

# Toury's Norms as Applied to the Translation of Arabic Literary Texts Into English

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**Abstract**—This study investigates the applicability of Toury's norms to the translation of Arabic literary texts into English. It also tackles the translation of sociocultural terms from Arabic literary texts into English and highlights the sociocultural differences between the two languages. Moreover, it uses Toury's norms to analyze the translated selections of texts by two translators to determine whether each decided to be loyal to the target reader and explain the expression, or if they decided to be loyal to the source text, translate it, and then explain the influence of each decision on the other norms. For this purpose, the researchers selected 40 excerpts from the novel *Midaq Alley* (1960) by 1988 Nobel Prize winning author (and the "Father of Arabic Literature"), Naguib Mahfouz, along with two translations by Trevor LeGassick (1966) and Humphrey Davies (2011). These 40 texts contained 74 cases or expressions concerning religion, clothing, food, tools, places, and binomials. The study concluded that Toury's norms (that is, initial norms, preliminary norms, and operational norms) do, indeed, apply to the translation of Arabic literary texts into English. The study shows that the norms are applicable and that the English-translated texts from the Arabic language can be assessed by using these norms.

**Index Terms**—initial norms, preliminary norms, operational norms

## I. INTRODUCTION

Malmakjar (2005) perceives from Toury's model that norms are socio-cultural phenomena and that they lay between rules and idiosyncrasy. Since the translator deals with the socio-cultural expression of a certain community that does not exist in another target language or culture, this study applies Toury's norms to highlight the differences between Arabic and English expressions regarding religion, clothing, food, tools, places, and binomials. Toury's norms are applied to assess the translated texts according to the norms which do not fit those of the translated text. Moreover, they help determine whether the translated text leans towards the source language (SL) or the target language (TL) or whether or not the translator has used a medial language between SL and TL. Toury's norms are also applied to determine if the meaning of the source text is conveyed fully or partially and if there is shift and the level of the shift. The literary works of every language reflect the socio-cultural traits of its community. Indeed, literature has historical, religious, social, and cultural dimensions; therefore, translators have to be very cautious during the process of translation especially if they are handling two languages that belong to different origins and cultures. Each culture has its own norms, traditions, and patterns; for this reason, translators must choose between being faithful to either toward the SL or TL. Subsequently, the application of Toury's norms will reveal the most valuable norms among them.

## II. LITERATURE REVIEW

Toury (2012, p. 63) says, "Norms have long been regarded as the translation of general values or ideas shared by a community - as to what would account right or wrong, adequate or inadequate - into performance 'instruction' appropriate for and applicable to convert situation". Sch äffner (2010) believes that the behavior of the translator will be determined by sociocultural norms since translation is defined as a sociocultural context. Toury (1995) sees that norms specify the extent and the kind of equivalence that is manifested by a real translation. Toury (1980) also mentions that norms are categorized for a descriptive analysis of translation phenomena.

### A. An Overview of Norms

All phases and kinds of translation can be influenced by norms. Moreover, traces of norms can often be found throughout the final product. Norms contribute to the overall process of creating a translated text from beginning to end starting within the translators mind and ending with their participation in translation. It may bring into view the overall process where translation comes into being. Furthermore, the behavior which is governed by norms may also participate in the translation. What makes the translation which highlights a given group and the acts it implies more complicated is the shared attitude of the person where their decision tends to support each other, or they may agree on non-concurring or completely contradictory norms. Therefore, it is important to mention and explain exactly what types of norms these norms are (Øverås et al., 1996).

#### (a). Initial Norms

Toury (2012) says that the choice between adequate source language (SL) or acceptable target language (TL) is what constitutes initial norms. Toury (2021) explains that the direction of the translator may be subjected to the norms of the target text or the norm of the original. If the translator adopted the latter this ensures the subscription of the norms of the source language and culture. However, if the translator adopted the norms of the target text, the translator will subscribe to the norm of the target language and culture and the shift from the source text is inevitable. Further, there will also be incompatibilities found between the source language and the target language during the test of adequacy. Hu (2020) said that Toury's initial norms are types of binary choices where the translator has to select between two orientations: either toward the culture of the source text "adequacy" or toward the target culture "acceptability".

