Strategies Employed in Translating English Taboo Words and Phrases into Arabic in Nurrudin Farah's "*Maps*" (1986)

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مستخلص:

تتناول الدراسة بالتحليل ترجمة المحظور اللغوي (taboo) من اللغة الإنجليزية إلى اللغة العربية في رواية خرائط للكاتب الصومالي نور الدين فرح الصادرة عام (١٩٨٦)، من خلال دراسة الترجمتين المقابلتين لها في اللغة العربية والصادرتين عن دور نشر مختلفة بهدف تحديد الاستراتيجيات التي استخدمها كل مترجم، لمعرفة الاستراتيجيات الأكثر والأقل شيوعاً. كما هدفت الدراسة من خلال تحليل الترجمتين الصادرتين للرواية الإنجليزية إلى تقصي دور الرقابة التي تمارسها دور النشر على الترجمات التي تصدرها. استُخلصت عينة الدراسة من النص المصدر باللغة الإنجليزية والترجمتين المقابلتين لها في اللغة العربية، وأجري تحليل نوعي لتحديد وتصنيف استراتيجيات الترجمة التي استخدمها المترجمين وفق نموذج معدل يعتمد على نظرية الترجمة لفيني وداربلن (١٩٨٩) وآلان وبيبردج (٢٠٠٦) وبراونلاي (٢٠٠٧). وأجري تحليل معايير الترجمة وفق نظرية توري (١٩٩٥). وتوصلت الدراسة إلى أن الاستراتيجيات التي استخدمها المترجمان عند ترجمة المحظور اللغوي من اللغة الإنجليزية إلى اللغة العربية هم: الاستبدال، والحذف، والتلطيف، والتصريح، والترجمة الحرفية. كما توصلت الدراسة إلى أن استراتيجية الحذف كانت الاستراتيجية الأكثر شيوعا في الترجمة الصادرة عن دار النشر العربية.

كلمات مفتاحية: خرائط، ترجمة المحظور اللغوي، استراتيجيات الترجمة، الرقابة، معايير الترجمة، الأيديولوجية.

I. Introduction

According to Brown (1939:5) "the word taboo is derived from the Polynesian word "Tabu", he adds that this term indicates: to forbid, "forbidden" and may be used with all types of prohibitions, such as customs, an instruction delivered by a boss, an order to kids not to play with the belongings of their parents. All these can be communicated through the use of the term taboo." Freud (2001 :22) defines taboo as "the human unwritten code of law" which indicates the concept's long history. The term taboo words refer to "offensive emotional language" for which "a ban or inhibition resulting from social custom or a version exists" (Pinker, 2007: p. 17and Jay, 2009).

Translating culturally specific and taboo language is a formidable challenge for translators, often considered one of their most arduous tasks. This difficulty arises from the profound influence of culture on language, as different languages reflect distinct realities and cultures. Newmark (1988) highlights that translating culture-specific words becomes especially challenging when there is a lack of cultural overlap between the source and target language and their respective readerships. The cultural context becomes a pivotal factor, resulting in a translation challenge due to the cultural gap or distance between the source and target languages.

The focus of this study is to investigate the translation of taboo words and expressions from English into Arabic, with specific attention to the impact of censorship, patrons, and publisher intervention on the translation process. By examining various translations and the strategies employed to handle taboo language, this research aims to shed light on the challenges and complexities faced by translators when dealing with sensitive content and how external factors influence the translation process. Ultimately, this study contributes to a deeper understanding of cross-cultural communication dynamics, highlighting how translation practices are shaped by cultural, political, ideological, and social contexts.

II. Theoretical framework and literature

II.1. Definition of taboo

Allan and Burridge (2006, p. 11), defines taboo as "a proscription of behaviour for a specific community, at a specifiable time, in specifiable contexts". Similarly, Hughes (2006: 62) stated that taboo words are the words whose literal meanings denote semantic areas that are 'too private, too vile or too sacred' to be mentioned. Taking into consideration the society's perspective, Wardhaugh (2006) stated that a taboo is the prohibition or avoidance of certain utterances or actions because these topics or behaviors are perceived as disagreeable or inappropriate by the members of a given society.

