

**Middle East University
For Graduate Studies**

**The Role of Explication Strategies in Arabic
Translated Texts : Evidence from Faulkner's
'A Rose for Emily'**

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requirements for the degree of Master in English
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Middle East University for Graduate Studies
Authorization Form

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DEDICATION

This thesis is dedicated to my beloved country Iraq and to my dear College of Languages / University of Baghdad.

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Abstract

The present study aimed at detecting, classifying and interpreting the different typologies of explicitation found in the context of Arabic translated texts as a result of different techniques and sub-techniques. The contrastive analysis, viz. the alignment of the two Arabic translated texts with their English source text, has resulted into detecting four main techniques of explicitation namely: (1) lexical explicitation, (2) syntactic explicitation, (3) pragmatic explicitation, and (4) textual explicitation. Each main technique, mentioned above, is realized by sub-technique(s). To begin with, lexical explicitation comprises four sub-techniques: (a) the lexicalization technique, (b) expansion of lexical items, (c) addition of lexical items, and (d) specification technique. Syntactic explicitation is divided into three sub-techniques: (a) addition of linking ties, (b) expansion of phrases, and (c) spelling out implicatures. Pragmatic explicitation is realized by spelling out culture-specific features. Textual explicitation was counted by counting the number of orthographic words in the English source text and its two Arabic translations, as well as the Arabic source texts and their English translations, in order to test the hypothesis which states that translated text is longer than its source text. The

results of English- Arabic translations have refuted the hypothesis whereas the results of Arabic-English translation have confirmed the same hypothesis.

However, the general results of the textual and contrastive analysis in the present study revealed that English-Arabic translations exhibit instances of various types and techniques of explicitation due to the nature of the translation process itself. Moreover, the statistics reported in the tables of data analysis showed that the two translators may sometimes differ or agree in using a given sub-technique for the same text segment.

The interpretation of results was based on the conclusion that four functions have prompted the translator(s) to use the various explicitation techniques. These functions are: (1) avoiding ambiguity, (2) adding extra explicitness, (3) explicating logical relations, and (4) explicating language- and culture-specific features. Each of the functions was interpreted with relation to instances of the various explicitation sub-techniques which have been found in the results of data analysis mentioned above.

دور الاستراتيجية التصريحية في النصوص العربية المترجمة:

دراسة قصة "وردة الى اميلي" للكاتب وليام فولكنر

إعداد الطالبة

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الملخص

تهدف هذه الدراسة إلى تحديد وتصنيف وتفسير أنواع التصريح المختلفة والناجمة عن أساليب متباينة في سياق النصوص العربية المترجمة. وقد نتج عن تحليل ومقارنة النصوص والمقصود به اصطفاة النصوص العربية المترجمة بجانب النص الانكليزي الأصلي، الى تحديد أربعة اساليب توضيحية رئيسة تدعى : (1) التصريح المعجمي، (2) التصريح النحوي، (3) التصريح البراجماتي و (4) التصريح النصي و قد تحقق كل أسلوب رئيس ذكر في الأعلى، من خلال أساليب فرعية عديدة أو أسلوب فرعي واحد. فالتصريح المعجمي(1) يضم أربعة أساليب فرعية (أ) أسلوب إستبدال الضمير بالاسم (ب) توسيع الكلمات (ج) إضافة كلمات (د) أسلوب تخصيص المعنى للكلمة. (2) التصريح النحوي فُسم إلى ثلاثة أساليب فرعية هي: (أ) إضافة أدوات الربط (ب) توسيع العبارات (ج) إظهار المعنى المتضمن (3) التصريح البراجماتي، وقد تحقق عن طريق إظهار خصائص ثقافية معينة، وأخيراً (4) التصريح النصي الذي تمثل بحساب عدد الكلمات الموجودة في النص الانكليزي الأصلي والنصين العربيين المترجمين وكذلك حساب الكلمات الموجودة في نصين عربيين اخرين مع ترجمتهما الانكليزية. والغرض من حساب الكلمات في النصوص العربية والانكليزية هو إختبار الفرضية التي تنص على ان النص المترجم أطول من نصه الأصلي. وقد بينت النتائج ان النص الأصلي الانكليزي أطول من النصين العربيين المترجمين، لهذا رفضت الفرضية بينما كانت النصوص العربية الأصلية أقصر من ترجماتها الانكليزية ولهذا تأكدت صحة الفرضية السابقة نفسها.