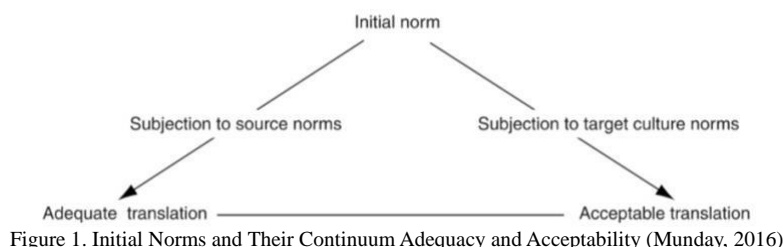


Figure 1. Initial Norms and Their Continuum Adequacy and Acceptability (Munday, 2016)

Toury (2012) assumes that the shifts from the source language into the target language can be seen even in the most adequate orientation of translation. Hu (2020) said that this assumption puts the orientation toward the source culture in a secondary position. For a long time, these shifts have been considered a sign of the universality of the translated text. Shifts are inevitable in universal translation and the decision to move away from the patterns of the SL text can be achieved in more than one way.

(b). *Preliminary Norms*

Preliminary norms have to do with translation policy and the directness of translation (Garzon et al., 2002).

1. **Transition Policy** is policy of factors which control the selection of the kind of texts or individual text to import to a particular language or culture by the process of translation at a particular time.
2. **Directness of Translation** is concerned with issues such as the translation process which result directly from the source text or through a mediating language. It begs to question what language is preferred or allowed to be mediated.

(c). *Operational Norms*

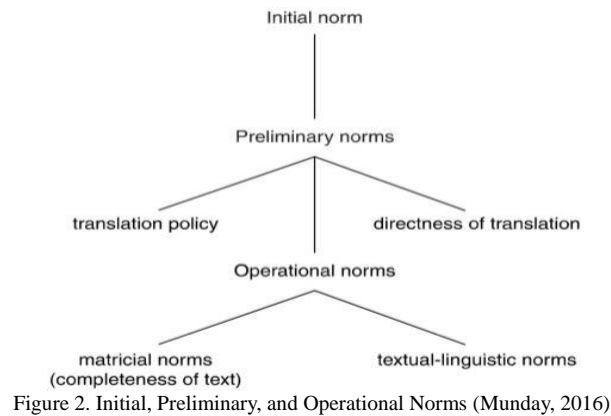
Operational norms are those norms which are directed by the decisions made during the act of translation. Whether directly or indirectly, these norms affect the way linguistic material (or the text's matrix) is distributed. Moreover, they also affect the verbal formulation and the textual makeup and control the relationship between the target and source text or segments. In other words, the operational norms specify which things might possibly stay in the text and what will change during the process of translation. Finally, operational norms characterize the presentation of the linguistic matter of the target text (TT) and are subdivided into matricial norms and textual linguistic norms (Sanaatifar et al., 2012).

1. **Matricial Norms**

Matricial norms control the replacement of the target language (TL) material which tends to be analogous with the source language (SL) material (the amount of translation or the location of TL in the text or how the linguistic material is distributed through the text) also they control the segmentation of the passage stanzas, chapter and such like these norms also determine the process (manipulation of segmentation and changing of locations, addition, omission), which happens in the translation or pretext surrounding them. Thus, the material norms concern the degree of fullness of the translated text.

2. **Textual Linguistic Norms**

Textual linguistic norms control the choice of linguistic material that contributes to the formulation of the target text and governs the replacement between the target text and the source text. They can be, in various degrees, general, and they can be applied to a whole translation, one kind of text, or only one mode of translation. Some of the norms which govern the production of noun-translational text in the same culture may be similar to the textual-linguistic norms, and these similarities cannot be taken for granted as they can be used as a framework for the actual search. Moreover, the language of a particular assumed translation is representative of the target language. The following figure by Munday (2016) explains the division of preliminary and operational norms.



For Hermans (2013), the significance of Toury's norm lies in the translator's decision which specifies the shape of the final product and enhances the nature of the relation between the proto-text and translation along with how the translation will be perceived by the intended audience. Hermans (1999) concludes from this list of norms that the process of choosing norms of translation, in general, is affected by norms from the decision of translation or selecting an ST to the final product (translated text). Sch äffner (1998) said that acceptance is central to norms, followed by function and nature which will need a wider explanation and involve questions, such as:

- How can translators establish which general concepts of translation prevailed in a particular community at a particular time?
- How does this concept compare to the general concept of the translation that was valid at another time and in other communities?
- Who are the norm authorities?
- Who introduces changes in the dominant norm, and why were they accepted?