II.2. Censorship: Publishers as Translation Gatekeepers

According to the definition made by Allan and Burridge (2006) censorship is "the suppression or prohibition of

speech or writing that is condemned as subversive of the common good" (p. 13). The term "censor" itself originated from the Latin word "censere," meaning "to evaluate." Censorship plays a vital role in monitoring and maintaining social, moral, and physical environments, with the goal of protecting individuals from various forms of harm. It serves to ensure order and ethical standards within a society, making it a tool for safeguarding the public interest.

It's important to distinguish between censorship and censoring. Censorship is typically a formal practice carried out by individuals in official roles, while censoring encompasses actions by both individuals and institutions. Historically, censorship has been employed by those in power to silence perceived threats, often involving various forms of media, such as books, plays, movies, and paintings (Green,1990). Early examples of censorship were motivated by ideological and political concerns, and it wasn't confined to either liberal or non-liberal countries.

In the context of publishing and translation, censorship can manifest when publishers act as "translation gatekeepers," controlling what gets translated and published. This can result in alterations or omissions in translated texts to conform to censorship requirements of a specific country or culture, impacting the accuracy and authenticity of the translation.

According to Escolar (2011) the relationship between censorship and translation is intricate. Translation aims to eliminate barriers between the text and the reader, while censorship works to establish these barriers. Both can be

viewed as forms of rewriting discourses by one agent or structure over another, filtering information between different cultures. Censors and translators are often referred to as "gatekeepers" who monitor what enters or stays out of a particular cultural or linguistic territory (Holman and Boase-Beier, 2016).

However, there are differences between translators and censors as gatekeepers. Translators often engage in self-regulation by making additions, omissions, or changes in the translation process. In contrast, censors focus on regulating content beyond themselves. Many governments worldwide regulate the release of information for reasons such as national security, constituting a form of censorship.

II.3. Norms and Translation Choices

Vossoughi and Hosseini (2013) explored the influence of norms on a translator's decisions when facing taboo language. They examined Persian translations of Paulo Coelho's works and found that ideology played a significant role in directing translation choices, leading to the frequent use of euphemism and omission.

Alavi et al. (2012) assessed the impact of Skopos (purpose) theory on the translation of dramas from English into Persian. The study concluded that censorship and omission were the most common strategies employed, suggesting that Skopos theory had limited effect on the translators' choices.

Additionally, sociocultural factors, ideology, and publishing policies play a crucial role in influencing translation choices, making this a multifaceted and complex field of study. As cultural norms and sensitivities continue to evolve, so will the strategies employed by translators to

bridge the gap between source and target languages while respecting the boundaries of societal taboos.

II.4. Translation Strategies for Taboo Words

This study has adopted a modified model of translation strategies created by combining selected strategies proposed by Vinay and Darbelnet (1989), Allan and Burridge (2006) and Brownlie (2007). This model consists of five translation strategies suitable for the data of this study, namely: substitution, omission, euphemism, explicitation and literal. Thus, it is necessary to provide information about these translational strategies.

Scholars have proposed various concepts on the strategies that translators employ during the translation process, resulting in no consensus being reached. This has led to the use of different labels such as translation procedures, techniques, and strategies, which can be misunderstood (Molina and Albir, 2002, p. 499). Lörscher (1991, p. 76) defines a translation strategy as "a potentially conscious procedure for the solution of a problem with which an individual is faced when translating a text segment from one language into another". Another definition for the term "Strategy," is suggested by Kearns in the Routledge Encyclopedia of Translation Studies (2009). Kearns defines strategy as "a teleological course of action undertaken to achieve a particular goal in an optimal way" (p. 282). Therefore, translation strategies are deliberate actions taken by translators to handle various difficulties encountered in the translation process. The purposefulness of these strategies is important, as emphasized by Chesterman (1997), who divides translation strategies into two

categories: comprehension strategies and production strategies. The latter involves how the translator manipulates linguistic material to produce an appropriate target text, which implies a change in the target text compared to the source text and requires choosing among various possibilities (Chesterman, 1997, p. 92).