ويبدو أن نتائج تحليل النصوص ومقارنتها في هذه الدراسة قد أكدت الفرضية التي تنص على ان النصوص العربية المترجمة تحتوي على أنواع وأساليب تصريحية متنوعة ناتجة عن عملية الترجمة بحد ذاتها والأكثر من ذلك ان الاحصائيات التي أشير إليها في جداول تحليل البيانات قد اثبتت الفرضية التي تنص على أن المترجمين في بعض الأحيان يختلفون أو يتفقون في استخدام أسلوب تصريحي لنص معين.

أما بالنسبة لتفسير النتائج فقد تم التوصل الى ان أربعة وظائف قد دفعت كلا المترجمين الى استخدام أساليب تصريحية متنوعة وتشمل هذه الوظائف على (1) تجنب اللبس في المعنى (2) إضافة مزيد من التصريح للنص، (3) تصريح العلاقات المنطقية بين الجمل و(4) تصريح خصائص لغوية وثقافية. وقد تم تفسير تلك الوظائف من خلال الأساليب الفرعية التصريحية المختلفة التي وجدت في نتائج تحليل البيانات المذكورة أعلاه.

Chapter One

Introduction

Today, translation studies (henceforth, TS) is an established field of study, a discipline or interdiscipline in its own right. The subject has grown in importance as issues of intercultural communication have been highlighted by the impact of globalization and new electronic media. In its development, the focus of scholars' translation has varied. In the 1970s, their discussions focused on issues of equivalence to move beyond binary appositions between languages. More recently, they also explored broader questions of power relations between linguistic systems.

The birth of (TS) as an autonomous discipline started in 1972 when Holmes (1972) suggested the distinctive term for the emerging discipline in modern languages. He proposed the word "studies" since this word can comprise various phenomena related to translation. Holmes's article was described as a turning point in the translation history from 'translation' to ' translation studies'. He divided the field which TS covers into two significant areas: (1) pure TS and (2) applied TS. Within pure TS, two subdivisions are observed: (a) descriptive translation studies (DTS) comprising product-oriented DTS and function-oriented DTS and (b) process-oriented DTS. Product-oriented DTS is a subdivision that studies translations; it analyses translated texts and describes what happened in their translation. This means that it deals with actual translated texts. Function-oriented DTS focuses on the context of culture and social situation of translations in the target language and culture. However, process-oriented DTS deals with cognitive processes that take place during the act of translating. This is evident in comparing different translators' texts, their feelings and thoughts while translating.

The theoretical discipline of TS is also subdivided into general and partial theories. The general one proposes that there has been no general theory yet and the search for such a theory would be complex. In order to arrive at a general theory, TS is supposed to set partial theories which are restricted. According to Holmes, there are six such partial theories; namely, (i) medium-restricted theories which differentiate between human and machine translations. This subdivision is needed because human translators have knowledge which is different from machines. Machine translation also needs human assistance; it means that someone has to program the computer. Human translations are also subdivided into written and oral ones. The oral translation can be done simultaneously (while hearing) or consecutively (after a short paragraph or sentence). (ii) Area-restricted theories are restricted to specific languages or cultures. Holmes (1972) made an important distinction between language and culture to avoid misunderstanding. For example, in Spain, people speak Catalan or Spanish but they share the same culture; whereas, people from Spain and Mexico do not share the same culture but they do share the same language. (iii) Rank-restricted theories mean that texts and discourses can be analyzed at different linguistic levels, e.g. at the sentence or word levels. (iv) Text-type restricted theories investigate the translation of specific text types such as literary or scientific texts. (v) Time-restricted theories concentrate on differences between contemporary and old translations. (vi) Problem-restricted theories deal with certain problems of translating, e.g. one such phenomenon is equivalence or universals in translation.

Within applied TS, on the other hand, Holmes focused on: (i) translator training. This discipline concentrates on the teaching and testing of translation in foreign language as well as on curriculum design. (ii) Translation aids; namely, lexicography, terminologies and grammars are studied as they constitute a great help to the translator.

