

# DIANA ABU-JABER'S NOVEL "*CRESCENT*" AND ITS ARABIC TRANSLATION: CONTRASTIVE TEXT ANALYSIS

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## Abstract

The main objective of this paper is to compare and contrast between two parallel texts. The Source Text (ST) is Diana Abu-Jaber's novel "*Crescent*" (2003) and the Target Text (TT) is its Arabic rendition "*Al-Hilal*" translated by Fouad Srouji, a freelance translator and editor. Interlingual comparisons between the two equivalent texts were made at all language levels in order to examine whether there are any lexical, syntactic, semantic, morphological, or discourse problems/differences between the two versions of the novel. This paper also seeks to see whether the translator was sensitive to the linguistic, social, and cultural differences of both the source text language and the target text language.

Upon completion of this paper, it was found the translator was loyal to a large extent to the ST at the different linguistic levels though this was sometimes done at the expense of the naturalness of the TT. The findings may be useful in further investigating loyalty to the Source Language (SL) in combination with naturalness in the target language (TL).

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**Keywords:** Crescent, translation, Source / Target text

## Introduction

### What is translation

At first glance, it may seem easy to define translation. Theorists and linguists, however, disagree over what translation is. One of the most prominent definitions of translation is stated by Newmark (1988:4) who defines translation as "rendering the meaning of a text into another language in the way that the author intended the text." For Bell (1991:20), translation is "the replacement of a representation of a text in one language by a representation of an equivalent text in a second language".

In Hatim and Munday (2004: 6), on the other hand, translation is "the process of transferring a written text from source language (SL) to target language (TL)". Nida and Taber (1982: 12) state that "translating consists in

reproducing in the receptor language the closest natural equivalent of the source language message”. In this definition which is more comprehensive than the previous ones, Nida and Taber note that translation is closely related to the problems of languages, meaning, and equivalence.

### **Appreciating the need for translation**

More and more different languages are currently being used in the social, educational, economic sectors among others. The need for individuals who can render languages from and to English, in particular, is growing every day.

The increasing need for translation services stems from the fact that when countries sign agreements and deals when making diplomatic, trade, educational and cultural exchanges, each party in the agreement has to keep the document in the languages of the contracting parties.

Furthermore, the diplomats in embassies and other foreign missions require the services of a translator in order to keep abreast of the current affairs in the country of their mission.

Students are also in need of translation, especially when they travel out of their country to study in a place like Russia or the US, not to mention businessmen and tourists traveling around the world who rely, for information, on translation.

It is clear that the list of those who need translation is infinite, because, almost every person will, at one time or the other, have a reason to use translation.

### **Problems of Translation**

Translation is claimed to be not an easy task. This can be attributed to many factors including, but are not restricted to, the following:

1- Some words, phrases and expressions in one language do not have exact equivalents in another language because of the differences in socio-cultural background that impact on each language.

2- Lexico-semantic duplication, redundancy, lack of vocabulary and inadequacy of expressions.

3- The differences in the grammatical structures of every language often pose problems for translators.

In translation, a comparative analysis of the culture, word registers, syntax etc. of both the SL and the TL is needed. This will enable the translators to choose the equivalent expressions from the two languages. A translator should also understand he/she does not translate word for word but translates the message. This will convey the exact thought, intention and meaning of the message in the SL.

## About the Author

Before proceeding to the analysis and discussion of the two versions of the novel, it is worth looking at a general overview of the ST author.

Born in Syracuse, New York, to a Jordanian father and American mother, Diana Abu-Jaber is an author and a teacher at Portland State University. She moved with her family for two years to Jordan at the age of seven (Lyceum Agency, 2014).

Abu-Jaber received her BA, MA, and Ph.D in English and Creative Writing from State University of New York at Oswego, University of Windsor, and Binghamton University respectively. She often writes about issues of identity and culture and currently teaches at Portland State University.

As for her bibliography, Abu-Jaber is the author of the novels *Arabian Jazz* (1993) and *"Crescent"* (2003). *"Crescent,"* whose major themes are the pain of exile and loss, as well as the significance of taking advantage of language and food to keep one's native culture and traditions alive, won several awards such as the 2004 PEN Center USA Award for Literary Fiction and the Before Columbus Foundation's American Book Award. The Christian Science Monitor regards it as one of the twenty best novels of 2003 (Lyceum Agency, 2014).

Besides authoring many fiction and non-fiction short stories, Abu-Jaber is also the author of memoirs: *The Language of Baklava* (2005), and *Origin* (2007).

## Contrastive analysis and discussion

### Chapter one

1- A. the sky is white. (p. 3)

B. kanat alsama2 baidaa2 (p. 5)

Comment: there is an unmotivated shift in tense. In order to achieve correspondence between the two versions, the simple present, which denotes a present state, is needed in the Arabic version rather than the simple past. It seems that the translator was not aware of this fact. A better rendition could be: alsama2 baidaa2

2- A. "Haven't I already heard this one?" (p. 5)

B. "lam yasbiq wa2an sami3to hatha min qabl" (p. 7)

Comment: the translation expresses an idea not mentioned in the ST. The rendition should be: "2alam yasbiq wa 2an sami3to hatha min qabl?"