There are various classifications of strategies that result in changes in the target text, which can also be referred to as shifts or modifications. However, for the purpose of this study, the strategies being analyzed are more akin to what Chesterman (1997, p. 93) calls pragmatic strategies. He divides strategies into three groups: syntactic/grammatical, semantic, and pragmatic. Pragmatic strategies often encompass both syntactic and semantic ones. Syntactic strategies cause changes in the form, while semantic strategies are concerned with changes in meaning. Pragmatic strategies involve "the selection of information in the TT, a selection that is governed by the translator's knowledge of the prospective readership of the translation" and manipulate the message in the target text (Chesterman, 1997, p. 107).

The model selected for this study is based on the focus on literary texts and, more specifically, on the translation strategies used for taboo items. This aligns with Leppihalme's (2011) argument that certain strategies are more commonly employed than others and that the genre of the source text plays a significant role in the selection of a particular translation strategy. Leppihalme (2011) notes that the choice of a translation strategy is influenced by various factors, including the genre of the source text.

Substitution: The strategy of substitution, as used in this study, refers to the replacement of a word, phrase, or larger lexical units in the source text that alters the meaning of the final translation, and is employed to eliminate the connotations of taboo expressions and create implicit content in the target text.

Omission: This strategy is often used to produce a target text that is linguistically, culturally, and ideologically suitable from certain aspects. According to Chesterman (1999), information change is motivated by the translators' understanding of the expectations of the readers and of the client, the cultural or political climate of the time of translation, the influence exerted over their choices by the client, and perhaps the translators' own ideology insofar as this is in agreement with the expectancy norms.

Euphemism: it is a strategy in which translators choose more polite, indirect, or less offensive expressions to replace taboo or offensive ones in the source text. This can be seen as a form of censorship in language use, often used to achieve political correctness (Allan and Burridge, 2006, p. 32). By toning down strong language, offensive expressions, or vulgar descriptions, translators create a more euphemistic target text. This strategy is similar to the pragmatic strategy of "implicitation" as defined by Chesterman, which involves changing the explicitness of the language in the target text to make it more suitable for the target readership (1997, p. 108).

Explicitation: Explicitation, as defined by Olohan and Baker (2000), involves making implicit information from the source text explicit in the target text. Amplification is a form

of explicitation where important implicit elements in the source language are explicitly identified in the receptor language. Various translation scholars have proposed different approaches, such as Margot's legitimate and illegitimate paraphrase and Newmark's explicative paraphrase. Molina and Albir (2002) introduce "amplification" as a translation technique, adding details not present in the source text to enhance clarity for the target audience.

Literal translation: Vinay and Darbelnet (1989) define literal translation as a direct transfer of the source text into grammatical and idiomatically appropriate target text. This strategy prioritizes the preservation of the form of the original text over its meaning, cultural context, or style. Literal translation is often used in technical or scientific translations where precision is crucial.

III. Study

III.1. Data Collection:

The case study consists of the comparative analysis of two Arabic translations of the novel of *Maps* released by different publishing houses in different period of time (2005-2013). The English novel and its two Arabic translations were downloaded in plain text format. In the analysis, the TT1 represents the translation rendered by Mohamed Farghal and published by the National Council for Culture, Arts and Literature (NCCAL) in Kuwait in 2013. The TT2 represents the translation rendered by Sohail Najm and published by Al Kamel Verlag publishing house in Germany in 2005.

III.2 Research Questions

1. Which translation strategies are employed by the translators in the translation of taboo expressions?"

2. What are the frequencies of strategies in the Arabic translations?

3. Is there any difference in the translations issued by different publishing houses with regard to the Descriptive Translation Studies (DTS)?".

4. If there is a difference, what could be the leading factors lying behind these differences?"

III.3. The Approach

This study utilizes a corpus that has been specifically created to align sentences in parallel. The corpus consists of two columns in a spreadsheet, with each sentence in the original text being linked to its corresponding sentence in the target text. The corpus used in this study contains one English novel and its two Arabic translations. Examples including taboo references of sexual and social nature in the ST are identified. Two different translations of the selected ST excerpts are then comparatively analyzed to track down the textual traces of modifications and shifts from the ST. The modifications are then categorized in accordance with the strategies used by different translators. This study relied on the techniques discovered by Brownlie in her 2007 study. Brownlie's study is considered one of the most distinctive in the field of taboo translation and the most appropriate for this study.

