An Application of Vinay and Darbelnet’s Translation Model to the English Translation of Ghassan Kanafani’s Novel *Men in the Sun*: A Descriptive Analytical Study

**Sarah I. Alqunaibet**  
Department of English Language and Literature  
College of Languages and Translation  
Al Imam Muhammad Ibn Saud Islamic University, Saudi Arabia

**Author:** Sarah I. Alqunaibet  
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**Abstract**  
The present study aimed at exploring Vinay and Darbelnet’s translation model in the translation of Ghassan Kanafani’s novel *Men in the Sun* from Arabic to English. The main objectives of this study were to identify the most common strategies adopted by the translator of the novel according to Vinay and Darbelnet’s model, to explore the basic problems found in the translation of the novel and to examine the strategies applied by the translator to solve the translation problems according to Vinay and Drabelnet’s translation model. For the purpose of this study, a descriptive analytical methodology was carried out on the first two chapters of the novel. The findings revealed that the most frequent strategies were literal translation followed by transposition and modulation according to the model. The findings also revealed two types of translation problems, linguistic problems including lexical and syntactic problems, and cultural problems including cultural expressions and cultural bound terms. Some strategies according to that model were applied to overcome translation problems including transposition, modulation and equivalence. However, some translation problems were solved by strategies that were not described by the model. More comprehensive models were recommended to be adopted in further studies in literature translation.
Kingdom of Saudi Arabia
Ministry of Education
Al Imam Muhammad Ibn Saud Islamic University
College of Languages and Translation
Department of English Language and Literature

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By
Sarah I. Alqunaibet
Supervised by
Dr. Kholood Alakawi

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Dedication

To my dear parents, Ibrahim Al-Qunaibit and Nawal Al-Subeaie.
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Abstract

The present study aimed at exploring Vinay and Darbelnet’s translation model in the translation of Ghassan Kanafani’s novel *Men in the Sun* from Arabic to English. The main objectives of this study were to identify the most common strategies adopted by the translator of the novel according to Vinay and Darbelnet’s model, to explore the basic problems found in the translation of the novel and to examine the strategies applied by the translator to solve the translation problems according to Vinay and Darbelnet’s translation model. For the purpose of this study, a descriptive analytical methodology was carried out on the first two chapters of the novel. The findings revealed that the most frequent strategies were literal translation followed by transposition and modulation according to the model. The findings also revealed two types of translation problems, linguistic problems including lexical and syntactic problems, and cultural problems including cultural expressions and cultural bound terms. Some strategies according to that model were applied to overcome translation problems including transposition, modulation and equivalence. However, some translation problems were solved by strategies that were not described by the model. More comprehensive models were recommended to be adopted in further studies in literature translation.
الملخص

يهدف البحث الحالي إلى استكشاف تطبيق نموذج استراتيجيات الترجمة التابع لفيناي وداربلناي في ترجمة رواية غسان كنفاني "رجال في الشمس" من العربية إلى الإنجليزية. تركز الأهداف الأساسية لهذا البحث على التعرف على استراتيجيات الترجمة المستخدمة شيوعاً من قبل المترجمة وفقاً للمؤرخ المقدم، كما يهدف البحث إلى اكتشاف مشاكل الترجمة الأساسية التي واجهتها المترجمة في ترجمة الرواية، بالإضافة إلى دراسة تطبيقات استراتيجيات الترجمة المستخدمة في حل مشاكل الترجمة لنموذج فيني وداربلناي. وقامت الباحثة من أجل تحقيق أهداف البحث الحالي باتباع منهج وصفي تحليلي في أول فصول من الرواية والتي وصلت من خلاله إلى أن أكثر استراتيجيات الترجمة المستخدمة شيوعاً وفقاً للمؤرخ، هما الترجمة الحرفية تبعاً استراتيجيات الترجمة الرئيسية إبدال الموضع ومن ثم استراتيجية التحويل، وتوصلت الباحثة أيضاً إلى أن مشاكل الترجمة الرئيسية التي واجهت المترجمة تنقسم إلى مشاكل لغوية، تنقسم بدورها إلى مشاكل متعلقة ببعض المفراد ومشكلات نحوية، والقسم الآخر هو مشاكل ثقافية تنقسم إلى مشاكل تتعلق بالتعابير الإصطلاحية ومشكلة متعلقة بالمفردات الثقافية. واستنتجت الباحثة أخيراً أن بعض الاستراتيجيات المستخدمة لحل مشاكل الترجمة تتبع نموذج فيني وداربلناي، والتي تشمل استراتيجية إبدال الموضع واستراتيجية التحويل واستراتيجية المقابل، بينما توجد استراتيجيات ترجمة أخرى استخدمتها المترجمة لا تتبع ذلك النموذج، واقتراحت الباحثة تبني نماذج شاملة لاستراتيجيات الترجمة في البحوث المستقبلية في ترجمة الأعمال الأدبية.
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CHAPTER ONE

1. Introduction

1.1 Background of the Study

Since it first started, translation has always played an important role in helping people and nations around the world to connect and communicate, especially for the increasing need of it in our time of globalization. Anderman and Rogers (2003) believed that it is fair to say that translation is both an art and a science; it is a science in the sense that it deals with facts and information. In addition, it is impersonal. On the other hand, translation is also considered an art since it deals with the aesthetic aspects of language. Vinay and Darbelnet (1995) also believed that translation sometimes can be considered a creative work of art produced by the translator instead of a process that only adheres to a group of methods and strategies, hence every translator can give a unique translation that no other translator can produce in the same way.

Culture is a vital aspect in translation, since it represents the identity of its people and is reflected in the language they speak. Moreover, Snell-Hornby (1988/1995) stated that language “is not seen as an isolated phenomenon suspended in a vacuum but as an integral part of culture” (p.39). It is essential that every translator is well acquainted with the cultures of the languages before attempting to translate, especially in literary translation. Literary translation is a special type of translation, it contributes to the growth and development of the target culture. Lefevere (2003) stated, “translation is a channel opened, often not without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it, and even contribute to subverting it” (p.2). A famous example of literary translation is the translation of the Arabic novel *One Thousand and One Night* or *Arabian Nights* to English.
However, translation in the field of literature is very problematic, translators encounter many obstacles in transmitting the meaning and style of the source language to the target language, and in some cases, such as poetry translation, translators have to compensate what is lost in translation and create a new form that convey the same meaning, spirit and style of the original. Translation between Arabic and English poses difficulties in the translation process due to the different families that each language belongs to; the former is a Semitic language while the other is Germanic. As a result, literary translators will face a wide gap between the two languages that have different structure, morphology, lexicon, in addition to the specific cultural concepts that do not exist in the other language.

This is where the role of the translator comes, he is first required to have sufficient knowledge of the language pair and enough experience to aid him through it, then he has to make a decision on what translation strategy to adopt and why. There are many factors a translator must considers in this stage to help him choose the appropriate approach, such as the aim of the translation and the audience of this text.

Then comes the need for a translation theory, many theorists and scientists in the field of linguistics and translation had proposed numerous theories about viable strategies that can be adopted to deal with cultural obstacles in translation based on linguistic approaches. Among them are Vinay and Drabelnet (1995) who introduced their famous taxonomy of translation strategies that consists of seven procedures that fall under “direct” and “oblique” translation. However, according to House (2016), the focus of translation studies in the last few decades has changed from approaches based on a linguistic and textual orientation to approaches that are more socially and culturally oriented.
Men in the Sun (2015), which was first published in 1963, is an Arabic novel written by a Palestinian author, Ghassan Kanafani and was translated into English by Hilary Kilpatrick in 1999. The novel describes the impact of the Palestinian exodus in 1948 on the Palestinian people from different generations.

The present research aims at analyzing the translated text to identify the most common strategies applied by the translator on the basis of Vinay and Darbelnet’s model of translation. The present research also aims at investigating the main translation problems encountered by the translator and the success of Vinay and Darbelnet’s model of strategies in overcoming these problems.

1.2 Statement of the Problem

The gap between Arabic and English language poses many difficulties in transferring the message of the original language, especially to the literary translator, due to the significance of stylistic and rhetorical features which are usually untranslatable. Literary translation might be one of the most problematic areas in translation since it is a reflection of both the culture of the source language and the idiosyncratic style of the original author. The translator of Men in the Sun used different strategies of translation to overcome obstacles related to the gaps on both cultural and linguistic levels. By applying the translation strategies suggested by Vinay and Darbelnet (1995), literal and oblique translation, a description of some of the strategies used successfully by the translator to overcome these obstacles will be provided.

1.3 Objectives of the Study

The main objectives of the study are:

1- To identify and describe the translation strategies used in the English translation of the Arabic novel Men in the Sun according to Vinay and Darbelnet’s updated model.
2- To discover the common strategies used in the translation of Arabic literature based on Vinay and Darbelnet’s model.

3- To identify the basic translation problems encountered in the translation and to test the efficiency of Vinay and Darbelnet’s strategies in solving these problems.

1.4 Questions of the Study

In the process of describing and analyzing the translator’s choices, an attempt will be made to find answers to the following questions:

1. What are the basic problems that the translator of *Men in the Sun* faced during the process of translation as shown by comparing the Arabic text with the English text?

2. Is Vinay and Darbelnet’s updated model of strategies applicable to the description of the choices made by the translator of *Men in the Sun* to solve problems related to both cultural and rhetorical gaps between the ST and TT?

3. What are the most common strategies used in the translation based on Vinay and Darbelnet’s model?

1.5 Methods of the Study

To answer the questions of the study, analytical procedures will be carried out as follows:

1. For the purpose of the present study, the first two chapters of the novel *Men in the Sun* and their translation are selected and analyzed to help to arrive to the answers of the questions regarding the basic translation problems faced by the translator, the most common strategies applied according to Vinay and Darbelnet’s model and the success of this model in overcoming translation obstacles.
2. **Instruments:** The research will apply Vinay and Darbelnet’s translation model in the translation of the first two chapters of the novel using a descriptive quantitative method to answer the questions of the study.

### 1.6 Significance of the Study

Previous studies covered the application of Vinay and Darbelnet’s translation model in various types of texts such as media and academics. However, there are no sufficient studies that cover the application of Vinay and Darbelnet model in literary texts especially Palestinian literature. The present study will provide a descriptive analysis of the translation of a literary text that is significant to our Arab culture and related to current issues that are important to us in the Arab world. It will also shed some light on the common problems found in translating Arabic literature. The analysis of this study will be applied to the genre of prose fiction in general and Palestinian fiction in particular.

### 1.7 Limitations of the Study

This study is limited to the novel *Men in the Sun*. The research will be conducted on the first two chapters of the novel since they contain numerous rhetorical and cultural challenges for the translator and which sufficient data will be drawn and concluded from. The methodology of this study, on the other hand, is limited to the application of Vinay and Darbelnet’s translation model to investigate and classify translation problems, in addition to deciding and calculating the most common used strategies.

### 1.8 Research Outline

The present study is divided into five chapters: introduction, literature review, methodology, analysis and discussion and finally conclusions and recommendations. The first chapter presents a brief introduction to the study, in addition to the problem, significance,
objective, limitations, questions and methodology of the study. The second chapter presents the literature review that include several definitions of translation, history of translation, related studies, Vinay and Darbelnet’s translation model, problems of translating Arabic literature and finally main literary translation strategies. The third chapter presents the methodology and the data selected for the study. Chapter four presents the analysis and the discussion of the findings. The data of the findings are organized in tables and examples are provided and analyzed. Finally, chapter five presents the conclusion and recommendations of the study.
CHAPTER TWO

2. Literature Review

2.1 Introduction

In this chapter, views on translation will be listed and the history of translation in the area that is related to the topic of Vinay and Darbelnet’ model of translation strategies will be reviewed. Vinay and Darbelnet’s model of translation strategies will then be discussed in detail, followed by translation problems in translating Arabic literature. Finally, a review on some strategies used in literary translation will be provided.

2.2 Views on Translation

Decades ago, the concept of translation has been investigated and studied from many points of view that fall under the umbrella of free and literal translation, since the first century until the present day, by linguistics and translation scholars. They analyzed this term carefully trying to answer every question about its nature including why, when, where and who. A sufficient translation definition, according to Lefevere (2003), would be that of Petrus Danielus Huetius who defined translation as “a text written in a well-known language which refers to and represents a text in a language which is not as well known” (p.1).

Venuti (2004a) stated that “translation is a dual act of communication. It presupposes the existence, not of a single code, but of two distinct codes, the “source language” and the “target language” (p.343). The difference in nature of these opposite codes, in his opinion, causes translation problem.

Newmark (1988) emphasized on the meaning and intention when he defined translation as “rendering the meaning of a text into another language in the way that the author intended the
text”, he explained that the intention of the author is crucial in order to choose the appropriate strategies of translation (p.5). In addition, Newmark (1988) emphasized that “equivalent effect” is what translators seek to achieve in translation.