Since translating is situated in time and space, any answers to these questions imply a careful description of the situation and the culture in which such norms are obtained.

### III. AIMS OF THE STUDY

The study aims to:

- A. Investigate the applicability of the norms to the translation of Arabic literal texts into English.
- B. Assess the translated texts by analyzing and discussing them.
- C. It aims at finding the most active and valuable norms.

### IV. METHODOLOGY

The study was conducted by selecting 40 excerpts from Naguib Mahfouz's Arabic novel "Midaq Alley" (1960), then choosing the same texts from two translations of the novel: the 1966 translation into English by Trevor LeGassick and the more recent 2011 version translated into English by Humphrey Davies (2011). Both of the translated texts are analyzed within tables that are designed according to Toury's norms to show the direction of orientation and other features of the translated text. After the table, the reader will find an analysis of the source text to clarify its meaning. This is followed by a discussion of the two texts explaining their analysis in the table. Though this research is concerned with the quality of the translation, this is a descriptive study which describes the translated text without imposing rules or conditions onto the translators.

### V. DATA ANALYSIS

To achieve the aims of the study the translated texts are assessed according to Toury's norms in tables. The tables consist of the three main norms (that is, the initial norms, preliminary norms, and the operational norms) and their six subdivisions. The first one features adequacy and acceptability, the second features directness and material, and the third features the policy and textual linguistic norms. If the text was adequate or acceptable a plus (+) sign is put in their cell. As for the norms' cells, they, too, are filled with either a plus (+) or a minus (-) with the exception of the cell of policy which remains empty because it represents the policy behind selecting the whole text or the translator's motivation for selecting such a text and was mentioned here only once. Trevor LeGassick, the first translator, chose the novel Midaq Alley because it was one of the first Eastern novels to introduce Eastern literature to the Western reader. The second translator, Humphrey Davies, translated Midaq Alley to celebrate what would have been Naguib Mahfouz's 100th birthday and as a way to rediscover the novel and the author after numerous complaints were made about the first edition of Trevor LeGassick first translation. Each table is followed by a discussion of the TL1 and TL2 translations. Due to the limitation of the number of words that can be written only 10 texts will be analyzed and discussed in detail

below.

### SL Text 1

“(P6) يارب يا معين، يا رزاق يا كريم، حسن الختام يارب، كل شيء بأمره.”

### TL Texts

*Translator 1:* (No Translation of this text is presented)

*Translator 2:* “O Lord, O Helper! O Granter of Our Daily Bread, O Magnanimous! --- Let ours be a pious conclusion, O Lord! Nothing happens but at His command!” (P2).

TABLE 1  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 1 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	-		-	-
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		+	+

### Text Analysis

This text is used by the author to reflect a strong relationship between the speaker of the text and the Creator Allah Almighty. This is noted by some of the Arabic words that are frequently used by Arabs in prayers and recitations.

### Discussion

Perhaps because there is a lack of equivalence between the cultures, or that it doesn't match the target culture or the translator's belief, or simply because it is easier to skip it altogether, Translator 1 did not translate this paragraph. According to the model adopted in this study, this kind of omission can be sorted under the domain of acceptability, but it rates a minus as it relates to other norms.

On the other side, Translator 2 tries to render this text to be acceptable and true. It is faithful to the source text, but at the same time, it has been written in the style of the target language. The translated text is full and direct as he attempts to preserve the segmentation of the ST as much as possible. At last, he makes no shift in his rendition.

### SL Text 2

”وعلى كئيب من المدخل تربع على الأريكة رجل في الخمسين يرتدى جلابيا ذا بنيفة موصول بها رباط رقبة مما يلبسه الأفندية ويضع على عينيه المتعضعتين نظارة ذهبية - ثمينة! وقد خلع قياقبه على الأرض عند موضع قدميه (P7).“

### TL Texts

*Translator 1:* “Not far from the entrance, on a couch, sits a man in his fifties dressed in a cloak with sleeves, wearing a necktie usually worn by those who affect Western dress. On his nose perches a pair of expensive-looking gold-rimmed spectacles. He has removed his wooden sandals and left them lying near his feet” (P3).