IV. Analysis
IV.I

IV.I.I Examples where substitution is used as a translation strategy by TT1 and TT2.

ST (1)	…touching and squeezing your **manhood** (1986, p. 12)
TT1	…معتصرة **ذكورتك** (2013, p. 24)
TT2	…تلمس وتضغط على **فحولتك** (2005, p. 17)

IV.I.2 Examples where the translator of the TT1 employed "substitution" while the translator of TT2 remained faithful to the ST.

ST (2)	Misra who eventually tucked me into the **oozy warmth between her breasts** (1986, p. 31)
TT1	وهي (مصرا) التي **ضمتني إلى صدرها.** (2013, p. 55)
TT2	مصرا التي **ألصقتني** فعلاً إلى الحنان المتدفق **بين ثدييها.** (2005, p. 40)
ST (3)	What's a body for? To worship God? **To have sex**, have children? (1986, p. 244)
TT1	ما وظيفة الجسد؟ لعبادة الله؟ **للزواج** وإنجاب الأطفال؟ (2013, p. 398)
TT2	ما الفائدة من الجسد؟ أن يعبد الرب؟ أن **يمارس الجنس** ويكون له أطفال؟ (2005, p. 288)
ST (4)	… away from the wrapping which had covered us both, and I would find myself somewhere **between her opened legs this time**, as though I was a third leg. (1986, p.31)
TT1	بعيدًا عن الغطاء الذي لفناه معاً، لأجد نفسي **بحضنها** (2013, p. 55)
TT2	تبعد اللفافة التي كانت تغطينا كلينا، فأجد نفسي في مكان ما **بين ساقيها المفتوحتين،** كأني الساق الثالثة. (2005, p. 40)

IV.I.3 Examples where Explicitation is employed as a translation strategy by TT1 and euphemism by TT2.

ST (5)	After all, she was a woman, and she could be beaten or **taken at will**. (1986, p.98)
TT1	فهي امرأة ويمكن أن تضرب أو **تغتصب** في أي وقت. (2013, p. 165)
TT2	فهي أمرأة ويمكن **تؤخذ قهرا** أو طوعا (2005, p. 116)

IV.I.4 Examples where Literal is used as a translation strategy in TT1 and TT2

ST (6)	she kept you warm by **tucking you between her breasts** (1986, p.16)
TT1	أدفأتك **بضمك بين ثدييها** (2013, p. 30)
TT2	أبقتك دافئاً حين **ألصقتك بين ثدييها** (2005, p. 21)
ST (7)	They are a result of **undischarged sperm**." (1986, p.56)
TT1	إنها ناتجة عن **الحيوانات المنوية غير المفرغة** (2013, p. 96)
TT2	يكون لديهم بثور نتيجة **المني المكبوت** (2005, p. 68)
ST (8)	And I was hearing in my mind the child's answer "This is the earth", although not pointing at the earth but **touching Misra's bosomy chest**, and she was laughing and teasing him, pardon, me. **(1986, p. 188)**
TT1	وكانت تدور في خلدي إجابة الطفل "هذه هي الأرض" بالرغم من أنه لم يكن يشير إلى الأرض، بل **يلمس صدر مسرا**، وكانت تخاطبه، ضاحكة وممازحة إياه "عفوا". (2013, p. 308)
TT2	وكنت أسمع في رأسي جواب الطفل "هذه هي الأرض"، مع أنني لم أشر إلى الأرض، بل **ألمس صدر مصرا المتبرعم**، وكانت هي تضحك وتقرصه، عذراً تقرصني. (2005, p. 221)

IV.I.5 Examples in Which "Euphemism" is Employed as a Translation Strategy in TT1 and TT2

ST (9)	… Occasionally, however, she would gently **spank you on the bottom** **(1986, p. 12)**
TT1	...وإن كانت أحيانا تضربك **ضربا خفيفا على ردفيك** (.p ,2013) (24
TT2	...أحيانا ، عموما، **تضربك على الكفل** برفق (17 .p ,2005)
ST (10)	…the small bed which creaked when they **made love**, (1986, p. 16)
TT1	السرير الصغير الذي يصر كان عندما **يمارسان الحب** (.p ,2013) (31
TT2	السرير الذي يأز عندما **يمارسان الحب**. (22 .p ,2005)
ST (11)	You covered your **nakedness** with your cupped hands **(1986, p. 153)**
TT1	غطيت **عورتك** بيديك المكورتين (251 .p ,2013)
TT2	غطيت **عورتك** بيديك كما يفعل الكبار. (180 .p ,2005)

IV.I.6 Examples where the translator of the TT1 employed "euphemism" while the translator of TT2 remained faithful (literal) to the ST.