The concept of equivalence is often included in the definition of translation. Nida and Taber (1982) defined translation as “Reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and, secondly in terms of style” (p.12). Their approach of translation is discourse-oriented, they favored the so-called “dynamic equivalent” which is communicative in nature and preserves the “meaning” of the original text and transfers the same impact on the target audience (as cited in Leonardi, 2000).

Catford (1978), on the other hand, had a different view of translation equivalent, which is based more on a linguistic approach that he concluded in his theory of “translation shifts”. He stated that translation is “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (p.20). Moreover, House (1982) defined translation as “the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language” (as cited in Deeb, 2005, p.12). She opted for a semantic and pragmatic equivalent that fulfill the same function in the target text, the function of the text is determined by what she called the “situational dimensions” of the source text. This means that every text has a certain situation that must be recognized by the translator and that the source and target text are not equivalent in their function if they have completely different situational characteristic (as cited in Leonardi, 2000).

After briefly reviewing some views on translation, the history of studies related to Vinay and Darbelnet’s translation model will be reviewed by shedding light on the controversial concept of equivalence and its relationship to translation.
2.3 History of Translation

The first century witnessed a great movement of translation in the field of religious texts, such as the Bible and Buddhist sutras (Munday, 2010). The first trend of translation started with the word-for-word translation which was supported by Cicero and was carried out in the translation of the Bible (Munday, 2010). Afterwards, in the fourth century, St Jerome harshly criticized Cicero’s approach of translation and adopted the sense-for-sense translation (Munday, 2010). Ever since, translation theory has been revolving around the two approaches of translation, word-for-word or “literal” translation and sense-for-sense or “free translation” (Munday, 2010). In addition, translation studies investigate translation on four levels, translation as a “mental phenomenon”, an “anthropological phenomenon”, a “semiotic phenomenon” or as a “linguistic phenomenon” (Kvam, 2012). However, it is difficult to cover all these aspects at once, thus, each translation study looks at one or more aspect to study.

Linguistic theories of translation emerged in the 1950s, they deviated from the dichotomy of literal and free translation to the achievement of equivalent in translation (Snell-Hornby, 1995). Among the translation theorists who based their work on a linguistic basis were Vinay and Darbelnet (1995), whose book was originally written in French *Stylistique comparée du français et de l’anglais* (1958) and the English version *Comparative Stylistics of French and English* (1995) was published later. They performed a comparative stylistics analysis between English and French to study the linguistic changes that occur in translation and thus, they introduced their model of linguistic translation strategies. They proposed two general translation strategies, direct and oblique translation, they expand into seven categories: borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. These strategies, according to Vinay and Darbelnet (1995), are taken into consideration in the process of
translating “unit of translation”. Units of translation are “lexicological units within which lexical elements are grouped together to form a single element of thought” (Vinay & Darbelnet, 1995, p. 21).

According to Vinay and Darbelnet (1995), equivalent procedure, which is a type of oblique translation, where “one and the same situation can be rendered by two texts using completely different stylistic and structural methods” (p.38). It aims to achieve the equivalence that has the same sense and not the image, therefore, they favored this procedure in translation of proverbs, idioms and the such. (Vinay & Darbelnet, 1995). They also stated that equivalent expressions are said to be “full equivalent” when they exist in a bilingual dictionary that confirm they are “full equivalent”, however this situation is almost impossible because expressions can be used in different contexts and produce different meanings (Vinay & Darbelnet, 1995).

On the other hand, Fawcett (1997) criticized Vinay and Darbelnet’s taxonomy as being unable to describe the practical methods of translation to help translators in their work, since their model is based only on the familiarity of contrastive linguistics (Baker & Saldanha, 2011). In addition, Gambier and Doorslaer (2010) criticized the notion of translation units, presented by Vinay and Darbalnet (1995), to be related only to problems on the lexical level, in addition to failing “to integrate it within a theory or at least a comprehensive vision of translation” (p.437).

Catford (1978), likewise, studied the linguistic changes in translation by adopting a scientific linguistic approach to translation, that was influenced primarily by Firth and Halliday’s linguistic model, and was the first to introduce the notion of “translation shifts” to achieve translation equivalence. Catford (1978) differentiated between “formal correspondence” and “textual equivalence”, the former can be defined as “any TL category which can be said to occupy as nearly as possible the same place in the SL”, while the latter refers to “any TL text or
portion of text which is observed on a particular occasion… to be the equivalent of a given SL text or portion of text” (p.27). Consequently, translation shifts exist when the translation process, which takes place from the source language to the target language, deviate from the formal correspondence, resulting into level shifts or category shifts (Catford, 1978). According to Alhamed (2016), these shifts are essential in translation in order to transfer the source language message and to achieve naturalization in translation.

However, Catford’s theory received harsh criticism by many scholars, such as Bassnett (1980/191), Fawcett (1997) and others, according to Baker and Saldanha (2011). In addition, Snell-Hornby (1995) criticized his definition of textual equivalence as “circular” and basing his approach on “isolated” and “simplistic” sentences. In general, Snell-Hornby (1995) dismissed the concept of equivalent to be an “illusion” and argued that translation process is not merely a linguistic task.

Moreover, Baker and Saldanha (2011) stated that the linguistic approach to translation is deficient when it comes to context and thus, translation scholars have turned to other disciplines including pragmatics and semiotics in investigating translation. According to Panou (2013), Nida and Taber (1982), who viewed translation from a scientific prescriptive, were originally influenced by pragmatics and semiotics in addition to Chomsky’s generative-transformational grammar (1965). They asserted that the focus of translation should be reproducing the message of the source language rather than the form of it, they stressed “the translator must strive for equivalence rather than identity” (Nida & Taber, 1982, p. 12). On that basis, they introduced “formal correspondence “and “dynamic equivalence “. Dynamic equivalence is an equivalent that could be judged by the reaction of the target language audience to the target text message compared to the reaction of the source language reaction to the original text. On the other hand,
formal correspondence reproduces the structure and content of the message (Leonardi, 2007). Both Catford (1978) and Nida (1982) agreed that equivalence is not about the meaning, but rather meanings of both source and target language that are compatible in a particular situation (Baker & Saldanha, 2011).

According to Munday (2010), Newmark (1988) followed a functional theory of translation as adopted by Buhler and Jakobson, he departed from Nida’s receptor-oriented approach and argued that the equivalent effect is “illusory” and there will always be a gap between the source and target language. In order to overcome this gap, Newmark (1988) introduced communicative and semantic translation, the former focuses on transferring the effect of the message, while the latter focuses on transferring the semantics and syntax of the source language. Munday (2010) stated that they resemble Nida’s dynamic equivalent and formal correspondence respectively. Newmark (1988) argued that “equivalent effect” is crucial in communicative translation due to the vocative nature of the texts, while semantic translation deals with one reader rather than multiple readers, hence the more “universal” a text is the more equivalent effect can be achieved.

Jakobson (1959) adopted a semiotic approach to translation, he introduced three types of translation: Intralingual translation, interlingual translation and semiotic translation. Jakobson (1959) defined intralingual translation as “an interpretation of verbal signs by means of other signs of the same language” and intersemiotic translation as “an interpretation of verbal signs by means of signs of nonverbal sign system” (p.233). On the other hand, interlingual translation, according to Jakobson (1959), is the replacement of source language signs with signs in the target language that either have the same system or come from another system. This type of translation is more concerned with the structural change or shift that results from translation. Moreover, Jakobson (1959) introduced “equivalence in difference “and argued that “there is
ordinarily no full equivalence between code-units, while messages may serve as adequate interpretations of alien code-units or messages” (p.233). Jakobson (1959) and Vinay and Darbelnet (1995) both supported adopting non-linguistic strategies when linguistic ones are no longer viable (Leonardi, 2000). Jakobson (1959) suggested procedures, such as loan-translation, neologisms, semantic shifts or circumlocutions that could expand the target language terminology when a “deficiency “exist in the target language.

2.4 Related Studies

Sharei (2017) examined the use of literal and oblique procedure according to Vinay and Drabelnet’s in the two translations of the English novel The Man and The Sea in Persian, one by Najaf Daryabandari and the other by Mohammad Faramarzi. The researcher read the novel to detect instances of oblique and direct translation, then analyzed 40 samples on the basis of the model and listed them in tables to compare the source text with the target text. The results showed that Daryabandari resorted to oblique translation by (75%) where modulation had the highest frequency of all, whereas Faramarzi’s resorted to direct translation by (62%) where literal translation had the highest frequency of all strategies.

Abuisaac (2016) investigated the approach to translate relative clauses from English to Arabic and vice versa by Al-Aqsa English students. One of the questions of the study focused on which of Vinay and Darbelnet’s procedures were used to translate relative clauses between the language pair. To answer the question, two translation tests (English to Arabic and Arabic to English) were given to 10 students with each test containing 18 different media texts selected from two newspapers. The findings show that only four strategies of Vinay and Drabelnet’s model where used to translate relative clauses, literal translation, transposition, modulation and equivalent. The most common strategy applied was literal translation followed by transposition
(optional in particular), modulation (which was only applied in Arabic to English translation) and equivalence (which was only applied in English to Arabic translation). The least used procedure was deletion, which was not described by Vinay and Darbelnet’s model.

In his study, Al-Khatibi (2016) analyzed the Arabic translation of the French novel *La Civilisation, ma Mère* (1972) to shed light on the challenges of literature translation that include preserving the meaning of the original text and its aesthetic features and the approach the translator adopted to achieve that by applying Vinay and Darbelnet’s model of translation strategies. The most common strategies that were used were literal translation followed by transposition and modulation. The researcher concluded that literal translation was the most applied strategy, where it was successful in maintaining the meaning and transferring the aesthetic characteristics of the original text. However, it failed in some cases where other strategies would have been more adequate such as adaptation, modulation, addition and reduction, according to Al-Khatibi (2016).

Al-Fassam (2015) explored the application of Vinay and Darbelnet translation strategies in the translation of four academic works translated by Mohammed Z. Kebbe from English to Arabic. The researcher analyzed 40 samples of academic works to investigate the application of Vinay and Darbelnet strategies by academic translators and the “functionality” of these strategies according to their definition by Vinay and Darbelnet (1995). The researcher also investigated the most common strategies used by Vinay and Darbelnet. The researcher found that Vinay and Darbelnet strategies were used by academic translators and that the most common strategies applied were literal translation followed by transposition, borrowing, modulation and adaptation. The researcher did not detect any application of calque or equivalence.
Shakernia (2011) investigated the use of Vinay and Darbelnet direct and oblique translation strategies in the Persian subtitles of American historical drama and romantic comedy movies and explored which of the two procedures were applied more by the subtitle’s translators. She selected six American historical drama and romantic movies with their Persian translations to be analyzed and found that direct translation procedure is used more often in the translation of the historical drama movies by subtitle translators, where they lean toward literal and faithful translation to the source culture. On the other hand, oblique translation procedure was used more in the translation of romantic comedy movies by subtitle translator, in an attempt to adapt the foreign culture to the target culture. The most common translation procedures used in the translation of subtitles in both genres where borrowing followed by transposition and modulation.

2.5 Vinay and Darbelnet’ Translation Model

Vinay and Darbelnet (1995) studied translation on a linguistic basis, they proposed their model of translation strategies based on a comparative stylistic analysis between English and French, which was later carried out on many languages by different scholars. This model consists of two general strategies that break down to seven more strategies that will be discussed separately. This model of translation strategies is concerned with the “translation unit” which dismisses the translation on the word level and is defined as “the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually” (Vinay & Darbelnet, 1995, p.21). Following are the strategies of Vinay and Darbelnet’s translation model.
2.4.1 Direct translation.

In some cases, translation can substitute every segment of the source language message with segments of the target language due to: a) parallel categories or structural parallelism, or b) parallel concepts which result from metalinguistic parallelisms (Vinay & Darbelnet, 1995). Direct translation consists of three strategies: borrowing, calque and literal translation. These strategies do not transfer or add style to the language.

2.4.1.1 Borrowing.

Borrowing is required in order to solve translation gap or “lacuna”, it adds a stylistic effect to the target text by borrowing cultural terms from the source language, such as borrowing “burqa” from Arabic language, or “tortilla” from Mexican Spanish. There are some borrowed words and expressions that have become natural in the target language, such as the expression “déjà vu” in English. (Vinay & Darbelnet, 1995).

2.4.1.2 Calque.

Calque is considered to be a type of borrowing, it borrows expressions from the source language that are translated literally in the target language. Calque, as in borrowings, can become natural in the target language after a change in the meaning and thus becoming false friends. There are two types of calque:

i. Lexical calque: it is a calque that introduce a new style of expression while abiding to the target language structure. For example, the expression "لعب دوراً" for “play a role” (Dickins, Hervey & Higgins, 2002).

ii. Structural calque: it introduces new sentence structure. For example, the English expression “non-violence” is introduced to Arabic as “لا عنف” (Dickins, Hervey & Higgins, 2002).
2.4.1.3 Literal Translation.