*Translator 2:* “On the bench close to the entrance sits a man of fifty, wearing a gallabiya with a gore, to which is attached a necktie like those worn by people who affect European garb, while over his feeble eyes rests a pair of costly gold spectacles. He has removed his wooden patterns, placing them on the floor at his feet” (P3).

TABLE 2  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 2 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		-	+
2		+	+		-	+
3		+	+		-	-
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1	+		+		+	+
2		+	+		+	+
3		+	+		+	-

### Text Analysis

This text includes mention of some clothing that reflects the SL's culture, since they are not used in the TL. Thus, here there are the words “قياقب، بنيفة، جالباب” (*jilbab*, *bineeqa*, *qubqab*). The word *jilbab* is an external long closed dress with sleeves and sometimes has a small collar. The word *bineeqa* is the collar of the dress with a buttonhole. The last word *qubqab* is a wooden slipper.

### Discussion

Translator 1 mistranslates the culturally used expressions cited in this text. He renders the *jilbab* a “cloak” which is more appropriate for the SL word *abaya* since it is more like a robe than a dress as it is open in the front. The second-word *bineeqa* which means “collar” has been incorrectly translated into “sleeves” because it means “part of the shirt

covering the arm”. Likewise, the third expression *qubqab* has been misinterpreted as “wooden sandals”. Thus, his renditions for the three terms are considered acceptable, direct, and partial. Only the last term has been shifted from a word to a phrase (that is, unit shift).

Translator 2 borrows the word ‘jilbab’ from SL into TL, regarding that, it is the culturally-bound term. Yet, he makes a kind of modulation, i.e. he uses it as ‘gallabiya’. So it is SL oriented, even though it does not match the SL term. To put it simply, it is sorted as adequate, direct, and partial translation for the SLT. As for the second word, he gives the term ‘gore’ as an equivalence for the SL ‘bineeqa’. It does not have the same meaning; therefore, it is considered acceptable, and direct but it is partial. ‘Wooden patterns are similar to ‘qubqab’. Still, the difference between them is that the wooden patterns had been used by some European countries until the 20<sup>th</sup> century, where it is like the cover of shoes, they wear it in muddy or dirty places to cover their shoes, while ‘qubqab’ are worn alone. So, it is acceptably directly and partially translated. As for TLN, the term ‘qubqab’ has been shifted from a word into a phrase (i.e. unit shift).

### SL Text 3

“فأقبلت عليه في ملاءتها مبرقعة ، وسلمت عليه بيد ملتفة بطرف الملاءة كيال تنقض وضوءه.”

### TL Texts

*Translator 1:* “She came over to him, veiled in her outer gown, and gave him her hand wrapped in one of its corners, in order not to spoil his state of ritual cleanliness”.

*Translator 2:* “She swathed in her milaya and with face fully covered, approached him and shook his hand, wrapping hers in the edge of her garment so that she wouldn’t invalidate the ablutions that he had made in preparation for prayer”.

TABLE 3  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 3 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		+	-
2		+	+		+	+
3		+	+		-	-
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1	+		+		-	-
2		+	+		+	-
3		+	+		+	-

### Text Analysis

In this text, there are three terms classified under cultural expressions. The first two terms are related to clothing, and the third one is related to religious rituals. That is, the term “ملاءة” (*milaya*) which refers to a type of women’s traditional clothing similar to a “cloak” or “gown” to be worn on the head. The second term is “برقع / مبرقع” (*burqa* or face veil/face veiled) is also a traditional veil that nearly covers a woman’s entire face with the exception of her eyes. The third term related to religious rituals is “وضوء” “ablution” which is the act of washing certain parts of oneself to ensure ritual purity before performing the daily prayers.

### Discussion

Translator 1 makes a rewording in his rendition of the first two terms related to clothing, namely “ملاءتها” (“her out gown”) and “مبرقعة” (“veiled”). However, with his translation he attempts to submit a functional equivalence to the TL reader. Thus, his rendition of both terms is acceptable, direct, and full. Likewise, the third part (that is, “وضوءه”) has been rendered by Translator 1 into “ritual cleanliness”. His rendition is TL oriented, acceptable, direct, and partial, since it does not convey the exact meaning of the SLT. It is worth mentioning that the one-word term “ملاءتها” has been shifted into the nominal phrase “her outer gown” (that is, it is a unit shift). Also, the word “وضوءه” is shifted into “his ritual cleanliness” (that is, it is, once again, a unit shift).