ST (12)	a woman who, that dusk— would you believe it? —**menstruated right in front of you**, under that most powerful stare of yours. **(1986, p. 13)**
TT1	امرأة حدث في ذلك المساء، — صدق أو لا تصدق — أن أصابها **الطمث** أمامك مباشرة. (2013, p. 25)
TT2	امرأة في ذلك الغسق — هل كنت ستصدق ذلك؟ — **تحيض** أمامك مباشرة. (18 .p ,2005)
ST (13)	And not in all of them were the raped women maids, mistresses or **whores**. (1986, p. 62)

TT1	ولم تكن جميع النساء المغتصبات فيها خادمات أو **سيدات أو بائعات هوى** (2013, p. 105)
TT2	ليس كل المغتصبات من الخادمات، بل منهن **عشيقات وعاهرات.** (2013, p. 75)
ST (14)	How many films in which maids were raped by their employers had he seen? Or a secretary by her boss? **(1986, p. 62-63)**
TT1	كم عدد الأفلام التي رأى فيها سيدا يتحرش بخادمته؟ أو مديرا مع سكرتيرته؟ (2013, p. 104- 105)
TT2	كم رأى من الأفلام التي تغتصب فيها الخادمات من قبل مخدوميهن؟ أو سكرتيرة من قبل رئيسها (2013, p. 74)

IV.I.7 Examples where TT1 employed "omission" and TT2 employed substitution.

ST (15)	I brushed my teeth a number of times. My **saliva was as clear as sperm**. I (1986, p.236)
TT1	نظفت أسناني مرات عدة. كان **لعابي صافيا** (2013, p. 386)
TT2	نظفت أسناني بالفرشاة عدة مرات. وكان **لعابي صافيا كالعنبر.** (2005, p. 278)

IV.I.8 Examples where the translator of the TT1 employed "omission" while TT2 remained faithful to the ST.

ST (16)	Can you imagine an Adam, a grown man, standing naked, with leaves of innocence covering his uff, when God pulls at his ribs and says to him, "I am sorry, but it won't take a second, I assure you, and it won't give you any pain either. Now look. Here. A woman, an Eve, created from one of your ribs"? (1986, p. 29)
TT1	Segment omitted (2013, p. 47)

TT2	هل تتخيل آدم الرجل الناضج يقف عاريًا تغطي أوراق البراءة عورته، عندما سحبه الرب من ضلعه ويقول له، "عفوًا، ولكن الأمر لن يستغرق أكثر من لحظة، أؤكد لك، ولن تؤذيك حتى. أنظر ها هي: امرأة، حواء، خلقت من واحد من أضلاعك؟" (2005, p. 36-37)
ST (17)	She said she had found it commendable that I could meet death face to face and that I could **outstare the Archangel of Death**. (1986, p. 30)
TT1	قالت إنها أثنت على قدرتي في مواجهة الموت وجهًا لوجه .p (2005, 53)
TT2	قالت من المرجح أنني قد أواجه الموت وجها لوجه وأنني **قد أبحلق في ملاك الموت** (2005, p. 38)
ST (18)	She was a very large woman and I, a tiny little thing, so much so I became a **third breast.** (1986, p. 31)
TT1	لقد كانت امرأة ضخمة جدا وكنت صغير الحجم جدا (2005, p. 55)
TT2	كانت امرأة هائلة وأنا شيء صغير لدرجة أنني **أصبحت ثديها الثالث** (2005, p. 40)

