of the Colloquial Arabic of Egypt.* Librairie du Liban Publihers, Beirut: Lebanon.

Sun, H. (2011).On Cultural Differences and Translation Methods. *Journal of Language Teaching and Research*, 2, 1, pp. 160-163.

Suo, X. (2015). A new perspective on literary translation strategies based on Skopos theory. Theory and Practice in Language Studies, 5(1), 176. Retrieved 24.5.2022 https://doi.org/10.17507/tpls.0501.24

Venuti, L. (1995). *The Translator's Invisibility: A History of Translation.* London & New York: Routledge.

Venuti, L. (2001). Strategies of translation. In M. Baker (Ed.), *Routledge Encyclopedia of Translation Studies* (pp. 240-244). London: Routledge.

Venuti, L. (2004). *The Translator's Invisibility: A History of Translation.* 2nd edition. London & New York: Taylor and Francis.

Venuti, L. (2004). *The Translation Studies Reader* (2nd ed.). New York: Routledge.

Vinay, J. P. D., J. (1985/1997).*Comparative stylistics of French and English: A methodology for translation*, 2nd edition. Amsterdam & Philadelphia, PA: John Benjamins.

Vinay, J.P. and Darbelnet. (1995). *Stylistique comparée du francais et de l'anglais: Méthode de Traduction.* Paris: Didier. Translated and edited by J.C. Sager and M.J. Hamel (1995) as *Comparative Stylistics of French and English: A methodology for Translation*. Amsterdam and Philadelphia, PA: John Benjamins.

Webster's (1996). *Webster's Encyclopedic Unabridged Dictionary*. New York: Gramercy

Wehr, H. (1976). *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Written Arabic* (3rd edition): J.M. Cowan (ed.). Spoken Language Services, Inc. Ithaca: London.

Yang, W. (2010). Brief Study on Domestication and

Foreignization in Translation. *Journal of Language Teaching and Research*, 1(1), pp. 77-80.

Youssef, S. and Albarakati, M. (2023). Strategies for Translating Culture-Specific Metaphor on Taboos in Abdo Khal's "Throwing Sparks". *Theory and Practice in Language Studies*, Vol. 13, No. 6, pp. 1403-1412, DOI: https://doi.org/10.17507/tpls.1306.08 Retrieved 25.9.2023 from https://www.researchgate.net/publications/371179670

Zhuo, Y. (2022). Translation strategies of Domestication and Foreignization used in Network Catchwords. *Advances in Educational Technology and Psychology*. Clausius Scientific Press, Canada. ISSN 2371-9400 Vol. 6 Num. 4. Retrived 11.9.2023 from DOI: http://10.23977/aetp.2022.060410