3- A. they **light up** the donkeys (p. 3)

B. **todee2** 2alhameer 2allati taqif 3ala jawaneb tira3 2al maa2 (p. 5)

Comment: there is a semantic problem with the use of the word (todee2) as it is not usually associated with 'donkeys'. The intended meaning is that the donkeys are killed by the rockets when they explode. This could be

attributed to the fact that the translator relied on the dictionary for getting meanings rather than looking for more appropriate choices. A better lexical item could be (ta7riq).

4- A. Like **Ulysses**. (p. 6)

B. yoshbeh Yoliseez (p. 8)

Comment: the translator, who resorted to literal translation, could be closer to the reader of the TT by using domestication rather than foreignization. He could have translated the sentence into: yoshbeh **Gilgamish**

5- A. a delicate mellow yoghurt sauce (p. 11)

B. wa howa laban tari (p. 14)

Comment: the translator, who resorted to literal translation, was not sensitive to the cultural use in the TL as well as the use of collocations. In Arabic, it is common to associate the word (laban) with (rayeb) rather than (tari). The rendition should be as follows: wa howa laban rayeb

6- A. After the long, bitter was between Iraq and Iran , some of Um-Nadia's Iranian neighbours refused to enter the café. (p. 10)

B. faba3da 2alharb 2altaweelah wal mareerah bain 2al3iraq wa iran sara ba3d jeeran um Nadia yarfodooon do5ool al maqha (p. 13)

Comment: the rendering has conveyed the grammatical structure but at the cost of naturalness, abandoning the fact that Arabic flavours linking through coordination and usually forwarding the main clause rather than subordinate clause. The translator seems to be unaware of this fact. A better rendition would be: sara ba3d jeeran um Nadia yarfodooon do5ool al maqha ba3da 2alharb 2altaweelah wal mareerah bain 2al3iraq wa iran

7- A. even though Nadia's café is in the middle of an Iranian neighborhood, there are few Iranian customers. (p. 10)

B. wa roghma 2anna maqha um Nadia yaqa3 fee wasat hay Irani 2illa 2anna 2alqaleel min 2al zaba2in 2alIraniyeen yartaadon 2al maqha (p. 13)

Comment: the rendering has conveyed the grammatical structure but at the cost of naturalness, abandoning the fact that Arabic flavours linking through coordination and usually forwarding the main clause rather than subordinate clause. The translator seems to be unaware of this fact. A better rendition would be: yartaad maqha um Nadia 2alqaleel min 2al zaba2in 2alIraniyeen 3ala alroghm min 2annaho yaqa3 fee wasat hay Irani

8- A. and her **sea-green eyes** (p. 7)

B. wa 3ainaiha 2alghadrawain **kaghadaar** maa2 2albahr (p. 10)

Comment: there is a problem with the use of the lexical word (**kaghadaar**), a colour not associated with the sea. This is attributed to resorting to literal translation. The sentence should be rendered as follows: wa 3ainaiha bilawnihima 2al 2aghdar 2alma2il lizorqat maa2 2albahr

9- A. "of course I love Iraq, Iraq is my home-and there is, of course, no

going home" (p. 11)

B. "bittab3 2ana 2ohib 2al Iraq, 2al Iraq watani – wa laysa honak niyya ladayy bil3awdah 2ila watani" (p. 15)

Comment: the translator has changed the original expressed ideology. In the ST, the speaker expresses the fact that he cannot go back to his homeland due to the war. The rendition, on the contrary, indicates that the speaker does not have the intention to go to his homeland, a fact which the translator was oblivious to. The rendition should be: "bittab3 2ana 2ohib 2al Iraq, 2al Iraq watani – lakin laysa honak majal/forsa lil3awdah 2ila watani"

## Chapter two

10- A. The slaver looks at him with something like pleading. (p. 14)

B. yanthor 2ilaih 2alnaxaas **bima yoshbih 2altawassol** (p. 18)

Comment: literal translation. It would be better to translate the sentence into something like: "yanthor 2ilaih 2alnaxaas **nathrat almotawassil/bitawassol**"

11- A. ... and she likes to **exert** herself. Then she notices the flowering things around her. (p. 15)

B. "kama 2annaha tohib 2an **tajid** nafsaha, li2annaha tolaahith 2al2ashyaa2 2almozhira hawlaha" (p. 19)

Comment: There is a problem with the semantic use of the words (exert/tajid). This could be attributed to the fact that the translator relied on the dictionary for getting meanings rather than looking for more appropriate choices. Thus, a more appropriate rendition would be: "kama 2annaha tohib 2an **tojhid** nafsaha, li2annaha tolaahith 2al2ashyaa2 2almozhira hawlaha"

12- A. It's barely the start of September and **the afternoon** is sultry and still as she and... (p. 15)

B. bilkad bada2 shahr 2aylool sakin shaded 2alharaarah ... (p. 19)

Comment: 1) the translator did not translate the phrase (the afternoon) which is the one modified by the adjective (sultry) not the noun (September) 2) when coming across names of the months, it is preferable to mention the names used in both the Arabic and English calendars as some readers might happen to be dealing more frequently with one of the two calendars. The translator might not have been aware of this. Thus, the sentence should be translated as follows: "bilkad bada2 shahr 2aylool/siptimber haytho takoon fatrat ma ba3d 2althohr khaniqa/shadeedat 2alharaarah..."