Translator 2 gives an SL-oriented rendition for the term “ملاءة” via borrowing it as *milaya*. It is adequate and direct but not full since this term must be explained the TL reader for them to understand it. The second term “مبرقعة” has been submitted as a descriptive translation to be clear to the TL reader, namely “with face fully covered”. Thus, the rendition is sorted as acceptable, direct, and full. The third part is rendered via addition; the translator uses the equivalent term “وضوء” which is “ablution” then he adds an explanation to this term to be clear to the TL reader. That is, the rendition of this term is acceptable, direct, and full. Finally, it is worth observing that the rendition of the three terms have been shifted into the TL.

### SL Text 4

(P9) “وقاطعه صوت أجش دخل صاحبه القهوة”

### TL Texts

*Translator 1*: “He was interrupted by someone who entered at that point and said roughly...” (P5).

*Translator 2*: “His words were interrupted however by a deep voice, as at that moment the **proprietor of the café** entered” (P5).

TABLE 4  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 4 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	-		-	-
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1	+		+		+	+

### Text Analysis

In this text, there is a kind of preferable hot drink found in Egypt and most of the Arab world and that is “القهوة” (coffee). Yet, the word here has been modulated to be used for the place where men sit and order various kinds of drinks including “coffee”. That is, this word is used in this text to refer to “café” - the place where you get your coffee rather than the drink itself. Incidentally, the word “café” is actually French in origin and not English.

### Discussion

As for Translator 1, it is noticeable that the sequence of events of the source text is rearranged in TL1. The translator makes the cause of the interruption as the entrance of someone who then speaks roughly, whereas, in the Arabic source text, it is clear that the rough sound is first mentioned as the cause of the interruption when the speaker entered the café. However, there is no equivalent of the term for “café”; that is, it has been omitted in the TT. Thus, the rendition can be sorted as acceptable, minus directness, and partial. Concerning the TLN, here there is a kind of omission rather than shifting so that earns them a minus.

Translator 2 succeeds in rendering the word “قهوة” into “café”, thereby giving the functional equivalence of the SL. Still, he mistranslates the antecedent of the expression “دخل صاحبه القهوة”; he incorrectly thinks that it means the “proprietor of the café”. In contrast, it anaphorically goes back to the origin of the hoarse voice rather than the owner of the café. Thus, his rendition is acceptable, indirect, and partial. Concerning the TLN, there is no shifting here (that is, phrase to phrase).

### SL Text 5

“وكان ذاك ميعاد عودته من «الارنس» كما يسمونه ، فرمقه الكثيرون بعين الاعجاب والصد.”

### TL Texts:

*Translator 1*: “This was the usual time for him to return home from **the camp**”.

*Translator 2*: “...today marked his return from the **Urnus**, as the Army Ordnance Corps was called”.

TABLE 5  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 5 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		+	+
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1	+		+		-	+

### Text Analysis

“الارنس” or “arenas” are large enclosed platforms that are normally circular or oval-shaped and designed to showcase theatre, musical performances, or sporting events. Additionally, “تجار الارنس” (merchants of arenas) were called traitors by some because they made fishy business with British soldiers in their camps. This name was created by Egyptian citizens of Port Said and Port Fuad in the 1920s.

### Discussion

Translator 1, as he usually does, attempts to present a functional equivalent for the term “الارنس” or “الارنس”, namely the TL oriented term “the camp”. Thus, his rendition is acceptable, direct, and full.

By contrast, Translator 2 follows the SL via borrowing the term “الارنس” or “الارنس” or “Urnus”. He may be using procedure which is normally used when transferring most proper names. His rendering, in this respect, is sorted as adequate, direct, and partial. There is no shifting made by each of the translators as far as this word is concerned.

### SL Text 6

“يا قوم: عزت علي شكاة عم كامل ، وليسبوسته فضل علينا جميعا غير منكور.” (P14)

### TL Texts

*Translator 1*: “I was upset by what Uncle Kamil told me. After all, his **sweets** have done us a lot of good and that can't be denied” (P8).

*Translator 2*: “Uncle Kamel's complaint upset me. After all, no one denies the blessings that his **basbousa** has brought upon us all” (P10).