According to Vinay and Darbelnet (1995), literal translation is “the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text” (p.33). This type of translation is applicable between languages that belong to the same family, such as French and Italian. In this case, the translator is only obliged to abide to the target language linguistic system.

If the previous strategies fail to transfer the message and result in the following:

i. The message gives different meaning, or

ii. The message has no meaning, or

iii. The structure of the message is not applicable, or

iv. There is no equivalent expression in the metalinguistic reality of the target language, or

v. There is an equivalent expression but in a different register.

Then, the translator might opt for oblique translation.

2.4.2 Oblique translation.

Oblique translation constitutes four translation methods: Transposition, modulation, equivalence and adaptation.

2.4.2.1 Transposition.

Transposition is the translation of a class in the source language with a different class in the target language while preserving the meaning. This could happen within the same language as well (Vinay & Darbelnet, 1995). There are two types of transposition: obligatory and optional transposition. A translator can opt for optional transposition if it serves the translation in maintaining style (Vinay & Darbelnet, 1995). For example, according to
Hassan (2014), in the following sentence “I want to meet him”, the verb “meet” can be translated into a noun “مقابلته” in Arabic “أريد مقابلته” (as cited in Alhamed, 2016).

2.4.2.2 Modulation.

Modulation is translating the message of the source language from a different angle in the target language, in other words, it is a “is a variation of the form of the message” (Vinay and Darbelnet, 1995, p.36). This procedure is adopted when the translation becomes awkward or unidiomatic, even if the translation was grammatically correct. There are two types of modulation: obligatory and optional modulation, that occur on a lexical and syntactic level. Translators who are experts in the language pair will use obligatory modulation with the knowledge of how and when it is accepted in the target language.

Vinay and Darbelnet (1995) introduced different types of modulation that occur on a lexical and a syntactic level: abstract and concrete, cause and effect, the part for the whole, one part for another, reversal of the point of view, intervals and limits, change of comparison or symbol, negation of the opposite, active and passive and vice versa and space for time.

2.4.2.3 Equivalence.

Vinay and Darbelnet (1995), stated that a text can be translated by two completely different methods to replicate the same situation of the source language message and thus leading to two equivalent texts. An example of equivalence would be the reaction of an English-speaking person who has been hit by saying “Ouch”, whereas the same situation happens to a person who speaks Arabic who responds with "أي". Equivalences enjoy a “syntagmatic nature” and they are usually fixed, such as idioms, clichés, proverbs, nominal or adjective phrases, etc.
2.4.2.4 Adaptation.

Adaptation is used when a source language concept or situation doesn’t exist in the target language, in which the translator has to produce an equivalent situation. Adaptation, according to Vinay and Darbelnet (1995) “can be described as a special kind of equivalence, a situational equivalence.” (p.39).

According to Vinay and Darbelnet (1995), their provided translation methods operate on three external stylistic planes: the lexicon, syntactic structures and the message.

2.6 Problems of Translating Arabic Literature

In his research, “A Taxonomy of Translation Problems in Translating from English to Arabic”, Deeb (2005) fully investigated translation problems in addition to performance, competence and assessment. He defined translation problem as:

whatever presents obstacles in transferring the content of one piece of language into another whether the latter be an element (word), string of elements (clause), a phrase, a grammatical pattern or even a whole text. (p.3)

He adopted Nord’s distinction of translation “problems” and “difficulties”, the former is objective and faced during the translation process, while the latter is subjective and related to the translator and his working situation. Deeb (2005) introduced translation problems as classified by Lam (1995) as comprehension problems and production problems. Comprehension problems are problems produced from the translator’s understanding of a given text and production problem is a problem of finding adequate translation equivalence (Deeb, 2005).

Arabic and English are two languages that stem from two distinct families, they come from different historical and religious backgrounds that resulted in forming two unique cultures. Consequently, literature translation is a translation of the linguistic structures of a certain culture
and exploring meaning’s equivalences, in addition to the various levels of context, content, semantics and pragmatics (Almasri, 2009).

Venuti (2004a) argued that translation problem is not due to the insufficient language of translation, but rather “from the absence in the target language of a subcode equivalent to the one used by the source text in its reproduction of the source language” (p.344). He explained that in the process of translating the source language, the target language is considered “deficient” in terms of lexicon, morpho-syntax and polysemy on one hand, and the different sociological, geographical, historical backgrounds on the other hand (Venuti, 2004a, p.343,344).

According to Baker and Saldanha (2011), this type of texts is full of technical problems, such as how to translate dialects, heteroglossia, literary illusion, specific cultural concepts, such as clothing or architecture, in addition to different elements found in the texts that give it meaning.

Therefore, Almasri (2009) stated that translators are required to have a “cultural understanding” of the two languages during the translation process in order to maintain cultural information that is found in the figurative use of the source language. They should have what Almasri (2009) called “pragmatic forces” of “shared knowledge” and “context of situation” in order to help them gain understanding of the existing material.

2.7 Literary Translation Strategies

At the beginning of the twentieth century, the study of translation problems in literary texts was perceived from a purely linguistic point of view that was later opposed by many scholars who stressed on the importance of studying the cultural as well as the linguistic differences between languages, in addition to the historical factor that should be taken into consideration (Al-idhesat, 2016).
In his classification of language functions, Newmark (1988) classifies Imaginative literature, including novels, to have an expressive function. Newmark (1988) adopted a semantic translation method to translate literature, he distinguished between faithful and semantic translation. Semantic translation preserves the aesthetic aspect of the text and compromises meaning if needed, however, it does not translate cultural words with cultural equivalents but rather with words that are less cultural, neutral or functional (Newmark, 1988). He argued that in order to achieve the equivalent effect, the translator should seek a “broad equivalent effect” in order to transfer the effect of the text emphasized by the author. Newmark (1988) stated that when a cultural text is limited to specific time and space “the less is equivalent effect even conceivable unless the reader is imaginative, sensitive and steeped in the SL culture.” (p.49).

Nida and Taber (1982) has turned the focus of translation theory from transferring the form of the message to transferring the message itself which involves “radical departures from the formal structure” (p.13). Based on the translation of the Bible, Nida (1982) introduced the concepts of “formal correspondence” and “dynamic equivalent”. Formal correspondence reproduces the closest equivalent of the source language word or phrase in the target language, focusing on both content and form (Leonardi, 2007). On the other hand, dynamic equivalence is defined based on “the degree to which the receptors of the massage in the receptor language respond to it in substantially the same manner as the receptors in the source language” by which “the intelligibility of the translation” can be measured (Nida & Taber, 1982, p.24). Nida advocated the use of dynamic equivalent which he adopted in his translation of the Bible and argued that formal correspondence should be used to produce formal equivalent since it is not always affective between unrelated languages (Leonardi, 2007).
Venuti (2004b) discussed the degree where a literary translator can choose between the two extremes of translation strategies. Based on a lecture by Friedrich Schleiermacher’s lecture in 1813, Venuti (2004b) suggested two strategies of translation: foreignization and domestication. Domestication is “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home”, while foreignization is “an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (p.20). What differentiates these two strategies from literal and free translation is that literal and free translation are more concerned with the linguistic systems of both languages, while domestication and foreignization are more concerned with the cultures, the former replaces one culture with another while the latter maintains the cultural identity of the original text (Yang, 2010). Venuti (2004b) favored foreignization because it represses the violence that resides in the domestication process, in the sense that it transfers the foreignness of the source culture and preserves it from the target culture “ideological dominance” and hence, making the translator’s presence explicit (Yang, 2010).

In conclusion, early theories and trends of translation that were discussed in this chapter developed from faithful and free translation and started to introduce and investigate translation equivalence. The most famous theories that started in the late 1950s and stemmed from a linguistic basis were specifically reviewed, since the methodology of this research adopts Vinay and Darbelnet’s (1995) translation model. The previous theories and strategies have different orientations toward translation, many opinions and views on how to approach translation were viewed to provide a background on the subject of this study and to help in identifying the main trends of translation before attempting to analyze a translated work of literature. Moreover, recent studies have explored the application of Vinay and Darbelnet’s translation model in in
different text types between different pair of languages. The most applied strategies according to Vinay and Darbelnet that were found in previous studies were literal translation followed by transposition, modulation, and borrowing, however there are different strategies that were found in some studies that were not included in the model, such as reduction and addition. The model has proven its efficiency in translating different type of texts, but it fails to solve some problems of translation.
CHAPTER THREE

3. Methodology

3.1 Introduction

The methodology of the study will be presented in this chapter. The methodology and data will be discussed and elaborated. Their application will be described in order to answer the questions and fulfill the objectives of this study.

3.2 Methodology

A descriptive analytical methodology was applied in the present study. The first two chapters of Ghassan Kanafani’s novel, Men in the Sun (رجال في الشمس) and their English translations by Hilary Kilpatrick (1999) were comparatively described and analyzed. The first and the second chapter of the novel were specifically selected because they contain many rhetorical and cultural obstacles for the translator that will provide enough information to identify and classify translation problems as well as translation strategies. Vinay and Darbelnet’s (1995) translation model was adopted in order to explore the application of the two general translation procedures (direct and oblique) and the seven strategies (borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation) in solving translation problems. The research will investigate translation problems found in the translation process, the success of employing Vinay and Darbelnet’s (1995) model in rendering the meaning of the original text into the target text when translating an Arabic novel into English, and the most frequent strategies used based on Vinay and Darbelnet’s (1995) model.

In the analysis process, the sample of the study was first read and the total numbers of words and sentences were counted and recorded. The sample of the study was then divided into short sentences. The sentences from the source text were compared to their equivalent in the
target text to test if the translation strategies applied were applicable to the strategies proposed by Vinay and Drablenet’s model by comparing the applied strategies to the description of strategies provided by Vinay and Darbelnet (1995).

To answer the first question of the study, problems of translation were first identified from instances where literal translation was not possible, then they were classified into different categories according to their nature. To answer the second question of the study, strategies that were applied according to the model to solve translation problems were first classified into their main categories (literal and oblique procedure) and sub categories (the seven strategies) according to the model, then they were counted and presented in tables with examples. Different types of modulation and transposition strategy were classified, counted and presented in tables with examples. In addition, Strategies that were not described by the model and were used to successfully overcome translation problems were recorded and described. Finally, to answer the third question of the study, the strategies applied according to the model were calculated using a descriptive quantitative method to determine their number of occurrences, the most common ones and their number of frequencies by presenting the statistics of the results in tables. The following table illustrates the characteristics of the source and target text by showing the numbers of the words and sentences of the sample of the study.

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Source text</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentences number</td>
<td>659</td>
<td>540</td>
</tr>
<tr>
<td>Words number</td>
<td>3516</td>
<td>5182</td>
</tr>
</tbody>
</table>
3.3 Data

The data of this study is the Arabic novel *Men in the sun* (2015) by the Palestinian author Ghassan Kanafani which was first published in 1962, in addition to its English translation by Hilary Kilpatrick, *Men in the Sun and other Palestinian Stories* which was published in 1999. The genre of the chosen novel is a pros fiction, particularly Palestinian fiction. The novel takes place in the 1950s, after the Arab-Israeli war, and it describes the struggle and suffering of three Palestinians refugees in attempt to travel from their refugee camp in Iraq to Kuwait for better job opportunities and stability. The novel takes place in a Palestinian culture, which poses translation problems due to the cultural gap between English and Arabic. The content of the original novel consists of 110 pages that are divided into seven chapters, while the English translation of the novel consists of 117 pages including the translation of the original novel, in addition to six translations of other works by the same author. The first two chapters of the novel (أبو قيس) and (أسعد) were selected, which are a total of 27 pages and their English translation. They were specifically selected because they contain many cultural and linguistic challenges to the translator. A descriptive analysis of the translation strategies that were adopted by the translator on the basis of Vinay and Darbelnet’s (1995) model to overcome translation problems was provided. The translation strategies fall under direct and oblique translation. Direct translation includes literal translation, borrowing, calque, whereas oblique translation includes transposition, modulation, equivalence and adaptation.
CHAPTER FOUR

4. Data Analysis and Discussions

4.1 Introduction

In this chapter, the data will be analyzed, the findings will be discussed, and the questions of the study will be answered. A descriptive quantitative method was carried out to answer the first question of the study. The data was analyzed in order to investigate the application of Vinay and Darbelent’s translation model in the English translation of *Men in the Sun*. The findings revealed (1) the most frequent strategies used in the translation of *Men in the Sun* according to Vinay and Darbelnet’s model; (2) the basic translation problems that were encountered by the translator; and (3) all the strategies applied to solve translation problems that were applicable to Vinay and Darbelnet’s model, in addition to those which did not apply to the model.