(iii) Translation criticism aims at comparing different translated versions and making statements about their value.

With the applied branch of TS, Holmes has mentioned another issue, i.e. translation policy, which means planning the place of translation in a specific culture or society. Furthermore, in this study Holmes stresses the social-cultural dimensions of translation; those dimensions which have been neglected by other translation scholars. Holmes finally concludes his perspective with the sentence: "Let the meta-discussions begin" (p. 79), which signifies an initial attempt to build the theoretical background for TS.

With Holmes's distinctive approach towards translation and TS, the translator, who has been shrouded by the source text author/ culture, has at last found the opportunity to get the identity as an expert which s/he deserved long ago. Moreover, translators become free from the eternal bonds between themselves and the source language culture, and author. Additionally, it has been realized and accepted that true translation cannot depend only on the source language, culture, or author. By taking Holmes's study as a starting point, other scholars have focused on the cultural aspects of target language and they have developed many theories regarding TS for example, the development of Even-Zohar's polysystem theory in literature and turning it to study the target culture, as will be discussed later in the present study.

Toury (1995) argued that to achieve a perfect version of translation in texts, a translator has to know the descriptive translation study (henceforth DTS). He focused on putting the text within target culture to search for its significance and acceptability. A translator must compare the source with the target texts to investigate shifts and identify relationships between source and target text segments. A translator must detect

implications to decision-making in future translations. Thus, attention has shifted from the source text towards the target text.

Toury (1999) thought that regularities in translation behaviour which are external evidence that reflect the norms existence are essential. There have to be a distinction between norms and strategies. He stated that norms and repeated strategies in translation are not identical. The norms are the ideas behind strategies norms, as said, "exist only in situations which allow for alternative kinds of behaviour, involving the need to select among these, with the additional condition that selection be non-random"(p.15).

Toury's norms in DTS are regarded laws in translation and have led to be universal properties in translation. The laws he has proposed are as follows: (1) the law of growing standardization, which states that textual relations of the original are ignored and those of the target language are emphasized. (2) The law of interference which mentions that the linguistic features of the source text are copied in the target text when the target language or culture is minor. He confirmed that any translation phenomenon must not be immediately regarded as norms but they may be a result of translation universals since universals are not culturally and socially constrained as norms.

Universal rules are determined regardless of the language text type or period since as Baker (2006) says "Universals are relatable to cognitive factors rather than social ones" (p.53).

Despite the difficulties in the investigation of norms and universals, they have become the focus of DTS in general and corpus-based translation studies in particular. The study of language via computer gives a huge support to TS in terms of analyzing the tendencies of translation and norms. Its development started from the 1990s and Baker and Laviosa were the first scholars who used computerized corpora in studying

some features of translation. This, however, does not mean that there was no interest in studying those features in earlier decades. Blum-Kulka's (1986) hypothesis of 'explicitation' as well as 'lexical density' and 'normalization' and other hypotheses of other scholars are some earlier evidence in studying or analyzing those tendencies.

The concept of target-orientedness in DTS is part of Even-Zohar's (1978) polysystem theory in which he turns his study of literature to this concept. Before discussing the significance of this theory in literature, a brief idea about literary translation in general may be in order. Literary translation includes the translation of various genres of literature studies prose, drama, and poetry. Literary translation deals with translating texts written in a literary language which carries ambiguities, homonyms and arbitrariness, as distinct from the language of science. Literary language is highly connotative because each author has his own lexicon, style, and imagery, and uses certain literary techniques, such as proverbs, figures of speech and homonyms.

A literary translator, according to Newmark (1989):

Generally respects good writing by taking into account the language, structures and content, whatever the nature of the text. The literary translator participates in the author's creative activity and then recreates structures and signs by adapting the target language text to the source language text as closely as intelligibility allows (p. 34).

The concept of fidelity in literary translation must also be taken into consideration since fidelity means the relationship between author's intentions, target language and target reader. If the translator ignores one of these aspects and remains faithful to only one of them he/s cannot be faithful to the sense.