13- A. he forces the language, as one might force **a spring planting** into its richest... (p. 16)

B. litha yaqoom bitatwee3iha kama yotawwi3 2alfallaah **zira3atoh 2alrabee3iyyah** wa yohawwiloha 2ila 2aghna wa 2andar halatoha (p. 20)

Comment: literal translation. It would be more appropriate to translate the phrase (a spring planting) as follows: kama yotawwi3 2alfallaah 2alnabataat 2allaty yazra3oha fi fasl 2alrabee3

14-A. He breaks off and stares at the **page** in his hands. (p. 16)

B. yatawaqqaf 3an 2alkalam wa yohaddiq fi **2alsa3a** bayna yadaih (p. 20)

Comment: the translator committed a lexical mistake by translating the word (page/waraqqa) as (sa3a/ watch). The rendition should be: yatawaqqaf 3an 2alkalam wa yohaddiq fil **waraqqa** bayna yadaih

15- A. Neither of them speaks. (p. 18)

B. doona 2an yanbisa bibint shaffa (p. 23)

Comment: the translation is not clear due to the less frequently used expression (yanbisa bibint shaffa). The translator should come up with a more creative, less ambiguous rendition. A possible translation: doona 2an yatafawwah 2ay minhoma bikalima

16- A. "I'm told I'm one of the smart ones" (p. 19)

B. "laqad 2okhbert 2annani 2ahad 2al2thkiyaa2" (p. 23)

Comment: the translation is literal as it starts with the passive voice (marked use) rather than the active voice (unmarked). A better rendition would be achieved by starting the sentence with the active voice: "2akhbarooni 2annani 2ahad 2al2athkiyaa2"

17- A. His sky-blue dress shirt **sticks to his chest** with long swatches of sweat. (p. 21)

B. wa qameesoh 2al2azraq 2alsamawi **yaltasiq basadroh** biboqa3 3araq taweelah (p. 26)

Comment: 1) the translator was successful in rendering the ST in terms of form and structure. However, he did not follow the typical Arabic word order, VSO. This could be because of his ignorance of word order rules in Arabic 2) he used wrong lexical terms (sticks to his **chest/yaltasiq basadroh**) 3) it is not common in Arabic to associate length with swatches (**boqa3 3araq taweela**). It is more common to associate swatches with size (**boqa3 3araq kabeera**). This, again, could be due to ignorance. So, the sentence is better translated as: "yaltasiq qameesoh tho 2allawn 2al2azraq 2alsamawi bisadroh wa qad thaharat 3alaih boqa3 kabeera min 2al 3araq"

18- A. "Nothing like Mahmoud Darwish..." (p. 21)

B. "la **shai2** mithil Mahmoud Darweesh ..." (p. 27)

Comment: in Arabic, the word (**shai2**) is often used with objects and things, but not with people. This could be due to the translator's ignorance. A better translation could be: "la **2ahad** mithil Mahmoud Darweesh ..."

19- A. "they've probably heard of him" (p. 21)

B. "fasatajid honaak 2ihtimaalan bi2annaho qad sami3a 3anho" (p. 27)

Comment: in Arabic, it is preferable to use the active voice over the passive voice; the use of the active voice is unmarked in Arabic, but the translator

was unaware of this. So, it would be better had the translator rendered the sentence into something like: "minal momkin 2an yakoonoo qad sami3oo bih"

20- A. "These are his?" (p. 22)

B. "Hal haathihi 2assowar laho." (p. 28)

Comment: in his rendition, the translator replaced the question mark with the period. The translator should have used the question mark since the sentence is in the interrogative form: "Hal haathihi 2assowar laho?"

21-A. Startled, she nods and **then** lifts it to her cheek a moment. (p. 18)

B. "Toomi2 bira2siha jaafila tarfa3 2alka2s qareeban min wajnataiha"(p.22)

Comment: the conjunction (then), which expresses a temporal, sequential meaning in English, has been deleted in the Arabic version resulting in a less coherent text. This could be owing to the translator's ignorance. The translator should have kept the conjunction (then) so that the following more appropriate translation would be generated: "Toomi2 bira2siha jaafila **thomma** tarfa3 2alka2s qareeban min wajnataiha"

22- A. "I thought it was really wise" (p. 18)

B. "2a3taqid 2anna hatha kana shay2an hakeeman hakkan" (p. 23)

Comment: the translation, which is literal, should be clearer and more specific than this. A possible translation: "2a3taqid 2anna 2almoqaddima 2allaty qara2toha tanomm 3an hikma baaligha"

### **Chapter three:**

23- A. her uncle's blue-eyed mechanic (p. 26)

B. meekaneeki 3ammoha thol 3ainain 2alzarqaawain (p. 32)

Comment: the translation is too literal. A more natural translation would be: "2almeekaneeki thol 3ainain 2alzarqawain 2allathi ya3mal 3ind 3ammha"

24- A. What happened to my blue **pants**? (p. 27)

B. matha hadath **lithawby** 2al 2azraq? (p. 34)

Comment: there is a problem with the lexical use of the word (thawb) as an equivalent of the word (pants). A better translation would be achieved by changing the lexical item into (sirwaal) for instance.