4.2 Data Analysis

A statistical quantitative method was carried out to count the occurrences of the translation strategies according to Vinay and Darbelnet’s (1995) model that were found in the translation of the novel *Men in the Sun* from Arabic into English. Six out of seven strategies have been detected including all types of direct translation procedure that have been identified varying in frequencies. The strategies were identified by comparing the original text to the target text and compare the strategies applied to the strategies that were defined and described by Vinay and Darblenet (1995). The detected strategies were literal translation, borrowing, calque, transposition, modulation, and equivalence. Adaptation was the only strategy that was not detected in the sample of the study. Table 2 illustrates the procedures and strategies found in the translation based on Vinay and Darbelnet’s (1995) model and their number of occurrences.
Table 2: Number of Occurrences and Frequency of Vinay and Darbelnet’s Strategies

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Strategy</th>
<th>Occurrences</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct translation</td>
<td>Literal translation</td>
<td>553</td>
<td>79.56%</td>
</tr>
<tr>
<td></td>
<td>Borrowing</td>
<td>1</td>
<td>0.14%</td>
</tr>
<tr>
<td></td>
<td>Calque</td>
<td>1</td>
<td>0.14%</td>
</tr>
<tr>
<td>Oblique translation</td>
<td>Transposition</td>
<td>62</td>
<td>8.92%</td>
</tr>
<tr>
<td></td>
<td>Modulation</td>
<td>52</td>
<td>7.48%</td>
</tr>
<tr>
<td></td>
<td>Equivalence</td>
<td>26</td>
<td>3.74%</td>
</tr>
<tr>
<td></td>
<td>Adaptation</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>695</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

According to the data presented in Table 2, the most common strategy in the sample text was literal translation, with a number of occurrences equals to 553 representing 79.56% of all applied strategies. Transposition strategy was the second most common strategy with a number of occurrences equals to 62 representing 8.92% followed by 52 (=7.48%) modulation, 26 (=3.74%) equivalence, 1 (=0.14%) borrowing and 1 (=0.14%) calque. No application of adaptation strategy was found in the sample of the study. These findings elaborate that the translator mainly opted for literal translation between the source and the target text, in addition to oblique procedures when faced with structural and cultural differences between the language pair. Table 3 provides examples from the sample text of each translation strategy found according to the model.
Table 3: Examples of Vinay and Darbelnet’s Strategies from the Sample Text

<table>
<thead>
<tr>
<th>Strategy</th>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal translation</td>
<td>أقسم لك بشريفي</td>
<td>I swear to you on my honor</td>
</tr>
<tr>
<td>Borrowing</td>
<td>أستاذ</td>
<td>Ustaz</td>
</tr>
<tr>
<td>Calque</td>
<td>كان الحياة شربة لبن!</td>
<td>As though life were like eating yogurt!</td>
</tr>
<tr>
<td>Transposition</td>
<td>الذي يتولى تهريب الناس</td>
<td>Who undertook to smuggle people</td>
</tr>
<tr>
<td>Modulation</td>
<td>وصوت الأستاذ سليم مازال يلاحقه</td>
<td>still followed by the voice of Ustaz Selim</td>
</tr>
<tr>
<td>Equivalence</td>
<td>يترامى على مدى البصر</td>
<td>as far as the eye can see</td>
</tr>
</tbody>
</table>

The following part will elaborate in detail the most frequent strategies applied in the sample of the study.

4.2.1 Literal translation.

Literal translation was the most applied strategy by the translator representing 79.56% of all detected strategies. According to Vinay and Darbelnet (1995), literal translation is replacing the source language directly by the target language when it is acceptable grammatically and idiomatically. In the sample of the study, the translator replaced Arabic language segments with English language segments directly when appropriate, with respect to the subject-verb-object structure of the English language. The translator role in literal translation, according to Vinay and Darbelnet (1995), was “limited to observing the adherence to the linguistic servitudes of the TL” (p.34).
4.2.2 Transposition.

Transposition was the second most frequent strategy applied by the translator representing 8.92% of all detected strategies. Transposition is a structural change, which involves translating a word class in the source language by a different word class in the target language to transfer the same meaning (Vinay & Darbelnet, 1995). In addition, transposition can be either optional or obligatory depending on the situation the translator is faced with. The detected transposition types in the sample text are: adjective to verb, adjective to adverb, adjective to noun, adjective to adjectival phrase, noun to verb, noun to adjective, verb to adjective, verb to adverb, verb to noun, verb to adverbial phrase and adverb to noun.

Table 4 elaborates the frequencies of the different types of transposition found in the sample of the study.

Table 4: Number of Occurrences and Frequency of Transposition

<table>
<thead>
<tr>
<th>Type of Transposition</th>
<th>Number of occurrences</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective to verb</td>
<td>10</td>
<td>16.12%</td>
</tr>
<tr>
<td>Adjective to adverb</td>
<td>2</td>
<td>3.22%</td>
</tr>
<tr>
<td>Adjective to noun</td>
<td>4</td>
<td>6.45%</td>
</tr>
<tr>
<td>Adjective to adjectival phrase</td>
<td>1</td>
<td>1.61%</td>
</tr>
<tr>
<td>Noun to verb</td>
<td>11</td>
<td>17.74%</td>
</tr>
<tr>
<td>Noun to adjective</td>
<td>8</td>
<td>12.90%</td>
</tr>
<tr>
<td>Verb to adjective</td>
<td>8</td>
<td>12.90%</td>
</tr>
</tbody>
</table>
Table 4 presents the types of transposition and their frequencies. The most frequent transposition type is verb to noun with a number of occurrences equals to 13 representing 20.96% followed by noun to verb 11 (=17.74%), adjective to verb 10 (=16.12%), noun to adjective and verb to adjective with equal numbers 8 (=12.90%), adjective to noun 4 (=6.45%), verb to adverbial phrase 3 (=4.83%), adjective to adverb 2 (=3.22%). The least common types are adjective to adjectival phrase, verb to adverb and adverb to noun, all with equal numbers of 1 representing 1.61%. Most of these types were optional, meaning that the translator could have resorted to literal translation, which was appropriate to apply, but instead applied transposition to make the target text more natural. Table 5 provides examples of the types of modulation found in the sample text.

Table 5: Examples of Types of Modulations from the Sample Text.

<table>
<thead>
<tr>
<th>Type of Transposition</th>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective to verb</td>
<td>تسير فيه البواخر محملة بالتمر</td>
<td>that streamers sail along carrying dates</td>
</tr>
<tr>
<td>Adjective to adverb</td>
<td>قال بصوت هادئ</td>
<td>He said quietly</td>
</tr>
<tr>
<td>Adjective to noun</td>
<td>النقود الملفقة</td>
<td>The bundle of money</td>
</tr>
<tr>
<td>Transformation Type</td>
<td>Arabic Example</td>
<td>English Example</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-------------------------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Adjective to adjectival phrase</td>
<td>أنت حر</td>
<td>It’s up to you</td>
</tr>
<tr>
<td>Noun to verb</td>
<td>سقوط القرية المسكينة في أيدي اليهود</td>
<td>the wretched village fell into the hands of the Jews</td>
</tr>
<tr>
<td>Noun to adjective</td>
<td>تبادل الجلوس نظائر الاستغراب</td>
<td>The seated men exchanged looks of surprise.</td>
</tr>
<tr>
<td>Verb to adjective</td>
<td>يفرقه بترجهته</td>
<td>smoking his gurgling water pipe</td>
</tr>
<tr>
<td>Verb to adverb</td>
<td>عاد المختار يلح</td>
<td>The headman repeated insistently</td>
</tr>
<tr>
<td>Verb to noun</td>
<td>زؤر الجميع</td>
<td>There were growls from everyone</td>
</tr>
<tr>
<td>Verb to adverbial phrase</td>
<td>حدق إليه الرجل من وراء جفنيه السميتين وسأل ببلاغة</td>
<td>The man looked at him from under his heavy eyelids, asking stupidly</td>
</tr>
<tr>
<td>Adverb to noun</td>
<td>أجاب هامسا</td>
<td>Replied in a whisper</td>
</tr>
</tbody>
</table>

### 4.2.3 Modulation.

Modulation is translating the source text from a different point of view in the target text, according to Vinay and Darbelnet (1995). Optional and obligatory modulation takes place on the level of lexis as well as the message. Lexical and structural modulation were detected of the following types: part for whole, whole for a part, part for another, passive for active, active for passive, reversal of terms, negation of the opposite, effect for cause, cause for effect, concrete for...
abstract and change of symbol. Table 6 presents the number of occurrences of the types mentioned, in addition to their frequency.

**Table 6: Number of Occurrences and Frequency of Modulation**

<table>
<thead>
<tr>
<th>Type of modulation</th>
<th>Number of occurrences</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part for whole</td>
<td>4</td>
<td>7.69%</td>
</tr>
<tr>
<td>Whole for part</td>
<td>14</td>
<td>26.92%</td>
</tr>
<tr>
<td>Part for another</td>
<td>1</td>
<td>1.92%</td>
</tr>
<tr>
<td>Passive for active</td>
<td>7</td>
<td>13.46%</td>
</tr>
<tr>
<td>Active for passive</td>
<td>1</td>
<td>1.92%</td>
</tr>
<tr>
<td>Reversal of terms</td>
<td>5</td>
<td>9.61%</td>
</tr>
<tr>
<td>Negation of the opposite</td>
<td>7</td>
<td>13.46%</td>
</tr>
<tr>
<td>Effect for cause</td>
<td>1</td>
<td>1.92%</td>
</tr>
<tr>
<td>Cause for effect</td>
<td>3</td>
<td>5.76%</td>
</tr>
<tr>
<td>Concrete for abstract</td>
<td>5</td>
<td>9.61%</td>
</tr>
<tr>
<td>Change of symbol</td>
<td>4</td>
<td>7.69%</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

Table 6 presents the most common modulation types and their frequencies in the sample text. The most common type of modulation is whole for part with a number of occurrences equal to 14 representing 26.92%. The second most common types are passive for active and negation of the opposite with equal numbers of 7 representing 13.46%, followed by 5 (=9.61%) for
reversal of terms and concrete for abstract, 4 (7.69%) for part for whole and change of symbol, 3 (5.76%) for cause for effect and finally 1 (1.92%) for part for another, effect for cause and active for passive. The majority of the modulation strategies used are optional, which the translator opted for to make the target text more idiomatic and original for the target text audience. Table 7 provides examples of types of modulation identified in the sample of the study.

**Table 7: Examples of Types of Modulation from the Sample Text**

<table>
<thead>
<tr>
<th>Type of modulation</th>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part for whole</td>
<td>المخلوقات</td>
<td>Human beings</td>
</tr>
<tr>
<td>Whole for part</td>
<td>أراح أبو قيس صدره فوق التراب الندي</td>
<td>Abu Qais rested on the damp ground</td>
</tr>
<tr>
<td>Part for another</td>
<td>جرجر ساقيه فوق الرمل</td>
<td>He dragged his feet over the sand</td>
</tr>
<tr>
<td>Passive for active</td>
<td>كي تصدق</td>
<td>To be convinced</td>
</tr>
<tr>
<td>Active for passive</td>
<td>خيل إليه أنه يتنسم شعر زوجه</td>
<td>he imagined that he was snifing his wife’s hair</td>
</tr>
<tr>
<td>Reversal of terms</td>
<td>يرمي بصدره فوق التراب</td>
<td>He threw himself down with his chest on the ground</td>
</tr>
<tr>
<td>Negation of the opposite</td>
<td>لا بأس</td>
<td>Fine</td>
</tr>
<tr>
<td>Effect for cause</td>
<td>لا شك أنك ذو حظوة عند اللح</td>
<td>God was certainly good to you</td>
</tr>
<tr>
<td>Cause for effect</td>
<td>كل المهربين يتناقضون نفس السعر</td>
<td>All the smugglers ask the same price</td>
</tr>
<tr>
<td>Concrete for abstract</td>
<td>رفع الطفل نظريه إلى</td>
<td>The child raised his eyes to</td>
</tr>
</tbody>
</table>
The following part introduces the types of translation problems encountered by the translator in the sample text.

### 4.2.4 Translation problems

Due to the vast gap between Arabic and English as languages and cultures, it is natural for problems to rise in the process of translation, hence, the translator has to make a decision on which strategy or method to adopt in order to bridge this gap and transfer the message effectively. Moreover, Wellek and Warren (1971) stated that literary language is a special language, in the sense that it expresses subjective emotions and, therefore, writers tend to use connotative more than referential meaning to reflect their tone and attitude (Al-Zubaidi, 2013). However, the aesthetic function of literary language could be problematic to the translator, in which it might appear “ambiguous and undetermined” (Alarifi, 2017 p.7). The author of the novel used rhetorical devices especially metaphors and similes redundantly trying to communicate to his audience certain images and situations by painting a colorful picture, these two rhetorical devices were mostly translated literally by the translator to preserve the effect and to transfer the same images of the original text. However, the translator was faced by both linguistic and cultural problems in translating the first two chapters of the Arabic novel that will be discussed in the following part.