The development of the study of literature as a system was highlighted by Even-Zohar (1978) who thought that literature is like other cultural activities and is to be seen

as a network of relations among phenomena. Literature is both concrete language which includes texts, authors, publishers and abstract which includes status within the system, methods of marketing and textual models. He believed the literary system is dynamic on its own and assumed that literature is a polysystem, i.e. a system which comprises other systems. In this respect, he stated that "polysystem is a multiple system, a system of various systems which intersect with each other and partly overlap; using concurrently different options, yet functioning as one structured whole, whose members are interdependent" (p. 11).

The literary system is divided between the center which includes norms and models of the polysystem as a whole and the periphery, viz. between the canon system which locates the center of the polysystem and the non-canon, between the systems of children and adults' literature and finally between translated and non-translated literature. From this, Even-Zohar ensured that the literary system is not isolated from the other system but its operation is the result of its relationship with other polysystems.

The development of the theory of target-orientedness in TS and corpus-based translation studies as well as the focus on the position of translated texts in the target culture in addition to their relation with the culture of the original text can be considered part and parcel of modern translation studies. Moreover, the development of polysystem theory in literature especially after Toury's extension to this theory by taking into account the role of norms in the process of translation is another basic development. All these reasons above attracted translation scholars to follow a systematic study in analyzing a certain phenomenon in literary text to ensure that the translation carries the same effect (fidelity) as the source text and using norms as a tool for descriptive analysis which will make the translated text acceptable in its polysystem and also adequate to the original.

1.0 Statement of the problem:

Regardless of the languages they are involved in, translators have been found to explicate the target texts which they produce. Many researchers have investigated these explication techniques in different languages. In the present study, the researcher tried to identify and investigate the problem of overt realizations and shifts found in Arabic translated texts with reference to the explication strategy. The present research focused on those shifts which are attributable to the process of translation itself and not those which are due to the different language systems of English and Arabic.

1.1 Objectives and Questions of the study

The objective of this study was to detect, describe and explain the different instances of explicitations [i.e., lexical, syntactic, pragmatic and textual] found in Arabic translated texts as a result of using different techniques like: (a) adding linguistic items in Arabic translated texts, (b) spelling out the cultural-specific information in the source text for the target reader who is unfamiliar with such information, (c) disambiguating vague referents of the source language and explaining (d) filling out elliptical gaps by adding certain semantic and syntactic connectors.

The questions which the present study tried to answer are the following:

- (1) What instances and types of explication techniques can be detected in the context of English-Arabic translations?
- (2) What are the different types and techniques used by writers to explicate the source text in general?
- (3) What are the factors that determine when and where translators introduce explication to help the readers grasp the intended meaning?

1.2 Significance of the Study

This study is both descriptive and corpus-based, in line with the new trend of research in TS. It also sheds more light on the translation phenomenon of explicitation as found in Arabic translated texts, which is a text type that is under-investigated in Arabic. Most studies in translation have shown a bias towards the study of translated texts in Indo-European languages which are genetically related. This study, however, investigated the phenomenon of explicitation in Arabic, a Semitic language, which is genetically distant from English and other Indo-European languages. Its findings are therefore expected to redress the balance and enrich the field of translation theory and TS.

1.3 Definitions of Basic Terms

The following definitions of basic terms have been adopted as working definitions in the present study:

i. *Translation Universals*: They are common features that occur in translated texts but not in original ones. They are not the result of interference from a specific linguistic system.

ii. *Explicitation*: The phenomenon which frequently leads to target text stating source text information in a more explicit form than the original. Such a process is used to fill out gaps in translation by inserting additional explanatory phrases, spelling out implicatures or adding semantic connectors to help the logical flow of the new text and to increase readability. This process is motivated by the translators' conscious desire to explain the meaning to the reader.

iii. *Translation Shift*: It is a departure from formal correspondence in the process of going from the source language to the target language. Shifts are of two categories: (a) level shifts and (b) category shifts. The former involves all the shifts which occur in

translation between the two linguistic levels of grammar and lexis. However, the latter involves shifts like changing the class of the ST category in the target language.

Chapter Two

Review of Literature

2.0 Introduction

This chapter presents two sections. Section (2.1) is a survey of theoretical literature and section (2.2) presents related literature.