TABLE 6  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 6 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		+	+
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1	+		+		-	+

### Text Analysis

In this text, there is a kind of delicious dessert in the Egyptian culture called “بسبوسة” (*basbousa*). It is a matter of fact that such meals or dishes are often transferred into the TL. Moreover, a couple of other translation tools can be used such as descriptive in addition to that of borrowing or transference, for example “بسبوسة” or (“*basbousa*” - an Egyptian semolina cake).

### Discussion

Translator 1 deals with the cultural-specific term “بسبوسة” using a TL-oriented method that presents as close a functional equivalence as possible, namely “sweets”. To be honest, this way leads to a considerable loss of meaning since Translator 1 uses a more generic term than that of SL. However, his rendition is still sorted as acceptable, direct, and full.

On the other hand, Translator 2 sticks to SL by transferring the term “بسبوسة” as “*basbousa*”. He may use this procedure to reflect the author’s flavor and to maintain the same culturally bound terms that are used in the SL. This rendering can be sorted as adequate, direct, and partial. There is no shifting made by either of the translators as far as this term is concerned.

### SL Text 7

“وقرأوا الفاتحة وشربوا الشربات.” (P112)

### TL Texts:

*Translator 1*: “They read **the opening verses of the Qur'an, as was the custom at all engagement parties**. Then **refreshments** were passed around” (P73).

*Translator 2*: “Then they read **the opening chapter of the Qur'an** and drank **sherbet**” (P98).

TABLE 7  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 7 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		+	-
2		+	+		-	-
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		+	-
2	+		+		-	+

### Text Analysis

This text has two types of expressions that can be classified under cultural-bound. The first expression is related to religious sayings, namely “الفاتحة” (the opening *surah*). Arab people are used to citing this holy *surah* (or “verse”) to bless the matter for which it is read. It is usually cited in engagement ceremonies to express approval. The second expression is related to foods and drinks, namely “الشربات” (“juice”). It is also served in the same engagement ceremonies as a symbol of pleasure and satisfaction.

### Discussion

Translator 1 deals with the first part as TL oriented. Explaining its meaning, he renders the word “الفاتحة” into “the opening verses of the Qur'an, as was the custom at all engagement parties”. Thus, his rendition is acceptable, direct, and full. Moreover, it is conveyed with various shifting types (that is, structure, unit, and so on). The word “الشربات” has been rendered by the translator into “refreshments”. It seems that he makes some kind of modulation that gives the more generalized TL expression. However, his rendition is sorted as acceptable and direct, but it is still partial because of the negative effect of the modulation. As for TLN, there is an intra-system shift here (that is, singular SL word into plural TL word).

Translator 2 also attempts to uncover the SL expression “الفاتحة” as “the opening chapter of the Qur'an”. There is an addition in the TLT; yet, this addition is justified, since it makes the text more obvious to the TL readers. Thus, the

rendition is sorted as acceptable, direct, and full. Furthermore, there are structure and unit shifting types here. As for the second translate word “الشربات”, the translator deals with this by using the transference technique. That is, he maintains the flavor of SL culture by presenting the borrowed word from SL to TL. Thus, this rendering is adequate and direct, but it is still partial because it does not convey the exact meaning that would be clear and understandable by the TL reader. As far as this part is concerned, there is no shifting that can be observed.

### SL Text 8

“فرفع بصره الذليل عن الرابية فرأى المعلم كرشة بجسمه الطويل النحيف ووجهه الضارب للسواد وعينه المظلمتين النائميتين، فنظرا اليه واجما وتردد، كانه لا يصدق ما سمعت اذناه” (P9)

### TL Texts

*Translator 1:* “The old man lifted his failing eyes from his instrument and saw the sleepy, gloomy eyes of Kirsha, the tall, thin, dark-faced café owner, looking down at him. He stared at him glumly and hesitated a moment as though unable to believe his ears” (P5).

*Translator 2:* “Raising his feeble eyes from the rababa, the man beheld the tall, thin body, swarthy face, and sleepy, murky eyes of Boss Kersha and regarded him speechlessly, faltering momentarily as though unwilling to credit his ears” (P5).

TABLE 8  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 8 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
TL1	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1		+	+		-	+
2		+	+		-	-
TL2	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
1	+		+		-	+
2		+	+		+	+

### Text Analysis

The words “رابية” (*rababa* or “rebec”) and ‘معلم’ (boss) are of cultural notions. The former is an old musical string instrument commonly used by the Arabian and Persian peoples. It is still used in folkloric sessions and social meetings. The *rababa* (or “rebec”) goes back to the 8<sup>th</sup> Century. It does not exist in the target culture. As for the latter, that is, ‘معلم’, it is a famous title that is used for those “bosses” or “heads” of work and does not have an equivalent term in the TL.