#### 4.2.4.1 Linguistic problems.

##### 4.2.4.1.1 Syntactic problem.
• Passive voice structure.

Syntactic problems arise frequently between unrelated languages; thus, literal translation of sentences is impossible. One syntactic problem that raised is the Arabic language use of passive voice that is not idiomatic when translated literally in the target language "خیال إليه". The use of passive voice is one of the characteristics of English, however, this example cannot be translated literally “it was imagined to him” because this syntactic structure is not acceptable in English

4.2.4.1.2 Lexical problems.

• lexical gap.

The translator encountered lexical gap in the translation of some of the adjectives and adverbs that were selected by the author to transfer certain images to his audience. Some of these terms do not exist in English or might exist but cannot be translated literally because they might produce awkward and unidiomatic terms. Examples of adverbs include "تطوف في ذرات الرمل مرتبة" and "ثم أنهالت مهومة في عروقه" and examples of adjectives include "غصبة دامعة" and "شعرور آسی من الغریبة" and "تمزق حلقه".

• Synonymy.

Synonymy is another translation problem due to the Arabic language nature of redundancy. Example of problematic synonyms are "تنشق" and "تنسم". "تنشق"

• Metonymy.

Metonymy is also another problematic area in translation, where a term cannot be translated literally but rather by another part of it. For example, "دور بصره فوق الوجه" in "بصره" was translated into “eyes” in “he ran his eyes over the faces”.

• Exclamations.
There were also some exclamations that are specific to Arabic, such as "أوف" and "هيه".

4.2.4.2 Cultural problems.

4.2.4.2.1 Cultural expressions

There are some idiomatic expressions that were found in the original text and are specific to the Arabic language, such as "لقمة خبز" and "شربة لبن" , which posed a problem to the translator. In addition, there are other cultural expressions related to the religious background of the characters that were also considered problematic such as "بارك الله فيك" and "قرأ الفاتحة".

4.2.4.2.2 Cultural bound terms.

There are many Islamic terms that have no equivalents in the target language, such as "كتّاب" and "إمام". Geography as well poses cultural problems because many Arabic countries are located in the midst of desserts in a rough hot weather, unlike most Western countries. Arabs, therefore, use some terminologies to describe specific conditions that are not known in the Western culture, such as "قيظ". Some cultural terms that were specific to the Arabic culture and more specifically the Palestinian culture were found frequently in the original text, such as "المختار" and "كوفية". The use of metaphors is another type of cultural bound terms the translator faced, such as "تيس" to describe someone for the purpose of insulting, which cannot be translated literally. The following section will present the discussion of data analysis by providing examples from the sample of the study.

4.3 Discussion

The author of the original text made some word choices that appear to be problematic, because they were either specific to the Arabic language, which were challenging to the translator, or inaccurate and could be substituted with other words that are clearer and more idiomatic (see Appendix A). Some of the words that are specific to the Arabic language were
used to described specific situations that do not have direct equivalents in the target language. For example, the noun "الوجيب" describes a trembling heartbeat, which has no direct equivalent to the target language, and can be substituted with "دقات قلب مضطربة". Another example is the adjective "مقع" which describes a dog position that is setting and spreading its two legs in front of it and this was used to degrade the other person. The translator translated this word with “squatting”, which is completely different from the original meaning, this word could be substituted with a simpler word that is clear for both the reader and the translator, such as "جالس ككلب عجوز". In addition, in the sentence describing tears, the translator used "مؤقه" in "مؤقه تملأ مؤقه". which is a noun that describes the inner corner of the eyes. This word could be substituted by a more general noun such as "مقتلهه". On the other hand, some other word choices made by the author are unidiomatic or inaccurate. For instance, " عشر أشجار ذات جذوع معقدة" the author described the trunks as "معقدة", whereas "تشابكة" is more accurate in describing interwoven trunks. Another example is the use of the adjective "الصوت الغليظ" in "الصوت الغليظ" to describe a rough voice, however, it is more idiomatic to say "أجش". Finally, in the sentence "كانت غصة دامعة تمزق حلقه" the adjective "دامعة" is an odd choice to describe a lump, so instead the author could use "خائفة" to describe the feeling accurately.

On the other hand, the translation strategies applied in the translation of the novel to overcome translation problems were applicable to Vinay and Darbelnet’s (1995) model of translation strategy, however, there are other strategies that were applied to overcome the same translation problems that were not described by Vinay and Darbelnet’s model. The following examples will elaborate all the strategies used according to Vinay and Darbelent’s model to successfully solve translation problems and the same problems that were solved by strategies that were not applicable to Vinay and Darblenet’s model. These strategies are described by Newmark
VINAY AND DARBELNET’S MODEL IN MEN IN THE SUN

(1988) and they are functional equivalent, descriptive equivalent, synonymy, paraphrase
compositional analysis and notes.

4.3.1 Equivalence.

Ex 1: ST: يا رب الكون!

TT: O lord of creation!

In this example, the character was in labor and was asking God for help by crying 
"يا رب الكون", the translator applied the equivalent strategy by effectively substituting this phrase by a direct
 equivalent phrase that exist in the target language “O lord of creation!”.

Ex 2: ST: هل ستقوم القيامة؟

TT: Is it the end of the world?

In this example, the character was embarrassed by a situation and, thus, asked a rhetorical
 question "هل ستقوم القيامة؟" to make the matter less important. The question reflects the character
 religious background; as in the Islamic religion people believe in the Day of Judgment and, hence, it was used to indicate that the situation should not get much attention. The translator, here is faced with a religious expression that translates literally into “Judgment day” or “Doomsday”, but because the context isn’t religious, and the expression was used for its function rather than referring to a religious concept, the translator used a cultural-free equivalent “the end of the world”.

4.3.2 Modulation.

Ex 1: ST: خُذِّلَ إلَيْهِ أَنَّهُ يَنْتَسِمُ شَعْرُ زَوْجَهُ

TT: He imagined that he was sniffing his wife’s hair.

The Arabic sentence used a passive voice structure than is unique to the Arabic language and not used in English. As a result, the translator resorted to modulation, because it was obligatory to
solve this problem by shifting from passive into active without changing the meaning of the original sentence.

Ex 2: ST: لم ترفع بصراً إليه

TT: She did not raise her eyes to Abu Qais.

In this example, the translator avoided literal translation of "بصراً" into “sight” because it is unidiomatic in English to say, “she did not raise her sight”. As a result, the modulation was obligatory and the translator rendered the abstract "البصر" for concrete “eyes”.

4.3.3 Transposition.

Ex1: ST: تطوف في ذرات الرمل مرتجة

TT: which trembled through the grains of sand

The adverb "مرتجة" has no direct equivalent adverb in English, so the translator applied transposition and translated the adverb "مرتجة" into a verb “trembled” which imply both meanings of the movement "تطوف" and the manner "مرتجة".

Ex 2: ST: تبادل الرجال نظرة الاستغراب

TT: The seated men exchanged looks of surprise.

In this example, the noun in the source text "الجلوس" , refers to people who are seated, however, in English there is a literal translation of it “seaters” which is not used frequently, thus making it unidiomatic. Therefore, the translator applied transposition in order to solve this problem by translating the noun "الجلوس" into an adjective “seated” and adding “men” to clarify the meaning more.

4.3.4 Calque.

Ex: ST: كان الحياة شرية لين!

TT: As though life were like eating yogurt.
The original sentence is an Arabic idiomatic expression used in some Arabic countries, it is used to express something extremely easy by comparing it with drinking milk, or in other countries, drinking water. This specific expression doesn’t have a literal corresponding equivalence in the target language, however, there are some other equivalent expressions that transfer the same meaning, such as “a piece of cake”. The translator, in this case, tried to solve the problem by personally introducing a new calque into the English language by translating it literally “eating yogurt”, which is risky and might cause confusion to the readers. Furthermore, Vinay and Darbelent (1995), stated that it is not the role of the translator to introduce new calque expressions to the target language, but the role of writers and the audience will eventually determine the success of them.

On the other hand, the same problems that were found in the sample text were solved by the translator with other strategies (i.e. functional equivalent, descriptive equivalent, paraphrase, synonymy, componential analysis and notes) that were not described by the translation model of Vinay and Darbelnet’s model. According to Vinay and Darbelent (1995), the equivalent strategy is applied in the translation of the source language fixed expressions, such as proverbs, idioms, clichés and nominal and adjective phrases with the target language equivalent fixed expressions. However, there were some of terms that had no direct equivalence in the target language that the translator resorted to different equivalent strategies that were not described by Vinay and Darblent (1995).

Ex 1: ST: لقد مرت عشر سنوات وأنت تعيش كالشحذ... حرام!

TT: Ten years have passed and you live like a beggar. It’s disgraceful!

Ex 2: ST: لا! لم يكفي! حرام!

TT: No. It’s not enough. It’s terrible!
In the previous examples, the term "حرام" has been translated differently in each sentence. The term "حرام" is originally a religious term that translates literally into “prohibited” or “forbidden”, however this term is used informally in the Arabic language in certain situations with different meanings. In this situation the character was trying to convince his friend to move into another city for better life conditions, therefore, he used "حرام" to mean that this is an “unjust” or “unfair” condition. This is a cultural bound term that has no direct corresponding equivalent in the target language, so the translator used cultural free terms of the target language “terrible” and “disgraceful” that deliver the same function of the original term. This strategy was not included in the translation model of Vinay and Darbelnet (1995) and was described by Newmark (1988) as a “functional equivalent”.

Ex 3:  

**ST:** كان أستاذ كتاب

**TT:** He was a teacher in a Quran school

The term "كتاب" is a cultural bound term to the Islamic Arab culture which refers to the place where people send their children to, in order to learn how to read, write and learn Quran. This term has no direct correspondence in the target language, as a result, the translator delivered the meaning of the term by describing it “Quran school” and thus, the meaning is transferred accurately. This is another strategy that is not described in Vinay and Darbelent’s (1995) model and was described by Newmark (1988) as “descriptive equivalent”.

Ex 4:  

**ST:** يحس ذلك الوجيب

**TT:** He sensed that throbbing

The term "وجيب" is another synonym of "خفقان" that both were used by the author, the translator translated "الوجيب", which translates literally into “trembling heartbeats”, into “throbbing”, the
same translation used for "خفقان". The translator solved this problem by the synonym strategy that was described by Newmark (1988).

Ex 5: ST: إنها مغامرة غير مأمونة العواقب:

TT: It’s a risk, and who knows what the outcome will be?

In this example, the original sentence involves an idiomatic expression "غير مأمونة العواقب" which was translated by paraphrasing, in order to deliver a close expression with the same meaning “who knows what the outcome will be”. This strategy, paraphrasing, was not described by Vinay and Darbelent’s translation model and was described by Newmark (1988) as “paraphrase”.

Ex 6: ST: تحفز في مكانته

TT: got ready to get up

The verb "تحفز" has no one direct equivalent in the target language, as a result, the translator split the verb into its sense components that convey the meaning of the verb “got ready to get up”.

This strategy was described by Newmark (1988) as componential analysis.

Ex 7: ST: لمجرد أن أباه قرأ الفاتحة حين ولد هو رولدت هي في يوم واحد؟

TT: just because his father had recited the Fatiha* with his uncle when he and Nada were born on the same day?

The translator added a note at the end of the page to clarify the meaning and the significance of reciting the Fatiha to readers that are unfamiliar with the Islamic culture. The note states “The first sura of the Quran, customarily recited at the conclusion of an agreement or contact. (Tr.)”.

This strategy was referred as notes, additions and glosses by Newmark (1988).

4.3.5 Other studies.

In his study, “Applying Vinay and Darbelnet Translation Techniques: An Academic Case Study”, Al-Fassam (2015) explored the application of Vinay and Darbelnet’s strategies in the
translation of four academic translation works done by Mohammad Z. Kebbe from English to Arabic by analyzing 40 samples (ten sample form each work) to answer the questions of the study. The study investigated the application of Vinay and Drabelnet’s strategies by academic translators, in addition to the most common strategies that were applied according to the model. The results of Al-Fassam’s study show that the most common strategy applied was literal translation by (88 occurrences) which he described as the first “natural” choice of translation. Similarly, the current study shows that the most common strategy applied by the translator was literal translation (553 occurrences). The second most common strategy found in Al-Fassam’s study was transposition (25 occurrences), which he believed was applied due to stylistic reasons rather than transferring meaning. The type of transposition that was applied was verb to a noun and vice versa. Similarly, the current study found that the second most common strategy was transposition (62 occurrences), however, many types of transposition were found that included adjective to verb, adjective to adverb, adjective to noun, adjective to adjectival phrase, noun to verb, noun to adjective, verb to adjective, verb to adverb, verb to noun, verb to adverbial phrase and adverb to noun. Contrary to the current study’s results, the third most common strategy in Al-Fassam’s study was borrowing (12 occurrences) which he stated was common in English-Arabic translations, were words such as “computer” and “email” were directly transferred to ">Email" and "كمبيوتر". The current study’s result only show one occurrence of borrowing that was applied to add flavor to the target text “Ustaz”. The fourth most common strategy in Al-Fassam’s study was modulation (9 occurrences), however, types of modulation detected were not elaborated. On the other hand, modulation was the third most common strategy in the current study (52 occurrences), that included 11 types: part for whole, whole for a part, part for another, passive for active, active for passive, reversal of terms, negation of the opposite, effect for cause,
cause for effect, concrete for abstract and change of symbol. The fifth most common strategy in Al-Fassam’s study was adaptation (4 occurrences), whereas in the current study no occurrences of adaptation were found. Al-Fassam’s results show no application of calque and equivalent which he believed was due to the nature of the academic text, whereas, the current study detected calque (1 occurrence) and equivalence (26 occurrences), which is a result of the literary nature of the sample of the study. Moreover, Al-Fassam’s study detected 12 occurrences of other translation techniques that were not described by Vinay and Darbelnet’s model, however, they were not discussed or described by the researcher. On the other hand, the current study detected other strategies in the translation of the sample of the study that were not described by the model and were mentioned and described by the researcher according to Newmark (1988), they include functional equivalent, descriptive equivalent, paraphrase, synonymy, componential analysis and notes. The following section will answer the questions of the study.