25- A. ...and lets the older returning students, the immigrants and workingmen in, one by one. (p. 27)

B. todkhel 2al talaba, 2al qodamaa2 2al 3a2ideen **2awwalan, thomma** 2almohajereen 2aljdod wal3ommal waahidan tilwal 2aakhar (p. 35)

Comment: there is a problem associated with the use of the adverb (2awwalan) and the conjunction (thomma) in the Arabic version. These are used to indicate the sequence with which the people are entered into the café, something that is not expressed in the ST. The ST only shows that all those belonging to the different groups mentioned are entered into the café one by one. It seems that the translator was oblivious to this fact. A more precise

translation would be attained had the translator rendered the original sentence as it is, using the additive 'wa': todkhel 2al talaba, 2al qodamaa2 2al 3a2ideen **wal** mohajereen 2aljodod wal3ommal waahidan tilwal 2aakhar

26- A. you watch out, I'm telling you. (p. 28)

B. 2ihthary! 2ana 2aqool (p. 35)

Comment: the translation is very literal. A better and more natural translation would be: 2ihthary thaalek, ha qad 2akhabtok

27- A. Look at them! (p. 28)

B. Onthory 2ilaihem? (p. 36)

Comment: in his rendition, the translator replaced the exclamation mark used to indicate strong feelings or high volume with a question mark used with interrogative sentences. This unmotivated shift in the use of punctuation should not be attempted: Onthory 2ilaihem!

28- A. ... and slides two big canvas sacks of **rice** off his back. (p. 28)

B. wa yonzel 3an thahreh keesain kabeerain minal khaish (p. 36)

Comment: the word (rice) has not been translated which is considered an unmotivated shift: wa yonzel 3an thahreh keesain kabeerain minal 2aroz masnoo3an minal khaish

29- A. "Are you talking bad about us?" (p. 28)

B. "Hal tatahaddatheen 3anna bisoo2." (p. 36)

Comment: the interrogative sentence in the ST has been wrongly rendered as a sentence ending with a period. It should be ended with a question mark:

"Hal tatahaddatheen 3anna bisoo2?"

30- A. She makes Sirine a pot of sweet tea. (p. 30)

B. Wa to3edd lisireen **shai hilo** (p. 38)

Comment: the translation is literal and colloquial. A better rendition would be:

Wa to3edd lisireen **shai mohalla bilsokkar**

31- A. ...lamb shank braised in olive **and** garlic. (p. 30)

B. ... lahm 2alhamal 2almattho bizayt 2azzaytoon **2aw** 2aththawm (p. 38)

Comment: there is a problem with the use of the conjunctions. The ST uses the additive conjunction (and) which indicates that the lamb is braised in both olive and garlic, whereas the TT instead uses the conjunction (2aw/or) which presents an alternate item. The rendition would be equivalent of the ST had the translator used the additive conjunction (wa/and).

32- A. eyes half-closed, lined in **electric-blue**. (p. 30)

B. Wa 3ainaaha nisf moghmadatain wa mokahhalataan **bilawn 2azraq kahrobaa2i** (p. 39)

Comment: the translation of the phrase (electric-blue/ **bilawn 2azraq kahrobaa2i**) is literal and does not sound natural. A more acceptable translation would be: mokahhalataan **bilawn 2azraq lamma3**

33- A. ...about their favorite **Chinese** herbs (p. 31)



B. Wallhadeeth 3an 2a3shaabihim 2al **hindiyya** 2almofaddala (p. 39)

Comment: the translator has committed a lexical mistake by wrongly translating the word (Chinese/seeny) into (hindi/Indian).

34- A. the jungle drums are starting (p. 33)

B. 2inna tobool 2alghaba bada2at tantaleq (p. 41)

Comment: the translator followed the marked word order in Arabic, SVO. A more appropriate translation would be achieved by following the typical (unmarked) word order in Arabic, VSO, as follows: bada2at tobool 2alghaba bel2intilaaq / taqra3/ tadoqq

35- A. ...wearing a terry cloth shirt, geranium-red swim trunks, and **flip-flops** (p. 33)

B. Wa howa yalbas qamees laho wabar wa short sibaha qoronfoly 2allawn (p. 42)

Comment: the translator should have translated the last phrase of the original sentence rather than neglecting it. He might deleted the phrase because he was not able to find an appropriate equivalent for it: Wa howa yalbas qamees laho wabar wa short sibaha qoronfoly 2allawn **wa shibshib 2alzannoobah**

36- A. she leans in the kitchen doorframe blowing cigarette smoke out the back door. (p. 26)