2.1 Theoretical Literature

Recently, Translation Studies has shifted from comparing translated texts with their source texts to the study of language of translation. The systematic study of this field has revealed many common distinctive features in translated texts as compared with the source and target languages. Scholars of translation have called such features as either 'universals', 'tendencies', 'regularities', or 'laws'.

The first use of the notion of explicitation is to be found in Vinay and Darbelent (1958). They defined it as "a stylistic translation techniques which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation" (p. 342).

Halliday and Hasan (1976), (See Baker (1992), p.12) argued that lexical cohesion does not deal with grammatical or semantic connections but with connections based on the words used. It is achieved by the selection of certain vocabulary and by using semantically close items. As lexical cohesion in itself carries no indication whether it is functioning cohesively or not, it always requires reference to the text or to some other lexical items to be interpreted correctly. They also divided lexical cohesion into (i) reiteration and (ii) collocation. The former refers to a large range of relations between one lexical item and another occurring before it in text, where the second lexical item can be a repetition to the first one, as is the situation in super ordinate

clauses, synonym or near synonym. As for the latter, viz. collocation, it is a relationship between lexical items that occur in the same environment.

Barthudárov and Vaseva (1980) understood the notion of explicitation to be additions too. The Bulgarian scholar Vaseva's, who works on Russian-Bulgarian translation, believed that the target text language exhibits additions because the linguistic asymmetry needs explicit expressions that remain implicit in source text language. She explained grammatical additions with respect to so-called 'missing categories'. Bulgarian, for instances, has articles while Russian does not have. Likewise, the progressive aspect and the copula can be omitted in Russian, but can not in Bulgarian. She also referred to the so-called pragmatic additions which are used as they are originally known by a source language reader but they are unfamiliar to a target language reader; thus, they require explanation in translation.

Frawley (1984) used the term 'third code' or 'third text' to describe the language of translation text. He said that the unique language which is selected as a result of the source and target texts confrontation, viz. languages and cultures confrontation, is also a descriptive instrument which has been realized by observation and comparison of source with target texts and comparison of source with target materials.

Blum-Kulka (1986) developed the notion of translation universals in her investigation of shifts of cohesion and coherence. She defined coherence as

"covert potential meaning relationship among parts of a text, made over by the reader or listener through processes of interpretation", while cohesion is "an overt relationship holding between parts of the text, expressed by language specific markers" (p.299).

She also studied reader-focused shifts which are related to the change of reader and text- focused shifts which are associated with the translation process itself. She

concluded that reader-focused shifts of coherence are unavoidable as is obvious in her words: "unless the translator is normatively free to transplant the text from one culture environment to another" (p.309). Text focused shifts of coherence are the result of the translator's choices which reflect his/her inability to realize the potential meaning. She stated that "the translator failed to realize the functions a particular linguistic system, or a particular form, plays in conveying indirect meaning in a given text" (p. 309). Finally, she emphasized that shifts of coherence and cohesion should be treated by contrasting the process of translation with discourse. She said that, "Translation is a process by which what is said might become obvious and clear while what is meant becomes vague and obscure" (p. 312).

Evidence in support of the explicitation hypothesis is also provided by a study by Séguinot (1988) in which she found greater explicitness in both English-French and French-English translations in the form of improved topic-comment links, additions of linking words and substitution of subordinate by coordinate clauses. She believed that Blum-Kulka's perspective is correct, "namely that the process of translation naturally includes a process of explicitation" (p. 106). However, Séguinot thought that Blum-Kulka's definition is "too narrow", and instead she believed that "explicitness does not necessarily mean redundancy" (p. 108). As she thought,

"Languages are inherently explicit or implicit in the kinds of information they convey and the way they convey it, first through their formal properties and secondly through their stylistic and rhetorical preferences" (p. 108).

She thought that the term explicitation should be reserved in translation studies for those additions, which cannot be illustrated by structural, stylistic or rhetorical differences between the two languages. To her, explicitation is

Something expressed in the translation which was not in the original, something which was implied or understood through presupposition in the source text is overtly expressed in the translation, or an element in the source text is given greater importance in the translation through focus, emphasis, or lexical choice (p. 108).

Her point of view led to distinguish between choices that are due to language system and choices that are due to the translation process.