4.4 Answers of the Questions of the Study

Q1: What are the basic problems that the translator faced during the process of translation as shown through the comparison of the ST and TT?

The basic problems of translation faced by the translator in the sample of the study are divided into linguistic and cultural problems. Linguistic problems include one syntactic problem which is the use of a passive voice structure and four lexical problems that consist of lexical gap, synonymy, metonymy and expletives. Cultural problems, on the other hand, include cultural expressions and cultural bound terms.

Q2: Is Vinay and Darbelnet’s updated model of strategies applicable to the description of the choices made by the translator of Men in the Sun to solve problems related to both the cultural and rhetorical gaps between the ST and TT?
Vinay and Darbelnet’s updated model of strategies is applicable to the description of the choices made by the translator of the sample text to solve translation problems related to both the cultural and rhetorical gaps between the source text and target text. These strategies are literal translation, borrowing, calque, transposition, modulation and equivalent. On the other hand, there are other strategies that were applied to solve translation problems that were not described by Vinay and Darbelnet’s model. These strategies are described by Newmark (1988) and they include functional equivalent, descriptive equivalent, synonymy, paraphrasing, componential analysis and notes.

Q3: What are the most common strategies used in the translation based on Vinay and Darbelnet’s model?

The first most common strategy used by the translator according to Vinay and Darbelnet’s model is literal translation with the frequency of 79.56%. The second most common strategy is transposition (8.92%) which includes 11 types: verb to noun (20.96%), noun to verb (17.74%), adjective to verb (16.12%), noun to adjective (12.90%), verb to adjective (12.90%), adjective to noun (6.45%), verb to adverbial phrase (4.83%), adjective to adverb (3.22%), adjective to adjectival phrase (1.61%), verb to adverb (1.61%) and adverb to noun (1.61%). The third most common strategy is modulation (7.48%) which includes 11 types: whole for part (26.92%), passive for active (13.46%), negation of the opposite (13.46%), reversal of terms (9.61%), concrete for abstract (9.61%), part for whole (7.69%), change of symbol (7.69%), cause for effect (5.76%), effect for cause (1.92%), part for another (1.92%) and active for passive (1.92%). The fourth most common strategy is equivalence with a frequency of 3.74% followed by borrowing and calque (0.14%). Adaptation is the only strategy that has not been detected (0.0%).
In conclusion, the present study’s results cope with the studies of Al-Fassam (2015) and Abuisaac (2016) in proving that Vinay and Darbelnet’s model of strategies is affective in translating different types of texts from Arabic to English and vice versa, however, the model was proven to be deficient in overcoming some translation obstacles and needs to be updated to include more strategies, such as addition and deletion. The most common strategies found by these studies and the current study are literal translation followed by transposition and modulation.
5. Conclusions and Recommendations

5.1 Conclusions

This study focused on exploring Vinay and Darbelnet’s model in the translation of *Men in the Sun* from Arabic to English. The sample of the study was analyzed in order to answer the questions of the study regarding the frequency of the strategies described by Vinay and Darbelnet’s model in the translation, the basic problems found in the translation and the success of Vinay and Darbelnet’s model of strategies in overcoming translation obstacles. The findings revealed that all strategies of direct translation were applied (literal translation, borrowing and calque). The findings also revealed the application of three oblique translation strategies (transposition, modulation and equivalent).

The most common translation strategies included literal translation representing 79.56% of all investigated strategies, followed by transposition representing 8.92% and modulation representing 7.48%. The common use of literal translation was due to the redundant use of rhetorical devices, similes and metaphors in the original text that could be transferred literally delivering the same effect. Transposition was the second most common strategy that included optional and obligatory transposition, obligatory transposition was used to solve translation problems, such as lexical gap and optional transposition was used for stylistic reasons. The most common transposition types were verb to noun (20.96%) followed by noun to verb (17.74%) and adjective to verb (16.12%). Modulation, on the other hand, was the third most common strategy with whole for part as the most frequent type representing 26.92% of all the types, this type was mostly optional and applied for stylistic reasons, since the translator was translating into her first
language, she chose sentences that were more idiomatic. Equivalent strategy was the fourth most frequent strategy representing 3.74% of all strategies followed by claque and borrowing both representing only 0.14% of all translation strategies and no application of adaptation.

The basic translation problems that the translator faced during the process of translation were identified, the first type of translation problems is linguistic problems that included lexical and syntactic problems. The syntactic problem found is the use of a passive voice form that doesn’t have a correspondent structure in the target language. Lexical problems include lexical gaps, in addition to synonymy, metonymy and exclamations. The second type of translation problems are cultural problems that include cultural expressions and cultural bound terms. Cultural bound terms included religious, geographical and terms that are specific to the source text culture. The strategies described by Vinay and Darbelnet’s model (modulation, transposition, equivalent and calque) proved to solve some of the problematic areas of translation encountered in the sample of the study. Some of the classified problems, on the other hand, were solved by strategies that were not described by the model. These strategies are applicable to the strategies described by Newmark (1988), they include “synonymy” and “componential analysis” that were used to solve lexical gaps, “functional equivalent”, “descriptive equivalent” and “notes” that were used to translate cultural terms and expression. In addition, “paraphrase” strategy was used to translate an idiomatic expression

5.2 Recommendations

The following recommendations were made based on the findings of the study:

1. Further studies on literary translation should adopt more comprehensive models of translation strategies to explore and identify other problems in the translation of literature.
2. Further investigation on literature translation problems is recommended on larger study samples.

3. Comprehensive translation models and strategies should be introduced to bachelor translation students to help them identify translation problems and apply appropriate translation strategies.


In conclusion, the present study aimed at exploring the application of Vinay and Darbelnet’s translation model in the translation of the Arabic novel Men in the Sun into English and the success of the model to overcome translation problems. A descriptive analysis methodology was carried out to investigate the types of translation strategies applied according to the model including the most frequent strategies used. The basic translation problems encountered in the translation were identified in addition to the strategies that were used to solve these problems according to the model. The strategies applied in the sample of the study according to Vinay and Drabelnet’s model are literal translation, borrowing, calque, transposition, modulation and equivalence. However, the translation model described by Vinay and Darbelent was not inclusive of all translation strategies that were adopted by the translator to solve translation problems.
References


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<table>
<thead>
<tr>
<th>Target text</th>
<th>Source text</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ABU QAIS</strong></td>
<td>أبو قيس</td>
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</tbody>
</table>
| Abu Qais rested on the damp ground, and the earth began to throb under him with tired heartbeats, which trembled through the grains of sand and penetrated the cells of his body. Every time he threw himself down with his chest to the ground he sensed that throbbing, as though the heart of the earth had been pushing its difficult way towards the light from the utmost depths of hell, ever since the first time he had lain there. Once when he said that to his neighbor, with whom he shared the field in the land he left ten years ago, the man answered mockingly: “It’s the sound of your own heart. You can hear it when you lay your chest close to the ground” | أراح أبو قيس صدره فوق التراب الندي، فإذا صدره الأرض تخفق من تحته: ضربات قلب متعب تطوف في ذرات الرمل مرتجة ثم تعبر إلى خلاياه... في كل مرة يرمي بصدره فوق التراب يحس ذل ك الوجيب كأنما قلب الأرض ما زال، منذ أن استلقى هناك أول مرة، يشق طريقاً قاسياً إلى النور قادماً من أعماق أعماق الجحيم، حين قال ذلك مرة لجاره الذي كان يشاطره الحقل، هناك، في الأرض التي تركها منذ عشر سنوات، أجابه ساخرًا: هذا صوت قلبك أنت تسمعه حين تلصق صدرك بالارض.

What wicked nonsense! And the smell, then? The smell that, when he sniffed it, | أي هراء خبيث! والرائحة إذن؟ تلك التي إذا تنشقت ماجت في جبينه ثم انهالت مهومة في عروقه؟ كلما تنفس... |
The damp earth, he thought, was no doubt the remains of yesterday’s rain. No, yesterday it had not rained. The sky now could rain nothing but scorching heat and dust. Have you forgotten where you are? Have you forgotten?

He turned himself over and lay on his back, cradling his head in his hands. He started to stare at the sky. It was blazing white, and there was one black bird circling high up,
alone and aimless. He did not know why, but he was suddenly filled with a bitter feeling of being a stranger, and for a moment he thought he was on the point of weeping. No, yesterday it didn’t rain. We are in August now. Have you forgotten? Those miles of road speeding through a void, like black eternity. Have you forgotten? The bird was still circling around alone like a black spot in that blaze spread out above him. We are in August.

Then why this dampness in the ground? It’s the Shatt. Can’t you see it stretching out beside you as far as the eye can see?

“When the two great rivers, Tigris and Euphrates, meet, they from one river called the Shatt al-Arab, which extends from just above Basra to . . .”

Ustaz Selim, a thin gray-haired old man, said it a dozen times in his loud voice to a small child standing beside the blackboard, when he was walking past the school in his
الأساتذ سليم وافقا أمام التلميذ الصغير، وكان يصيح بأعلى صوته وهو يهز عصاه الرفيعة:
- هي، حين يلتقي النهران الكبيران: دجلة والفرات...
وكان الصغير يرتجف هلعاً فيما سرت ضحكات بقية الأطفال في الصف. مد يده ونقر طفلاً على رأسه فرفع الطفل نظره إليه وهو يتلصص من الشباك:
- ماذا حدث؟
ضحك الطفل وأجاب هامساً:
- تيس!
عاد فنزل عن الحجر وأكمل طريقه، وصوت الأساتذ سليم مازال يلاحقه وهو يكرر:
- وهي، حين يلتقي النهران الكبيران...
في تلك الليلة، شاهد الأساتذ سليم جالساً في ديوانية المختار برجيلته. كان قد أرسل لقرئتهما في يافا المختار يقرر برحيلهما. كان قد أرسل لقرئتهما في يافا
- كي يعلم الصبية، وكان قد أمضى شطرًا طويلاً من حياته في التعليم حتى صارت كلمة الأساتذ جزءًا لا يتجزأ من

village. So he stood on a stone and began to eavesdrop through the window. Ustaz Selim was standing in front of the young pupil, shouting at the top of his voice as he shook his thin stick:
“When the two great rivers, Tigris and Euphrates, meet. . .”
The child was trembling with anxiety, while the laughter of the other children in the class could be heard. Abu Qais stretched out his arm and tapped a child on the head. The child raised his eyes to him as he was eavesdropping by the window.
“What’s going on?”
The child laughed and replied in a whisper:
“Idiot!”
He drew back, got down off the stone and went on his way, still followed by the voice of Ustaz Selim repeating: “When the two great rivers, Tigris and Euphrates, meet. . .”
That night he saw Ustaz Selim sitting in the headman’s reception room, smoking his gurgling water pipe. Ustaz Selim had been
sent to their village from Jaffa to teach the boys, and he had spent so much of his life teaching that the title “Ustaz” had become an inseparable part of his name. That night in the reception room someone asked him:

“… and you will lead the prayers on Friday, won’t you?”

“No, I’m a teacher, not an imam. I can’t lead the prayers.”

The headman said to him:

“What’s the difference? Our teacher was an imam.”

“He was a teacher in a Quran school, but I teach in a secular school.”

The headman repeated his question, insistently:

“What’s the difference?”

Ustaz Selim did not answer, but behind his spectacles his eyes ran over the faces as though he was imploring the help of one of those sitting there. However, everyone was confused about this, like the headman.
After a long period of silence, Ustaz Selim cleared his throat and said quietly:

“Well, I don’t know how to perform the prayers.”

“You don’t know?”

There were growls from everyone, but Ustaz Selim reaffirmed what he said:

“I don’t know.”