### Discussion

Translator 1 attempts to evade the fact of a non-equivalence issue as far as the musical instrument is concerned. Thus, he submits the most generic expression, namely “instrument”, thus presenting a more generalized translation and stuck to the TL rather than the SL. This means that the rendition is acceptable, direct, and partial. Moreover, there is no shifting while rendering the SL expression into the TL one. The second term “المعلم” is omitted and the proper noun stands alone (that is, “المعلم كرشة” into “Kirsha”). Thus, the rendition is acceptable, direct, and partial. Yet, the nominal phrase in the SL is changed to be only one word (that is, it is a unit shift).

Translator 2, on the other hand, sticks to the SL, borrowing the musical instrument “الرابية” from the SL and transliterates it as “*rababa*” in the TL. Thus, the rendition is adequate, direct, and partial, since the word in the TL does not clarify or explain the clear meaning of “*rababa*” for the TL reader. As for the second part, namely the title “المرشدة”, it is translated into “Boss Kersha” because the translator is attempting to give the nearest equivalent to the SL title in the TL using the functional equivalence of “boss”. Thus, the rendition is acceptable, direct, and full. Also, there is no shifting here.

### SL Text 9

“(P73) ”فيقول البعض: « بالهنا والشفاء » ويغمغم البعض: « يطفحها سما بإذن الله! »”

### TL Texts

*Translator 1:* “One commented, May it prove wholesome and bring a cure, while others would mutter, May it be full of poison, with God's permission!” (P47).

*Translator 2:* “Some of them said Good health! while others muttered, May it choke you and poison you, God willing!” (P63).



TABLE 9  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 9 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
TL1						
1	+		+		-	-
	+		+		-	+
TL2						
1		+	+		-	-
		+	+		+	+

### Text Analysis

This text contains two expressions that are usually used with eating and meals. The first one is “بالهنا والشفا” (“bon apétit” or “enjoy your meal”) which is used to express pleasure and a good impression towards guests having the meal. It also relates to binomial phrases. The second expression, on the other hand, is “يطفحها سما” (may it be full of poison), which is said when one expresses his/her unpleasant emotion toward guests having the meal.

### Discussion

Concerning the first part, Translator 1 goes after monitoring the SLT via giving as literal a translation as possible to the TL reader (that is, “بالهنا والشفا” is rendered into “May it prove wholesome and bring a cure”). Thus, his rendition is sorted as adequate, direct, and partial, since it does not convey the whole meaning of the SLT to the TL reader. Here, there is a unit shift observed (prepositional phrase ↔ verbal clause).

Translator 2 submits a different rendition and it seems that he conducts a bit of a TL-oriented technique. That is, he makes some kind of modulation from the SL to the TL (for example, “بالهنا والشفا” is rendered into “good health”). Still, it is part of the meaning intended by the author. Thus, it is acceptable, direct, and partial. As for TLN, there is a class shift observed here, since the nouns “والشفاء الهناء” have been changed to the adjective and a noun or “good health”.

As for the second part of this text, Translator 1 also renders the SL expression “يطفحها سما” as literal as possible into “May it be full of poison”. He sticks to SL despite that there is some loss of meaning since it refers to a kind of metonymic expression for the effect of poison (that is, I hope what you eat hurts you as poison does). On this basis, his renditions are sorted as adequate, direct, and partial.

Translator 2 gives a bit of TL-oriented rendition, since he gives some explanation to the SLT (that is, “يطفحها سما” has been rendered into “May it choke you and poison you”). It seems that he gives as functional equivalence as possible; it is acceptable, direct, and full. As for TLN, there are no shifts to be observed as far as this part of rendering is concerned.

### SL Text 10

“(P20) ”تعبية؟ ! . . كفى الله الشر!“

### TL Texts

Translator 1: “Tired? May God lighten your load!” (P13).

Translator 2: “Tired? God protect us from evil!” (P16).