B. Wa ghaaleban ma tattaki2 3ala haffat baab 2almatbakh **wa tanfokh seejaaratha** khaarej 2al baab 2al khalfy (p. 33)

Comment: there is a problem with the use of the collocation (**tanfokh seejaaratha**) which the translator might not have been aware of. It would be more appropriate to translate it as follows: **wa tanfoth dokhaan seejaaratha** khaarej 2al baab 2al khalfy

37- A. ...and feels she could fall asleep in the **warm** water (p. 35)

B. Wa tash3or 2annaha yomkinoha 2an tanaam fee haatha 2al maa2 **2albaared** (p. 45)

Comment: the translator has committed a lexical mistake by wrongly translating the word (warm/daafe2) into (baared/cold). The sentence should be translated as follows: Wa tash3or 2annaha yomkinoha 2an tanaam fee haatha 2al maa2 **2aldaafe2**

38- A. the **soles** of her feet are flexed (p. 36)

B. Kaana **ka3baaha** marinain (p. 46)

Comment: the translator has committed a lexical mistake by wrongly translating the word (soles/2akhmas qadamaiha) into (ka3baaha/heels). The sentence should be translated as follows: Kaana **2akhmas qadamaiha** marinain

#### Chapter four

39- A. **Okay**, now it's a typical day in **the little port city of Aqaba**. (p. 38)

B. "**Hasanan.**" 2alyawm howa yawm namoothajy fee **marfa2 2al3aqaba 2alsagheer** (p. 49)

Comment: in the translation, 1) the translator used the direct speech rather than the indirect speech which is used in the original sentence. 2) the translator was not sensitive to the arrangement of modifiers in the phrase (the little port city of Aqaba). He was not able to figure out how the words in the phrase relate to each other as the word 'little' does not modify 'port'; it modifies 'city'. The translation should appear as follows:

**Hasanan**, 2alyawm howa yawm namoothajy fee **madeenat 2al3aqaba 2albahriyya 2alsagheera / Hasan**, 2alyawm howa yawm namoothajy fee **madeenat 2almawaani2: madeenat 2al3aqaba 2alsagheera**

40- A. none of them wants to be the Arab. (p. 38)

B. Laa 2ahad minhom yoreed 2an yakoon **3araby** (p. 49)

Comment: the translator was not sensitive to the syntactic structures in Arabic where "*Khabar Kana*" should be in the accusative case. It might be that the translator was oblivious to this issue. The translation should be as follows: Laa 2ahad minhom yoreed 2an yakoon **3arabyyan**

41- A. "So I've checked your references," Um-Nadia said. (p.40)

B. Wa 2adaafat um Nadia: "wa haakatha **daqqaqt fee maraaji3ik**" (p. 51)

Comment: due to literal translation and lacking cultural knowledge, the translator rendered the original sentence wrongly. It seems that he was not able to grasp the meaning intended by the originator of the ST (Um-Nadia) who is talking about how she first hired Sirine. The rendition could be as follows: Wa 2adaafat um Nadia: "wa haakatha **qomt bisso2aal 3ank lada ma3aarifek**"

42-A. He's so thin everything **about him** seems pinched and crumpled (p. 42)

B. Kaana naheefan jiddan lidarajat 2anna kol shay2 **hawlaho** yabdoo daamiran 2aw moja33adan (p. 53)

Comment: the translator made a lexical mistake by literally translating the prepositional phrase (about him/feeh) as (hawlaho / around him), paying no attention to the context in which the phrase is used: Kaana naheefan jiddan lidarajat 2anna kol shay2 **feehi** yabdoo daamiran 2aw moja33adan

43- A. "I **bet** you're a great student" (p. 43)

B. "Ana **mota2akkida** min 2annak talibon raa2i3" (p. 55)

Comment: the translator made a lexical error by rendering the sentence (I bet.../2oraahen) as (ana mota2akkida /I'm sure), a meaning not intended by the originator of the original sentence: "**2oraahen** 3ala 2annak talibon raa2i3"

44- A. "I just think he's **brilliant**" (p. 44)

B. "2athonno 2annaho **2alma3y**" (p. 56)

Comment: there is a problem with the lexical use of the word (2alma3y) which could be translated with a more appropriate rendition:

"2athonno 2annaho shakhson laame3/raa2e3/mota2alleq"

45- A. "I guess I have a few ideas **about him**" (p. 44)

B. "2athonno 2anna ladaiyya ba3d 2al2afkaar **hawlaho**" (p. 56)

Comment: the translator made a lexical mistake by literally translating the prepositional phrase (about him/3anho) as (hawlaho / around him), paying no attention to the context in which the phrase is used: "2athonno 2anna ladaiyya ba3d 2al2afkaar **3anho**"

### Conclusion:

- In the English version, the chapters are written in words (e.g. Chapter one), whereas in the Arabic version, the chapters are written only in numbers (e.g. -1-).