The seated men exchanged looks of surprise, and then fixed their eyes on the face of the headman, who felt that it was for him to say something. He burst out without thinking:

“And what do you know, then?”

Ustaz Selim seemed to be expecting a question like that, for he answered quickly, as he was rising:

“Many things. I’m a good shot, for instance.”

He reached the door and turned, and his thin face was trembling.

“If they attack you, wake me; I may be of...
This, then, was the Shatt that Ustaz Selim had spoken of ten years before. Here he was lying thousands of miles and days away from his village and Ustaz Selim’s school. The mercy of God be upon you, Ustaz Selim, the mercy of God be upon you. God was certainly good to you when he made you die one night before the wretched village fell into the hands of the Jews. One night only. O God, is there any divine favor greater than that? It is true that the men were too busy to bury you and honor you in your death.

But all the same you stayed there. You stayed there. You saved yourself humiliation and wretchedness, and you preserved your old age from shame. The mercy of God be upon you, Ustaz Selim. If you had lived, if you had been drowned by poverty as I have, I wonder if you would have done what I am doing now. Would...
you have been willing to carry all your
years on your shoulders and flee across the
desert to Kuwait to find a crust of bread?
He sat up, leaned on the ground with his
elbows, and began to look at the great river
again as though he had not seen it before…
So this was the Shatt al-Arab, “a vast river
that streamers sail along carrying dates and
straw, like a street full of passing cars in the
center of town”
That’s what his son Qais had shouted,
hurriedly, when he had asked him that
night:
“What is the Shatt al-Arab?”
He meant to test him, but Qais quickly
answered in a loud voice, adding:
“I saw you looking through the classroom
window today…”
Abu Qais turned to his wife, who grinned.
He felt a little embarrassed, and slowly
remarked:
“I knew it before.”
“No, you didn’t. You learned it today while you were peeping through the window.”

“All right. And what does it matter whether I know it or not; is it the end of the word?”

His wife glanced at him out of the corner of her eye, and then said:

“Qais, go and play in the other room.”

When he slammed the door behind him, she turned to her husband:

“Don’t speak like that in front of him. The boy is happy because he knows it. Why do you discourage him?”

He stood up, went over to her and put his hand on her stomach, whispering:

“When?”

“In seven months’ time.”

“Ah!”

“We want a girl this time.”

“No, we want a boy. A boy.”

But, she gave birth to a girl he named Hosna, who died two months later. The doctor said distastefully:

“No, you didn’t. You learned it today while you were peeping through the window.”

“All right. And what does it matter whether I know it or not; is it the end of the word?”

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But, she gave birth to a girl he named Hosna, who died two months later. The doctor said distastefully:
“She was extremely emaciated.”
It happened a month after he left his
village, in an old house in another village
far from the firing line.

“Abu Qais! I feel I’m going to give birth!”

“All right. All right. Keep calm.”

He said to himself:

“I wish the women gave birth after a
pregnancy of a hundred months. Is this the
time for labor?”

“O God!”

“What?”

“I’m going to give birth.”

“Shall I call anyone?”

“Umm Umar.”

“Where can I find her now?”

“Hand me the cushion!”

“Where can I find Umm Umar?”

“O my God! Left me up a little. Let me rest
against the wall.”

“Don’t move much. Let me call Umm
Umar.”

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against the wall.”

“Don’t move much. Let me call Umm
Umar.”

was extremely emaciated.
“Hurry! Hurry! O Lord of creation!”

He hurried outside. But as he shut the door behind him he heard the cry of the newborn child, so he turned back and put his ear to the wood of the door…

The roar of the Shatt, the sailors shouting to each other, the sky blazing, and the black bird still circling aimlessly.

He got up, brushed the earth from his clothes, and stood looking at the river.

More than any time in the past he felt alien and insignificant. Rubbing his hand over his rough chin, he brushed from his head all the thoughts that had gathered like teeming hosts of ants.

On the other side of this Shatt, just the other side, were all the things, he had been deprived of. Over there was Kuwait. What only lived in his mind as a dream and a fantasy existed there. It was certainly something real, of stones, earth, water, and sky, not as it slumbered in his troubled mind. There must be lanes and streets, men...
and women, and children running about between the trees. No. No. There were no trees there. Saad, his friend who had emigrated there, worked as a driver, and came back with sacks of money, said there were no trees there. The trees exist in your head, Abu Qais, in your tired old head, Abu Qais. Ten trees with twisted trunks that brought down olives and goodness every spring. There are no trees in Kuwait, Saad said so. You must believe Saad because he knows more than you, although he is younger than you.

All of them know more than you, all of them. In the last ten years, you have done nothing but wait. You have needed ten big hungry years to be convinced that you have lost your trees, your house, your youth, and your whole village. People have been making their own way during these long yours, while you have been squatting like

كلهم يعرفون أكثر منك.. كلهم.

فقدت شجراتك وبيتك وشبابك وقريةك كلها.. في هذه السنوات العشرين الماضية لم تفعل شيئاً سوى أن تتظاهر...

لقد احتجت إلى عشر سنوات كبيرة جائعة كي تصدق أنك فقدت شجراتك وبيتك وشبابك وقريةك كلها.. في هذه السنوات الطويلة شق الناس طريقهم وأنت مقعد ككلب عجوز في بيت ظلم.. ماذا تراك كنت تتظاهر؟ أن تتقلب الثروة لذاتك؟ بيتك.. بيت؟ إنه ليس بيتك.. رجل كريم قال ذلك: أسكن هنا! هذا كل شيء وبعد عام قال لك أعطني
an old dog in a miserable hut. What do you think your waiting for? Wealth to come the roof of your house? Your house? It is not your house. A generous man said to you: “Live here!” That is all. And a year later he said to you: “Give me half the room,” so you put up patched sacks between yourself and the new neighbors. You stayed squatting till Saad came and started to shake you as milk is churned to make butter.

“If you get to the Shatt, you can easily reach Kuwait, Basra is full of guides who will undertake to smuggle you there across the desert. “Why don’t you go?”

When his wife heard what Saad said, she glanced from one to the other and began to rock her baby again.

“It’s a risk, and who knows what the outcome will be?”

- إذا وصلت إلى الشط بوعنك إن تصل إلى الكويت بسهولة، البصرة مليئة بالأدلاء الذين يتولون تهريبك إلى هناك عبر الصحراء.. لماذا لا تذهب؟
- سمعت زوجته كلام سعد فنقلت بصرها بين وجهيهما وأخذت تهدد طفلها من جديد.
- إنها مغامرة غير مأمونة العواقب.
- غير مأمونة العواقب؟ ها! أبو قيس يقول، غير مأمونة العواقب.. ها!}

- ثم نظر إليها وقال:
“What will the outcome be? Ha, ha! Abu Qais, says: “Who knows what the outcome will be? Ha, ha!”

Then Saad looked at her and said:

“Have you heard what your husband says? Who knows what the outcome will be! As though life were like eating yogurt. Why doesn’t he behave like us? Is he better?”

She didn’t not raise her eyes to Abu Qais, who was hoping she would not.

“Do you like this life here? Ten years have passed and you live like a beggar. It’s disgraceful. Your son, Qais, when will he go back to school? Soon the other one will grow up. How will you be able to look at him when you haven’t …?”

“All right. That’s enough.”

“No. It’s not enough. It’s terrible. You are responsible for a big family now. Why
don’t you go there? What’s your opinion,
Umm Qais?”

His wife was silent, while he thought:
“Soon he too will grow up..” but he said:
“It’s a long way. And I’m an old man; I
can’t walk as you did. I might die.”

No one in the room spoke. His wife was
still rocking her child. Saad gave up
insisting, but the rough voice exploded
inside his own head:

“Die! Who says that isn’t preferable to
your life at the moment? For ten years you
have been hoping to return to the ten olive
trees that you once owned in your village.
Your village! Ha!”

He turned to his wife.
“What do you think, Umm Qais?”

She gazed at him, whispering:
“It’s just as you think.”
“We’ll be able to send Qais to school.”
“Yes.”
“And perhaps buy one or two olive shoots.”
“Of course.”
“If I arrive. If I arrive.”

He broke off, and looked at her. He had known that she would start weeping; her lower lip would tremble a little and then one tear would well up, gradually growing bigger and slipping down her brown, wrinkled cheek. He tried to say something, but he was unable to. A choking lump was tearing his throat.

A lump just like the one he had felt when he arrived in Basra and went to the shop belonging to the fat man whose job was smuggling people from Basra to Kuwait. He stood before him, bearing on his shoulders all the humiliation and hope that an old man can carry. And there was a blanket of echoing silence after the fat proprietor of the office had repeated:
“It’s a difficult journey, I tell you. It will cost you fifteen dinars.”

“And can you guarantee that we shall arrive safely?”

“Of course you will arrive safely. But you will have to suffer a little discomfort. You know, we are in August now. The heat is intense and the desert has no shade. But you will arrive.”

The lump was still in his throat. But he felt that if he put off saying what he had to say, he would not be able to pronounce the words later.

“I have traveled thousands of miles to reach you. Saad sent me. Do you remember him? But I have only got fifteen dinars. What do you say to taking ten and leaving me the rest?”

The man interrupted him:

“We are not playing games. Didn’t your friend tell you that the price is fixed here? We are risking the guide’s life for your...
He could not go on any longer. The fat man, sitting behind his desk, dripping with sweat, was gazing at him, his eyes wide open. He wished the man would stop staring. Then he felt them, hot, filling his eyes, about to fall. He wanted to say something but could not.

He felt that his whole head had filled with tears, welling up from inside, so he turned and went out into the street. There, human beings began to swim behind a mist of tears, the horizon of the river and the sky came together, and everything around him became simply an endless white glow. He went back and threw himself down with his chest on the damp earth, which began to beat beneath him again, while the scent of...
the earth rose to his nostrils and poured into his veins like a flood.

ASSAD

Assad stood in front of the fat man, the proprietor of the office that undertook to smuggle people from Basra to Kuwait and burst out: “Fifteen dinars I’ll pay you. Fine! But after I arrive, not before.”

The man looked at him from under his heavy eyelids, asking stupidly: “Why?”

“Why? Ha!” Because the guide you send with us will run away before we get halfway there. Fifteen dinars, fine, but not before we arrive.”

Folding some yellow papers in front of him, the man said reproachfully: “I’m not forcing you to do anything, I’m not forcing you.”

“What do you mean?”

“I mean that if you don’t like our conditions, you can turn around, take three steps, and find yourself in the road.”

أسعد

وقف أسعد أمام الرجل السمين صاحب المكتب الذي يتولى تهريب الناس من البصرة إلى الكويت، ثم انفجر:

خمسة عشر ديناراً سأدفعها لك؟ لا بأس! ولكن بعد أن أصل وليس قبل ذلك قط.

عرف إليه الرجل من وراء جفنيه السمينتين وسأل ببلاهة:

لماذا؟ لماذا؟ ها!

لأن الدليل الذي سترسلونه معنا سوف يهرب قبل أن نصل إلى منتصف الطريق! خمسة عشر ديناراً لا بأس.. ولكن ليس قبل أن نصل..

طوى الرجل أوراقاً صفراء أمامه وقال بلؤم:

أنا لا أجبرك على أي شيء.. أنا لا أجبرك.

أنا لا أجبرك على أي شيء.. أنا لا أجبرك.

أنا لا أجبرك.

أنا لا أجبرك.

ماذا تعني؟

أنا أعني أن إذا لم تعجبك شروطنا فوسعك أن تستدير وتخطر ثلاث خطوات، وستجد نفسك في الطريق.
The road! Were there still roads in this world? Hadn’t he wiped them with his forehead and washed them with his sweat for days and days? They all say that:

“You’ll find yourself in the road.” Abul-Abd, who smuggled him from Jordan to Iraq, had told him: “You’ve only got to go around H4*, it doesn’t matter if you stray a little into the interior. You’re still a boy and you can take a bit of heat. Then come back, and you will find me waiting for you in the road.”

“But that wasn’t one of the conditions. You told me, when we were in Amman, that you would take me to Baghdad, and I paid you twenty whole dinars. You didn’t tell me I was to walk around H4.”

*H1, H2, H3 and so on, are pumping stations on the IPC pipeline from Kirkuk to the Mediterranean. H4 is about 70 km within Jordanian territory. (Tr.)
Abul-Abd hit the dusty bonnet of his lorry, so that his five fingers made a mark and the vivid red of the lorry showed up under them.

The big truck was standing by the house near Jebel Amman when he negotiated with him, and he remembered exactly the conditions that were mentioned.

“It's a difficult business. They'll take me to prison if they catch you with me. All the same I’ll do you a very great service because I knew your father, may God have mercy on him. In fact, we fought together in Ramleh ten years ago.”

Abul-Abd said nothing for a while. His blue shirt was damp with sweat, and his hard face gave Assad the feeling that he was one of those men who do not expect the head of a family to accomplish miracles. “I’ll take twenty dinars from you. And you will find yourself in Baghdad.”
“Twenty dinars?”