TABLE 10  
DATA ANALYSIS FOR SOURCE LANGUAGE SAMPLE 10 AND ITS TRANSLATED LANGUAGE

TL	Initial Norms		Preliminary Norms		Operational Norms	
	Adequate (SL)	Acceptable (TL)	Directness	Policy	Matricial	TLN
TL1						
1		+	+		+	+
TL2						
1	+		+		+	+

### Text Analysis

In Arabic, some declarative-formed sentences are used for additional functions, like wondering, demanding, asking for something, and supplication. In this text, the statement “كفى الله الشر” is used as a supplication to ask “Allah Almighty to forbid evil”. In English, on the other hand, some cultural expressions like “God forbid” serve the same purpose.

### Discussion

Translator 1, as usual, deals with the SL expression via managing the meaning to give as near a functional equivalence as possible, namely “May God lighten your load”. Yet, it does not have the same meaning; thus, it is considered acceptable, direct (that is, with no intermediate language), and partial (that is, it conveys part of the intended meaning).

Translator 2, on the other hand, gives a more appropriate rendition since he maintains the message without modulation. That is, the TL statement “God protect us from evil!” is seen as a way to create a close equivalence holding the same content as the SL. Therefore, it is an adequate, direct, and surely full translation. No type of shifting has been observed in this text.

## VI. CONCLUSIONS

A. The norms apply to the translation of Arabic literary text into English. Since all of Toury's norms and their divisions have been applied to 148 expressions of both translated texts, each one used 74 expressions that were distributed in 40 texts, resulting in the following percentages:

- (a) Translator 1 uses adequacy for 21 (or 28%) out of 74 cases, while Translator 2 uses adequacy 36 times (48%) out of 74 cases.
- (b) The acceptability applied to 53 cases by the Translator 1 is 71%. Translator 2 applied acceptability to 38 (or 51%) of the cases.
- (c) Direct translation in TL1 appears in 68 cases (or 91% of the time) and in TL2 it appears 72 times (or 97% of the time).
- (d) Indirect translation was noticed in six cases or 8% of the cases, while there were only Partial translations which refers to the loss of meaning was found in 34 cases (or 45% of all cases) in TL1 and 27 (or 39% of all cases ) in TL2.
- (e) Full translation (full meaning) was found in 40 cases (or 54% of all cases) in TL1 and 47 cases (or 60% of all cases) in TL2
- (f) Concerning the shift, there are 36 cases (or 54% of all cases) of shifting in TL1 and 30 cases (or 40% of all cases) in TL2.
- (g) The preserving of the SLT (no shift) in TL1 is 38 (that is, 51%) and in TL2 44 cases (that is, 59%).

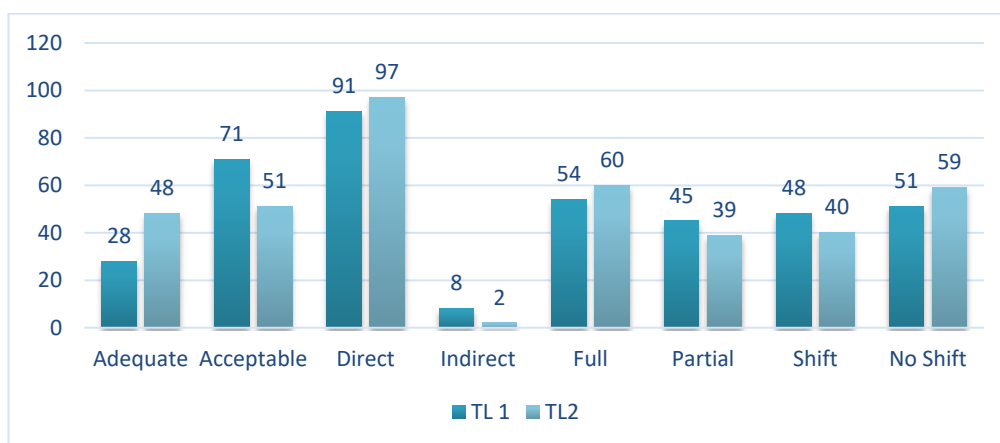


Figure 3. The Percentages of the Sub-Norms in TL1 and TL2

B. The Arabic literary texts can be assessed by Toury's norms.

C. It is concluded that among the three norms and their six subdivisions, the Initial Norms and Matricial Norms of the Operational Norms are the most significant in Toury's model. Thus, the Initial Norms specify whether the translated text is faithful to the SL or the TL and the Matricial Norms are more concerned with omission and addition. Further, they determine whether the translated text is full or partial. In other words, the Matricial Norms specify the appropriate translation.

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