- In a number of cases, it seems that the translator relied heavily on using the dictionary for getting meanings rather than looking for more appropriate choices:

*Example*: A. they **light up** the donkeys (p. 3)

B. **todee2** 2alhameer 2allati taqif 3ala jawaneb tira3 2al maa2 (p. 5)

Comment: there is a semantic problem with the use of the word (todee2) as it is not usually associated with 'donkeys'. The intended meaning is that the donkeys are killed by the rockets when they explode. This could be attributed to the fact that the translator relied on the dictionary for getting meanings rather than looking for more appropriate choices. A better lexical item could be (tahriq).

- Description is evident in the ST through the extensive use of adjectives and modifiers to help the readers to be able to picture people, objects, and places in their minds with absolute clarity. However, the translator either neglected these adjectives in the translation or was not sensitive to the order in which the modifiers were used:

*Example1*:

A. then fluffs her **starchy yellow** hair and stalks off (p. 33)

B. taqool Miray thaalek wa tankosh sha3raha thomma tansaheb (p. 42)

Comment: there is an unmotivated deletion of adjectives which help the readers to be able to picture people, objects, and places in their minds with absolute clarity. The translator should not have deleted the adjectives (starchy, yellow) in the TT: taqool Miray thaalek wa hiya tankosh sha3raha 2al2ashqar 2almonashshaa thomma tansaheb

*Example 2*: A. and her **sea-green** eyes (p. 7)

B. wa 3ainaiha 2alghadrawain **kaghadaar** maa2 2albahr (p. 10)

Comment: there is a problem with the use of the lexical word (**kaghadaar**), a colour not associated with the sea. This is attributed to resorting to literal

translation. The sentence should be rendered as follows: wa 3ainaiha bilawnihima 2al2aghdar 2alma2il lizorqat maa2 2albahar

- In addition to the use of narration, the ST uses dialogues and conversations that are relevant to everyday activities. In such texts, one simply cannot produce all formal elements of the ST, such as rhythm, rhyme, assonance, alliteration, etc. Nevertheless, the translator tried as much as possible to preserve such elements through the use of exclamation marks, question marks, and filler words:

*Example 1:* A. "Oh". She feels embarrassed and somehow dismayed. (p. 18)

B. "aah" tash3or birtibaak wa faza3 2ila haddin ma (p. 22)

*Example 2:* A. What happened to my blue **pants**? (p. 27)

B. matha hadath **lithawby** 2al 2azraq? (p. 34)

- In some instances, the TT exhibits less breaks than the TT owing to the use of coordinating conjunctions as Arabic tends to override sentence boundaries by substituting additive conjunctions for full stops:

*Example:*

A. "No," whispers the hidden man, whose voice filters through his wrappings like the sound of nostalgia and lost love, and from whose person seems to emanate scents of eucalyptus, cypress, and the Tigris River. (p. 39)

B. "Kalla" yahmiso 2alrajolo 2almolaththam wa qad thahar fee sawteh safaa2 3abra 2alfi3at wajheh ka2annaho sawto haneen 2aw hobben daa2e3 wa bada wa ka2annamaa tafooho minho rawaa2ehol keena wassaro wa miyaah nahr dijla (p. 50)

Comment: in the Arabic translation, no single punctuation mark was used as is the case in the original ST which uses 'commas'. Rather, the TT the additive conjunction (wa/and) as a substitute, thus making the sentence longer.

The translator resorted to literal translation and this was done in some cases at the expense of the naturalness of the TT:

*Example 1:* A. "I'm told I'm one of the smart ones" (p. 19)

B. "laqad 2okhbert 2annani 2ahad 2al2thkiyaa2" (p. 23)

Comment: the translation is literal as it starts with the passive voice (marked use) rather than the active voice (unmarked). A better rendition would be achieved by starting the sentence with the active voice: ."2akhbarooni 2annani 2ahad 2al2athkiyaa2"

*Example 2:* A. His sky-blue dress shirt **sticks to his chest** with long swatches of sweat. (p. 21)

B. wa gameesoh 2al2azraq 2alsamawi **yaltasiq basadroh** biboqa3 3araq taweelah (p. 26)

Comment: 1) the translator was successful in rendering the ST in terms of form and structure. However, he did not follow the typical Arabic word order, VSO. This could be because of his ignorance of word order rules in

Arabic 2) he used wrong lexical terms (sticks to his **chest/yaltasiq basadroh**) 3) it is not common in Arabic to associate length with swatches (**boqa3 3araq taweela**). It is more common to associate swatches with size (**boqa3 3araq kabeera**). This, again, could be due to ignorance. So, the sentence is better translated as: "yaltasiq gameesoh tho 2allawn 2al2azraq 2alsamawi bisadroh wa qad thaharat 3alaih boqa3 kabeera min 2al 3araq"

*Example 3:* A. "they've probably heard of him" (p. 21)

B. "fasatajid honaak 2ihtimaalan bi2annaho qad sami3a 3anho" (p. 27)

Comment: in Arabic, it is preferable to use the active voice over the passive voice; the use of the active voice is unmarked in Arabic, but the translator was unaware of this. So, it would be better had the translator rendered the sentence into something like: "minal momkin 2an yakoonoo qad sami3oo bih"

- The translator has made punctuation mistakes in a number of instances:

*Example 1:* A. "These are his?" (p. 22)

B. "Hal haathihi 2assowar laho." (p. 28)

Comment: in his rendition, the translator replaced the question mark with the period. The translator should have used the question mark since the sentence is in the interrogative form: "Hal haathihi 2assowar laho?"