It was her who first propagated the systematic analysis of the explicitation hypothesis. She suggested that explicitation may be a feature of translation rather than being the result of linguistic and cultural differences between source and target language. In her study of professional and non-professional translations from English into French, and French into English, and English into Hebrew translations, she found shifts in the cohesion markers used in the target language texts and gave instances in which a translator expands the target text by using words which are absent in the source text. She concluded that those shifts or translation features in the target language may not only be the result of differences between the two languages system; the differences are ascribed to constraints imposed by the translation process itself.

Her hypothesis was formulated based on Levenston's (1976) (See Blum-Kulka (1986), p.300) and Berman's (1978) (Ibid, p.300) studies on English and Hebrew. They studied the preference of Hebrew for lexical repetition or pro-nominalization. For instance, Levenston states that Hebrew writers prefer lexical repetition while English writers prefer pro-nominalization. Likewise, Berman asserts that both Hebrew and English prefer to use pro-nominalization whenever pro-nominalization is necessary to be used. Likewise, Kulka also followed Stemmer (1981) (Ibid, p.300) to develop the same hypothesis in which the latter uses cohesive devise in German translated text. She

investigated five kinds of cohesive devices: (1) substitution, (2) ellipsis, (3) references, (4) lexical cohesion and (5) conjunction. She (1986, p. 300) concluded that "it was lexical cohesion (e.g. lexical repetition) as well as conjunction which were markedly overrepresented in the learners' data, with non-comitant underrepresentation of reference linkage (e.g. pronominalization)".

Thus, she formulated the "explicitation hypothesis" on the basis of work done by the above mentioned linguists. The process of interpretation performed by the translator on the source text might lead to a TL text which is more redundant than the SL text. This redundancy can be expressed by a rise in the level of cohesive explicitness in the TL text. She postulates an observed cohesive explicitness from SL to TL texts regardless of the increases traceable to differences between the two linguistic and textual systems involved. It follows that explicitation is viewed here as inherent in the process of translation. She proposed the (1) lexical repetition (called lexical explicitation), (2) coherence (called pragmatic explicitation) and (3) textual explicitation in translation as techniques to be followed in translation. These types of explicitation are theorized as follows:

1. Lexical explicitation

Lexical explicitation is a process in which the translator adds a number of entities in the target texts not found in the source text. Blum-Kulka (1986) gave an example of lexical explicitation from French in which the lexical word 'branch' is repeated twice including gender as in [La branche, elle commensa] and repeated one more time than in the English version as in [l'attrapa] (p. 299-300). This process in translation is called (redundancy) and happened in the French translated version because anaphoric reference.

2. Pragmatic explicitation

Pragmatic explicitation means filling a cultural gap in translation. In other words, the target reader may not be familiar with certain concepts in the source text and the translator would give explanation for these unfamiliar concepts. Blum-Kulka (1986) stated that:

"if bridging across cultures and languages, as is always the case in translation, is indeed different from switching primarily between audiences (even if a language shift is involved), then we should see evidence for reader-based shifts in texts originally aimed at two audiences and written in two languages" (p. 305).

3. Textual explicitation

Blum-Kulka (1986) also investigated text length in her study of cohesive ties between the source and target texts. She concluded that the reason behind text length is because translations tend towards explicitation. As far as the theoretical perspectives of this work are concerned, Baker (1996) highlighted a new explicitation strategy, namely, syntactic explicitation in which she made suggestions of how syntactic features are reflected in translation and how they may be investigated empirically. She used a parallel corpus to find out whether translations are longer than their source texts. Moreover, she was the first to use comparable corpora to investigate explicitation and to detect syntactic and lexical explicitation by using such comparable corpus. She found, for example, that the optional "that" in reported speech is used more in translation than in non-translation and that conjunctions such as 'cause', 'reason', 'due to', 'lead to', 'because' and 'therefore', are used more in translation in order to make the relations more explicit. Finally she defines explicitation as "the tendency to spell things out in translation including, in its simplest form, the practice of adding background information"(p.181).

Baker (1992) confirmed that "there is no equivalent in the target language for a particular form in the source text" (p. 24). She gave an example from English and Arabic. English mostly uses suffixes such as 'ish' as in [hellish] and 'able' as in [conceivable, retrievable and drinkable] while Arabic does not have such forms and the most appropriate way to reproduce them is to use paraphrase; for instance, 'retrievable' can be paraphrased as 'can be retrieved' and 'drinkable' as 'suitable for drinking' (p. 24).