V. FINDINGS AND DISCUSSION

The basic aim of this section is to provide discussion of the findings obtained from the analysis of the above examples chosen from two different translations made by two different translators to the same novel. The researcher selected examples which contain sexual, religious or social taboo references along with their translations and comparatively analyzed them. After careful selection of the material under investigation, analysis has been conducted to detect which translation strategies are employed by the two translators and the reason for such selection. Moreover, the most and least employed strategies are studied in order to provide an insight into the ideologically motivated constraints behind the translation process such as publication policies, censorship etc.
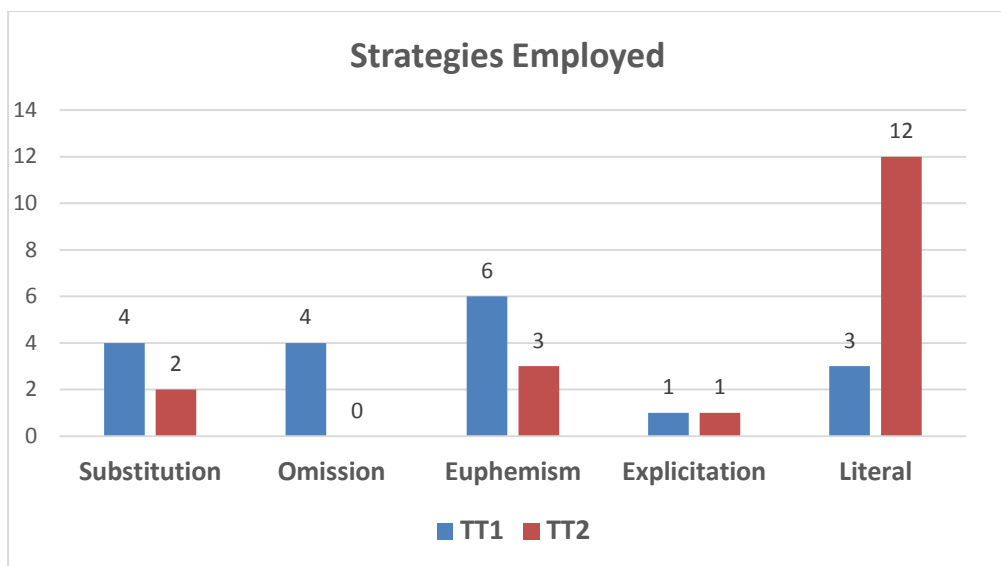
Strategies Employed

Chart 1. The strategies employed by two translators (out of 43 examples).

Table 1. proportional use of strategies by two translators

	Substituti on	Omissi on	Euphemi sm	Explicitati on	Liter al
TT 1	4	4	6	1	3
TT 2	2	0	3	1	12

Chart 1 illustrates the predominant translation strategies in two Arabic translations (TT1 and TT2) of a text containing taboo elements. TT1 relies heavily on omission, euphemism, and substitution, with noticeable use of literal and explicitation strategies. In contrast, TT2 predominantly employs a literal translation approach, followed by

euphemism. Both translations exhibit a similar pattern in terms of explicitation strategy.

TT1 frequently resorts to omission, substitution, and euphemism when dealing with taboo content, especially related to male and female genitals, offensive language, and sexual references. Omission often removes sexual connotations from the source text, leading to more neutral connotations in the target text. For example, the translation of "chest" as صدر (ṣdr) results in a more neutral Arabic term. In some cases, where omission is used, verbal compensation is provided to maintain clarity and eliminate taboo. For instance, "became a third breast" is omitted, and "very" is added to compensate for the loss in translation.

Both TT1 and TT2 frequently use euphemism strategies, aiming to transfer taboo content in a more implicit manner, considering the target culture and audience. This approach aligns with findings that suggest euphemism helps reduce the impact of taboo language. For example, they translate "nakedness" as عورة, a term commonly used in religious contexts to refer to genitalia. The explicitation strategy is employed equally by both translators but appears in different examples. They use explicitation to enhance clarity for the target readers. For instance, TT1 explicates the phrase "taken at will" into تغتصب (tugtasib) in order to provide a clearer understanding.