*Example 2:* A. Look at them! (p. 28)

B. 2onthory 2ilaihem? (p. 36)

Comment: in his rendition, the translator replaced the exclamation mark used to indicate strong feelings or high volume with a question mark used with interrogative sentences. This unmotivated shift in the use of punctuation should not be attempted: 2onthory 2ilaihem!

- In a number of cases, the translator fell into the trap of literal translation. Thus, the renditions sounded unnatural:

*Example 1:* A. they're up in the **bluish white** predawn (p. 5)

B. 2istayqatha qabl 2an yosbeh lawn 2al fajr **2abyadan mozraqqan** (p. 7)

Comment: the translator resorted to literal translation which yielded an unnatural rendition. A more appropriate one could be: 2istayqatha qabl 2al **ghasaq**

*Example 2:* A. eyes half-closed, lined in **electric-blue**. (p. 30)

B. Wa 3ainaaha nisf moghmadatain wa mokahhalataan **bilawn 2azraq kahrobaa2i** (p. 39)

Comment: the translation of the phrase (electric-blue/ **bilawn 2azraq kahrobaa2i**) is literal and does not sound natural. A more acceptable translation would be: **mokahhalataan bilawn 2azraq lamma3**

- In some cases, the translator has made unmotivated shifts regarding the use of junctures:

*Example 1:* A. ...and lets the older returning students, the immigrants and workingmen in, one by one. (p. 27)

B. todkhel 2al talaba, 2al qodamaa2 2al 3a2ideen **2awwalan, thomma** 2almohajereen 2aljordod wal3ommal waahidan tilwal 2aakhar (p. 35)

Comment: there is a problem associated with the use of the adverb (أولاً) and the conjunction (ثم) in the Arabic version. These are used to indicate the sequence with which the people are entered into the café, something that is not expressed in the ST. The ST only shows that all those belonging to the different groups mentioned are entered into the café one by one. It seems that the translator was oblivious to this fact. A more precise translation would be attained had the translator rendered the original sentence as it is, using the additive 'wa': todkhel 2al talaba, 2al qodamaa2 2al 3a2ideen **wal** 2almohajereen 2aljordod wal3ommal waahidan tilwal 2aakhar

*Example 2:* A. ...lamb shank braised in olive **and** garlic. (p. 30)

B. ... lahm 2alhamal 2almattho bizayt 2azzaytoon **2aw** 2athhawm (p. 38)

Comment: there is a problem with the use of the conjunctions. The ST uses the additive conjunction (and) which indicates that the lamb is braised in both olive and garlic, whereas the TT instead uses the conjunction (2aw/or) which presents an alternate item. The rendition would be equivalent of the ST had the translator used the additive conjunction (wa/and).

- The translator has committed lexical mistakes in a number of instances:

*Example 1:* A. ...about their favorite **Chinese** herbs (p. 31)

B. Walhadeeth 3an 2a3shaabihim 2al **hindiyya** 2almofaddala (p. 39)

Comment: the translator has committed a lexical mistake by wrongly translating the word (Chinese/seeny) into (hindi/Indian).

*Example 2:* A. He breaks off and stares at the **page** in his hands. (p. 16)

B. yatawaqqaf 3an 2alkalam wa yo7addiq fi **2alsa3a** bayna yadaih (p. 20)

Comment: the translator committed a lexical mistake by translating the word (page/waraq) as (sa3a/ watch). The rendition should be:

yatawaqqaf 3an 2alkalam wa yo7addiq fil waraqa bayna yadaih

*Example 3:* A. ...and feels she could fall asleep in the **warm** water (p. 35)

B. Wa tash3or 2annaha yomkinoha 2an tanaam fee haatha 2al maa2 **2albaared** (p. 45)

Comment: the translator has committed a lexical mistake by wrongly translating the word (warm/daafe2) into (baared/cold). The sentence should be translated as follows: Wa tash3or 2annaha yomkinoha 2an tanaam fee haatha 2al maa2 **2aldaafe2**

- Sometimes, the translator replaced indirect speech used in the original text with direct speech in the target text, which is considered an unmotivated shift:

*Example:* A. **Okay**, now it's a typical day in **the little port city of Aqaba**. (p. 38)

B. "**Hasanan.**" 2alyawm howa yawm namoothajy fee **marfa2 2al3aqaba 2alsagheer** (p. 49)

Comment: in the translation, 1) the translator used the direct speech rather than the indirect speech which is used in the original sentence. 2) the translator was not sensitive to the arrangement of modifiers in the phrase (the little port city of Aqaba). He was not able to figure out how the words in the phrase relate to each other as the word 'little' does not modify 'port'; it modifies 'city'. The translation should appear as follows:

**Hasanan**, 2alyawm howa yawm namoothajy fee **madeenat 2al3aqaba 2albahriyya 2alsagheera / Hasanan**, 2alyawm howa yawm namoothajy fee **madeenat 2almawaani2: madeenat 2al3aqaba 2alsagheera**

- The translator was not sensitive to the syntactic structures in Arabic:

*Example:* A. none of them wants to be the Arab. (p. 38)

B. Laa 2ahad minhom yoreed 2an yakoona **3araby** (p. 49)

Comment: the translator was not sensitive to the syntactic structures in Arabic where "*Khabar Kana*" should be in the accusative case. It might be that the translator was oblivious to this issue. The translation should be as follows: Laa 2ahad minhom yoreed 2an yakoona **3arabyyan**

- There were cases of unmotivated shift in tense:

*Example:* A. the sky is white. (p. 3)

B. kanat alsama2 baidaa2 (p. 5)

Comment: there is an unmotivated shift in tense. In order to achieve correspondence between the two versions, the simple present, which denotes a present state, is needed in the Arabic version rather than the simple past. It seems that the translator was not aware of this fact. A better rendition could be: alsama2 baidaa2

- There were cases of unmotivated deletion:

*Example:* A. ...wearing a terry cloth shirt, geranium-red swim trunks, and **flip-flops** (p. 33)

B. Wa howa yalbas qamees laho wabar wa short sibaha qoronfoly 2allawn (p. 42)

Comment: the translator should have translated the last phrase of the original sentence rather than neglecting it. He might have deleted the phrase because he was not able to find an appropriate equivalent for it: Wa howa yalbas qamees laho wabar wa short sibaha qoronfoly 2allawn **wa shibshib 2alzannoobah**

- Sometimes, the translator was not sensitive to the Cultural use in the TT:

*Example:* A. a delicate mellow yoghurt sauce (p. 11)

B. wa howa laban tari (p. 14)

Comment: the translator resorted to literal translation and was not sensitive to the cultural use in the TL. In Arabic, it is common to associate the word

(laban ) with (rayeb) rather than (tari). The rendition should be as follows:  
wa howa laban rayeb

- Also, there was a change in the ideology:

*Example:* A. "of course I love Iraq, Iraq is my home-and there is, of course, no going home" (p. 11)

B. "bittab3 2ana 2o7ib 2al Iraq, 2al Iraq watani – wa laysa honak niyya ladayy bil3awdah 2ila watani" (p. 15)

Comment: the translator has changed the original expressed ideology. In the ST, the speaker expresses the fact that he cannot go back to his homeland due to the war. The rendition, on the contrary, indicates that the speaker does not have the intention to go to his homeland, a fact which the translator was oblivious to. The rendition should be: "bittab3 2ana 2o7ib 2al Iraq, 2al Iraq watani – lakin laysa honak forsa/majal lil3awdah 2ila watani"

- Cases of foreignization were observed:

*Example:* A. Like **Ulysses**. (p. 6)

B. yoshbeh Yoliseez (p. 8)

Comment: the translator, who resorted to literal translation, could be closer to the reader of the TT by using domestication rather than foreignization. He could have translated the sentence into: yoshbeh **Gilgamish**

- In some cases, the translator was unaware of the fact that Arabic flavours linking through coordination and usually forwarding the main clause rather than subordinate clause:

*Example 1:* A. but when she moved to Nadia's café, she went through her parents' old recipes (p. 9)

B. wa 3indama 2intaqalat lil3amal fi maqha um Nadia 2aghathat turaaji3 2alwasfat 2alqadeemah liwalidaiha (p. 12)

Comment: the rendering has conveyed the grammatical structure but at the cost of naturalness, abandoning the fact that Arabic flavours linking through coordination and usually forwarding the main clause rather than subordinate clause. The translator seems to be unaware of this fact. A better rendition would be: 2aghathat turaaji3 2alwasfat 2alqadeemah liwalidaiha 3indama/ba3da 2an 2intaqalat lil3amal fi maqha um Nadia

- The translator was also oblivious to the use of collocations:

*Example:* A. a delicate mellow yoghurt sauce (p. 11)

B. wa howa laban tari (p. 14)

Comment: the translator, who resorted to literal translation, was not sensitive to the cultural use in the TL as well as the use of collocations. In Arabic, it is common to associate the word (laban) with (rayeb) rather than (tari). The rendition should be as follows: wa howa laban rayeb

- The Arabic version does not translate or mention anything regarding the acknowledgment section. It would be an advantage had the translator gave credit on behalf of the author to those who helped him/her.



- It seems that the Arabic version with 399 pages is longer than the English one with 339. This being the case, we can safely assume that, in translation, you might sometimes need to make what is implicit in one language as explicit in the other language to make things clearer for the TT reader.
- The translator included the author's bibliography which is good for selling purposes.

Generally speaking, the Arabic version seems to be capable of conveying the message of the ST. Further, the translator was loyal to a large extent to the ST at the different linguistic levels though this was sometimes done at the expense of the naturalness of the TT. The translator tried to be sensitive to the linguistic, social, and cultural differences of both the source text language and the target text language.

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