Baker (1993) was the first scholar to emphasize that the notion of translation universals can be investigated in corpora of translated texts regardless of the source language. She recommended the application of corpus methods to the study of translated texts by comparing translations with non-translated texts. In her studies, she investigated features such as simplification, explicitation, normalization and leveling out. She explained universal features of translation as "features which typically occur in translated text rather than original utterances and which are not the result of interference from specific systems" (p. 243).

Toury (1995) argued for a systematic study in translation; for which one has to refer to the field of the Descriptive Translation Study (henceforth DTS). His methodology can be summarized as (i) putting the translated text within the target culture to search for its significance and acceptability, (ii) comparing between source and target texts to investigate shifts and identify relationships between source and target text segments and (iii) detecting implications to decision-making in future translations. Thus, attention has shifted from the source text towards the target text and describing translations as they occur and explaining their observed features with regard to historical, literary and cultural contexts in which they are produced. He also argued that the most appropriate way to investigate translation is from the perspective of target-orientedness; this is because target-orientedness has become the central feature of TS;

thus, he called for an empirical study to translation phenomena. He suggested that various norms operate in translational activities which are of social and cultural background. Any translation scholar must reconstruct norms that operate in particular translation, his/her statement about the process that s/he decided to follow; and formulate hypotheses that can be tested in future studies. He classified norms into: (1) Initial norms when the translator exposes himself to the norms of the source text or the norms of the target text or culture. The former is regarded as an 'adequacy' style in translation whereas the latter as 'acceptability'. (2) Preliminary norms refer to the translation policy, which determines how the text is to be translated. (3) Operational norms deal with linguistic and presentation matters of the target text. These sub-categorize into (a) metrical norms and (b) textual linguistic norms.

In addition to the above theoretical views, the researcher followed other theoretical perspectives to detect and classify the various manifestations of explicitation techniques in the process of translation. The procedures of explicitation were detected by mapping the target texts onto their respective translation equivalents in the source text. Moreover, the contrastive text analysis conducted in the present study was to help the researcher investigate the role of the two translators as text mitigators, viz. to study how the two translators were able to use various strategies and decisions to facilitate the transfer of meaning of the source text to their target readers.

More specifically, the objective of this study was to detect instances of the four main types of explicitation techniques, namely: (1) lexical explicitation, (2) syntactic explicitation, (3) pragmatic explicitation, and (4) textual explicitation.

The phenomenon of explicitation in translated texts has attracted the attention of a number of translation scholars. It can be observed that in translation, explicitness is demonstrated by, among other things, adding explanatory notes, filling in ellipsis, or

using overt semantic connectors. It has, therefore, been the focus of many research projects and papers, especially in countries such as: England, Finland, Norway, Sweden, Denmark, and Germany. Research centers in these countries have been set up to study large electronic corpora of translated text.

Munday's (1998), (See Kenny (2001), p.62) analysis of shifts in the English translation by Edith Grossman of Gabriel Garcia Márquez's short story, revealed the existence of shifts of cohesion through translation by using a parallel corpus.

Øverås (1998) worked on the English-Norwegian parallel corpus and recorded a tendency toward greater explicitness both in English and in Norwegian. She aimed to look for evidence of explicitation as inherent in the translation process. The data she used was a parallel corpus which was a set of English texts and their translation into Norwegian and Norwegian texts and their translation into English. She studied lexical and grammatical ties including addition of grammatical ties and specification of lexical ties. For instance, she specified the gender in the target text as the lexicalization of proform, as in the specimen given below:

Source text:

Her companion hesitated, looked at her, then, leaned back and released the rear door.

Literal translation from Norwegian:

looked at the girl.