Literal translation is used with varying frequency in TT1 and TT2, with TT1 using it five times and TT2 using it 32 times. However, these literal usages do not necessarily result in extreme vulgarity or impoliteness. Translators opt

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for literal translation when maintaining functional equivalence is essential. For instance, verbal curses are translated literally to preserve their impact. In contexts where altering or omitting the source text would harm the context, the literal translation strategy is employed, as seen in the translation of "sperm."

V.1. Translation norms: source-oriented or target-oriented

The following section provides an analysis of the tendencies of the two translators during their translations. Based on chart 2 and chart 3, the presentation of the strategies used by both translators serves as an indication of their source-oriented or target-oriented approach.
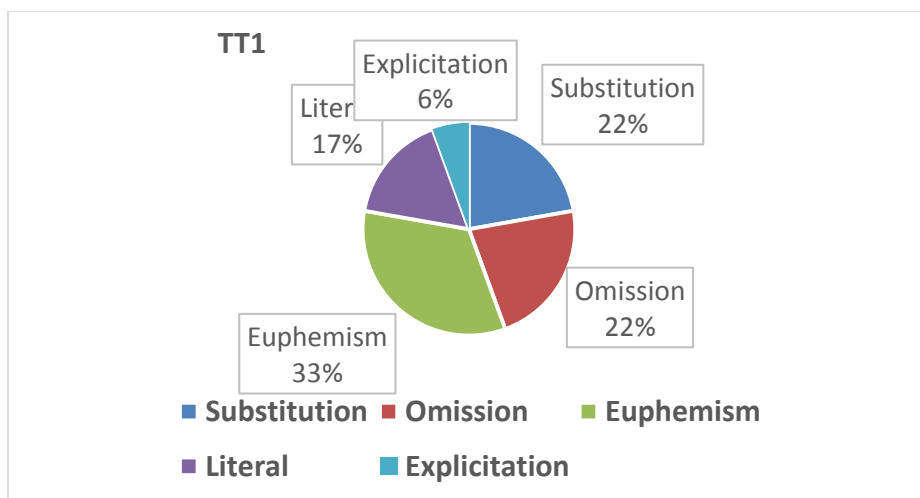

Chart 2. Proportional use of strategies by the translator of TT1

As shown by the above chart, it can be noted that TT1 used euphemism, substitution and omission in a high

frequency rate. These choices prove that TT1 is target oriented and seeks to appeal to the target audience. For instance, TT1 employed omission 22 % which is a high rate compared to TT2 where there is no trace of omission in the whole translated text. In addition, TT1 used euphemism 33%, indicating a strong inclination to respect the norms of the target culture and audience. The numerous cases of omission are by no means an indication of the considerable interference by the publisher. This shall be discussed elaborately in the next section which focuses on the role of publishing houses as active agents in the process of translation.

As can be seen, the extent of shifts from the ST are considerable. The large number of shifts is clearly manifested by the frequent use of substitution, omission and euphemism strategies. Such excessive use of these target-oriented strategies would certainly corroborate the conclusion that that the translator of the TT1 has been under immense constraints and interference.
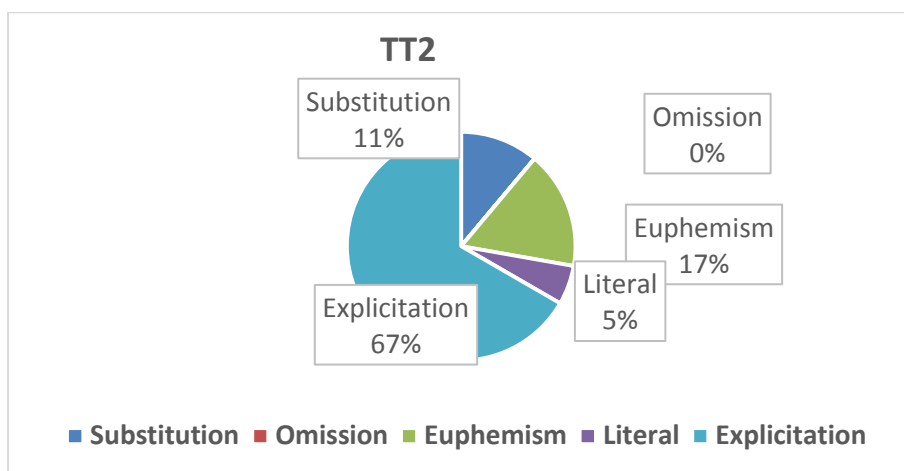
Chart 3. Proportional use of strategies by the translator of TT2