“Yes, and you must help me the whole of the way, too. We’ll set off the day after tomorrow. I must deliver a small car to a rich Baghdadi who spent part of the summer in Ramallah and then decided to return to Baghdad by plane.”

“But… twenty dinars?”

Abul-Abd looked at him intently, and then exploded: “I’ll save your life for twenty dinars. Do you think you’ll spend your life here in hiding? Tomorrow they’ll arrest you.”

“But where from? Where can I get you the twenty dinars from?”

“Borrow them, borrow them. Any friend will give you twenty dinars if he knows you are traveling to Kuwait.”

“Twenty dinars?”

“Twenty, twenty.”

“To Baghdad?”

“Directly.”
But he lied to him. He took advantage of his innocence and ignorance, tricking him, making him get out of the lorry after a journey on a burning hot day, telling him that he must walk around H4 so as not to fall into the hands of the frontier guards, and then promising to meet him on the road.

“But I don’t know this area. Do you realize what it means for me to walk all this distance around H4, when the sun is at its height?”

Abul-Abd hit the dusty side of his lorry again. They were standing by themselves a mile before H4. He shouted out:

“What do you think will happen? Your name is registered at all the frontier posts. If they see you with me now, without a passport or an exit visa, a plotter against the state, what do you think will happen? Stop making difficulties. You are as strong as a bull, and you can move your legs.
I’ll meet you on the road beyond H4.”

They all talked about roads. They said:

“You will find yourself on the road!” And all they knew of the road was its blackness and its pavements. Here was the fat man, the Basran smuggler, repeating the very same tale. “Can’t you hear? I am a very busy man. I told you: fifteen dinars and I will get you to Kuwait. Of course you will have to walk a little, but you’re young and strong; it will not do you any harm.

“But why don’t you listen to me? I told you that I will give you the money when we reach Kuwait.”

“You will get there. You will get there.”

“How?”

“I swear to you on my honor that you will get to Kuwait.”

“You swear on your honor?”

“I swear to you on my honor that I will meet you beyond H4. You have only got to...
walk around that damned place and you will find me waiting for you.”

He had given H4 a wide berth.

The sun was pouring flame down on his head, and as he climbed the yellow slopes, he felt he was alone in the whole world. He dragged his feet over the sand as though he were walking on the seashore after pulling up a heavy boat that had drained the firmness from his legs. He crossed hard patches of brown rocks like splinters, climbed low hills with flattened tops of soft yellow earth like flour. If they had taken me to the desert prison, Al-Jafar, at H4, I wonder if life would have been kinder than it is now. Pointless, pointless. The desert was everywhere. Abdil-Abd had given him a headdress, and he had wrapped it round his head, but it was no use for keeping off the blaze.

Indeed it seemed to him that it too was catching fire. The horizon was a collection...
of straight, orange lines, but he had taken a firm decision to go forward, doggedly.

Even when the earth turned into shinning sheets of yellow paper he did not slow.

Suddenly the yellow sheets began to fly about, and he stooped to gather them up.

“Thanks. Thanks. This damned fan makes the papers fly about in front of me, but I can’t breathe without it. Ha! What have you decided?”

“Are you sure the guide you send with us won’t run away?”

“How will he be able to run away, you fool? There will be more than ten of you. He won’t be able to escape from you.”

“Where will he take us to?”

“As far as the Jahra road, beyond Mutlaa. There will be inside Kuwait.”

Four hours later he reached the road. He had left H4 behind him, and the sun had set.

- هل التراب إلى صفائح لامعة من ورق أصفر، لم يتبطأ.. وفجأة بدأت الأوراق الصفر تتطير فانحنى يلمها:

- شكراً، شكراً.. إن هذه المروحة الملعونة تطير الأوراق من أمامي، ولكن دونها ليس بوسعني أن أتنفس.. هل ماذا قررت؟

- هل أنت متأكد من أن الدليل الذي سترسله معنا لن يهرب؟

- كيف يهرب أيها الغبي؟ ستكونون أكثر من عشرة أشخاص.. لن يكون بوسعه أن يهرب منكم.

- إلى أين سيبقينا؟

- حتي طريق الجهرة، وراء المطل، وهناك ستكونون داخل الكويت.

- هل سنمشي كثيراً؟

- ست أو سبع ساعات فقط.

بعد أربع ساعات وصل إلى الطريق، كان قد خلف الإتشفور وراءه، وكانت الشمس قد سقطت وراء التلال.
behind the brown hills. But his head was still burning, and he had the feeling that his forehead was dripping blood. He sat down on a stone and gazed into the distance at the end of the straight black road. His head felt muddled, with thousands of confused voices throbbing in it, and it seemed to him that the appearance of a big red lorry at the end of the road was a stupid fantasy. He stood up, looking at the road again, but he could not see clearly yet. Was it twilight or sweat? His head was still humming like a beehive, and he cried with all his strength:

“Abul-Abd, damn your father, damn your forefathers!”

“What did you say?”

“Me? Nothing, nothing. When will the journey begin?”

“As soon as there are ten of you. You know, we cannot send a guide with each of you. So we wait till the number reaches ten and we send one guide with them. Will you
<table>
<thead>
<tr>
<th>He tightened his hold on the money in his pocket, and reflected:</th>
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</thead>
<tbody>
<tr>
<td>&quot;I will be able to return the amount to my uncle in less than a month. A man can collect money in the twinkling of an eye there in Kuwait.&quot;</td>
<td>&quot;جيبه وفكر: سوف يكون بوسمي أن أرد لعمي المبلغ في أقل من شهر.. هناك في الكويت يستطيع المرء أن يجمع نقوداً في مثل لمح البصر..&quot;</td>
</tr>
<tr>
<td>&quot;Don’t be too optimistic. Dozens of people have gone before you and came back without bringing a penny with them. All the same I’ll give you the fifty dinars you have asked for. You must realize that they are the fruits of a lifetime.&quot;</td>
<td>&quot;لا تتفاءل كثيراً، قبلك ذهب العشرات ثم عادوا دون أن يحضروا قرشاً.. ورغم ذلك سأعطيك الخمسين ديناراً التي طلبتها، وعليك أن تعرف أنها جنى عمر..&quot;</td>
</tr>
<tr>
<td>&quot;Then why do you give me the money, if you’re sure that I won’t return it to you?&quot;</td>
<td>&quot;إذن لماذا تعطيني النقود إذا كنت متأكدًا من أنني لن أعيدها لك؟&quot;</td>
</tr>
<tr>
<td>&quot;You know why, don’t you? I want you to make a start, even in hell, so that you’ll be in a position to marry Nada.&quot;</td>
<td>&quot;أنت تعرف لماذا، لا تعرف؟ إنني أريدك أن تبدأ.. إنني أريدك أن تبدأ ولو في الجحيم حتى يصير بوسعك أن تتزوج ندى..&quot;</td>
</tr>
<tr>
<td>He felt the unuttered insult wound his throat, and he had an urge to give the fifty dinars to his uncle immediately.</td>
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dinars back to his uncle, to throw them in his face with all the strength in his arms and all the hatred in his heart. To marry him off to Nada! Who told him that he wanted to marry Nada? Just because his father had recited the Fatiha* with his uncle when he and Nada were born on the same day? His uncle considered that was fate. Indeed, he had refused a hundred suitors who had asked for his daughter’s hand and told them she was engaged. O God of devils! Who told him that he, Assad, wanted to marry her?

*The first sura of the Quran, customarily recited at the conclusion of an agreement or contract. (Tr.)

Who told him that he ever wanted to get married? Here he was now reminding him again. He wanted to buy him for his daughter as you buy a sack of manure for a field.
He tightened his grasp on the money in his pocket and got ready to get up. But when he touched it there in his pocket, soft and warm, he felt he was holding the keys of his whole future. If he allowed his rage to get the better of him now and gave the money back to his uncle, he would never be offered the opportunity to obtain fifty dinars by any means. He calmed himself, firmly shutting his mouth and tightening his grasp on the bundle of money in his trouser pocket. Then he remarked:

“No. No. I will give you the money when all the preparations for the journey are made. I will see you once a day. I am staying in a nearby hotel.”

The fat man smiled. He went on smiling, and then burst out, laughing loudly:

“It’s better for you not to waste your time, my boy.

All the smugglers ask the same price. We have come to an agreement among

-ابسم الرجل السمين، ثم تطألت ابتسامته فانفجر ضاحكاً بصخب:
-من الخير لك أن لا تضيع وقتك يا بني.

كل المهربين يتفاوضون نفس السعر، نحن متفقون فيما بيننا. لا تتعب نفسك. وعلى أي حال احتفظ بنقودك حتى تجهز الرحلة، أنت حر... ما اسم الفندق الذي تنزل فيه؟
ourselves. Don’t wear yourself out. All the same, keep your money till the preparations are made. It’s up to you. What’s the name of the hotel where you are staying?”

“The Shatt Hotel.”

“Ah, the rat’s hotel.”

The wild rat ran across the road, its little eyes shining in the car’s headlamps. The blonde woman said to her husband, who was concentrating on driving:

“It’s a fox. Did you see it?”

The husband, a foreigner, laughed. “You women! You make a rat into a fox.”

They had picked him up a little after sunset, after he had waved to them in their small car.

When the husband stopped the car, he looked through the window. He was trembling from the extreme cold.

The wife was frightened of him, but he gathered together in his mind all the English he had learned, and said:
“My friend had to go back to H4 with the car, and he left me...”

The man interrupted him:

“Don’t lie. You’re escaping from there. All right. Get in. I’ll take you to Baaquba.”

The back seat was comfortable, and the right handed him a blanket, which he wrapped himself in; he could not tell exactly whether he was trembling because of the desert cold, or from fear, or exhaustion. The man asked:

“Have you walked a lot?”

“I don’t know. Four hours perhaps.”

“The guide abandoned you, didn’t he?

That’s always happening.”

The girl turned to him with a question:

“Why are you escaping from there?”

Her husband gave her the answer:

“It’s a long story. Tell me, do you drive well?”

“Yes.”

“You can take my place when you’ve had a
little rest. I may be able to help you across the Iraqi Frontier. We will get there at two in the morning and the officials will be asleep.”

He could not get his mind to focus on one subject. He was confused and did not know where to start asking the host of questions that needed an answer, so he tried to get to sleep, even if it was just for half an hour.

“Where are you from?”

“Palestine. Ramleh.”

“Oh. Ramleh is a very long way away. A couple of weeks ago I was in Zeita. Do you know Zeita? I stood in front of the barbed wire.

A little child came up to me and said in English that his house was a few feet beyond the barbed wire.”

“Do you work in an office?”

“Work in an office? The devil himself is too innocent to be employed in an office. No, my friend I’m a tourist.”
“Look! Look! There's another fox. Didn't you see how his eyes glitter?”

“He is a rat, my dear, a rat. Why do you insist that he’s a fox? Have you heard what happened there recently, near Zeita?”

“No. What happened?”

“The devil himself doesn't know what happened. will you stay in Baghdad?”

“No.”

“Oh. This desert is full of rats. What on earth do they eat?”

He answered quietly:

“Rats smaller than them.”

“Really?” said the girl. “It’s frightening.

Rats themselves are horrible, frightening animals.”

The fat man who owned the office said:

“Rats are horrible animals. How can you sleep in that hotel?”

“It's cheap.”

“يا عزيزتي إنه جرذ.. جرذ.. لماذا تصرين أنك
ثعلب؟ هل سمعت ما حدث أخيراً هناك، قرب زيتا؟
-كلا.. ماذا حدث؟
-الشيطان لا يعرف ماذا حدث. هل ستستقر في بغداد؟
-كلا.
-أوف! إن هذه الصحراء مليئة بالجرذان، تراها ماذا
تقتات؟
أجاب بهدوء:
جرذاناً أصغر منها.

قالت الفتاة:
ـحقاً؟ إنه شيء مرعب! الجرذ نفسه حيوان مرعب
كره.
ـنفقه؟ إنه شيء مرعب! الجرذ نفسه حيوان مرعب
كره.
ـجرذان أصغر منها.
قال الرجل السمين صاحب المكتب:
ـالجرذ حيوان كره.. كيف بوسك أن تنام في ذلك
الفندق؟
ـإنه رخيص..
The fat owner of the office stood up and came towards him. Putting his heavy arms on his shoulders:

“You look tired, my boy. What’s happened? Are you ill?”

“Me? No.”

If you are ill, tell me. I may be able to help you. I have many friends who are doctors. Don’t worry, you won’t pay anything.”

“You are very kind. But I'm a little tired, that's all there is to it. Will the preparations take long?”

“No. Thank heavens there are many of you. You’ll find yourself on the road in two days.”

He turned his back and went towards the door, but before he went through it he heard the fat man chuckling behind his back:

“But take care the rats don't eat you before you set out.”