Compared to TT1, the overall choices in the TT2 are in favor of a faithful translation. The translator does not seem to have avoided reflecting offensive and impolite uses of language. He has retained the sexual connotations present in the ST. Substitution and euphemism were used at a rate of 4% and 16 % respectively. It is striking, though, that omission was not used at all throughout the translation of the novel. This can likely be interpreted as a result of lack of concerns over taboo issues. Both translators applied similar euphemism strategies in cases found within the translated script of TT2. This resulted in faithful renditions of the source text units, which had already been euphemized.

As a matter of fact, the use of literal translation 5 % in TT2 corroborates the proof that the translator has attempted to make the target text more explicit for the target readers, or at least on the same level of explicitness as the source text. It can be seen especially in the examples where the translator used literal translation that he enjoys a great deal of freedom to render the offensive expressions, making the target text a replica to the source text. In doing so, the translator of TT2 has probably tried to create the same effect on the target readers that the source text has on the source readers. In general, it can be observed that the translator of the TT2 has strived to preserve the original as much as possible. Such type of translation is source oriented. It appears that the tendency to adopt a specific

strategy for translating religious taboo items may arise under influence of various social, historical, political, and commercial factors, as Battistella (2005) states that "the concept of offensive language is a variable one and is impacted by social, historical, political, and commercial forces."

VI. Conclusion

This study sought to investigate the translation strategies used when translating taboo content in the English novel "*Maps*" by Nuruddin Farah and its two Arabic translations. The research delved into the decisions made by the translators and examined the potential ideological factors guiding these choices.

The research was framed within the context that translation takes place within a social and cultural environment, where language serves not only as a means of communication but also as a conduit for ideology. This shift in focus within translation studies has led to a greater emphasis on the examination of strategies, norms, and the influence of ideologies and power dynamics.

Addressing the first research question, the analysis of the two Arabic translations of "*Maps*" revealed that the first translation (TT1) predominantly used strategies of substitution and omission. TT1 reflected a target-oriented approach, making substantial departures from the source text due to structural censorship imposed by the Arab publisher. Such extensive interference affected the

authenticity of the translation, straying from the principle of faithfulness, especially in the context of literary texts.

Conversely, the second translation (TT2) relied on literal translation and euphemism, indicating a more source-oriented approach. TT2 maintained the tone and style of the source text and aimed for a faithful translation. The absence of censorship in TT2, likely due to the publisher's location in a non-Arab state (Germany), allowed for a more authentic rendition of the source material.

In An answer to the second research question, the research found that TT1 made extensive use of the substitution and omission strategies. In contrast, TT2 predominantly employed literal translation and euphemism. This discrepancy in strategy frequencies between the two translations highlights the impact of both structural censorship and the lack thereof in shaping the translation choices.

As for the third research question, the study uncovered significant differences between translations published by different publishers, particularly when the publishing house was located in a non-Arab state. These disparities pointed to varying approaches to translation, reflecting the influence of the publisher's translation policies on the social context of translations and the standards adhered to by translators.

Regarding the fourth research question, the findings suggest that the translator of TT1 primarily adopted a target-oriented approach, often making substantial departures from the source text to cater to the receiving culture. The extensive interference by the Arab publisher's structural censorship affected the authenticity of the translation and deviated from the principle of faithfulness.

In contrast, the translator of TT2 leaned toward a source-oriented approach and attempted to preserve the tone and style of the source text. The absence of censorship, likely due to the publisher's location in a non-Arab state, allowed for a more faithful translation.

In conclusion, this study illuminates the challenges and complexities of translating taboo content, demonstrating that the choice of translation strategies is profoundly influenced by the constraints faced by translators. Ideological factors significantly impact translation decisions, as evidenced by the alignment of translated texts with the policies of the publishing houses. This study underscores the intricate interplay between censorship, publishing policies, and ideological influences in the translation of taboos, and suggests that further research in this area could deepen our understanding of this complex field.

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