However, not all scholars agree about the use of the term universals in translated language. Schäffner and Adab (2001) used the term hybrid text instead. She wanted to confirm that translated texts exhibit unusual patterns for target readers. That is why translated text is supposed to be expanded and reworded. Hatim (2001) stated that the language of translation tends to overuse certain features

Øverås (1998, p.7) investigated the addition of conjunctions such as (and, then, but) to the target text to increase the level of explicitness. She concluded that the reason behind substituting one grammatical tie by another was to add a semantic information. For instance, the additive item 'and' is a general purpose link or as she called it a vague connective since it connects two positive ideas and leaves the readers to find out the shift from vague connective to proform as in the specimen bellow:

Source text:

They were supposed to stay at the beach a week, but neither of them had the heart for it and they decided to come back early.

Literal translation from Norwegian

So they decided .

However, other researchers such as Klaudy and Karoly (2003), (See Pym (2005), p.4) preferred to refine the explicitation hypothesis into a wider term called "asymmetry hypothesis". The hypothesis involves the operations that are specific to translation situation itself in which the relation between explicitation and implicitation is a symmetric. Explicitations in L1 and L2 direction are not always counterbalanced by implicitations of L2 and L1 direction because translators-if they have a choice-prefer to use operations involving explicitation, and often fail to perform optional implicitations.

This is unlike those operations which are required by different language systems in which the relation between explicitation and implicitation is symmetric. Klaudy and Karoly (2003) (Ibid, p.4) defined explicitation as

"when SL (source language) unit of a more general meaning is replaced by a TL (target language) unit of a more special meaning; the complex meaning of SL word is distributed over several words in the TL;new meaningful elements in the TL text; one sentence in the SL is divided into

two or several sentences in the TL; or when SL phrases are extended or "elevated" into clauses in the TL, etc" (p. 4).

Toury (2004) accepts the term 'universals' in translation but he preferred to use translation laws. He suggested that "the whole question of translation universals is not one of existence but one of explanatory power" (p. 29). He believed that regularities in translation represent probability; therefore, they are not absolute decisions. Thus, regularities are controlled by conditions.

Chesterman (2004) preferred to call universals as potential universals not only regularities. He divided potential universals into two categories. Firstly, S-universals that illustrate the, differences between translations and their source text regardless of the language systems of explicitation, and interference. Secondly, T-universals that illustrate the differences between translations and comparable texts in the target language due to use of simplification by lower lexical density and less lexical variety. The distinction confirmed that universals are the result of the relations between translated texts both with their source text and with original texts in the target language.

Mauranen (2004), (See Othman (2006), p.13) believed that one of the reasons behind the features of translated language are both universals tendencies and interference.

Papái's (2004) study on pragmatic explicitation was similar to Baker's since Papái also added explanatory items in the Hungarian translation which were not present in the English source text. This explicit link was also a reference to repetition strategy to explicate ambiguous information, as in the example given bellow:

Source text:

A dozen years ago, a senior man from Knopf recognized his former
prison guard inside the well-pressed suit of a Heibon-sha executive, stood

staring at him for a moment or two, then threw his champagne into the startled Japanese face.

Back translation from Hungarian:

It happened 10 or 12 years ago that a senior man from the America Knopf recognized in a Heibon-sha publishing house executive his former prison guard – although he was wearing a well-pressed suit –who used to torture him so much in a pow comp. stood silently staring at him for a moment or two, then threw his champagne into the startled Japanese man's face. (p. 155).

Pápai (2004) studied shifts on the lexico-grammatical level in English-Hungarian translation. She followed lexical repetition as in the example bellow:

Source text:

As far as Kepler was concerned, elliptical orbits were merely an ad hoc hypothesis and a rather repugnant one at that, because ellipses were clearly less perfect than circles.

Back translation from Hungarian:

Kepler concerned elliptical orbits merely an ad hoc hypothesis, and a most repugnant hyopthesis at that, because an ellipses is clearly less perfect than a circle (p.152).

Frankenberg-Garcia (2004) argued that a study of text length by using voluntary explicitation in terms of addition of extra words in the translation is needed. She used parallel corpus in which the length of original English and Portuguese language fiction was compared with the length of their translations into Portuguese and English. In her analysis of the parallel corpus, she discussed three methods to measure text length in translations. These methods were: (i) word count, (ii) character count and (iii) morpheme count. With respect to words count, she gave the example that English tends

to use contractions such as (isn't) while in Portuguese *náoé* is regarded as two words. She also explained that even if the contractions in English were counted as isolated words, they would still pose some problems. For instances, English has compound words such as teapot while in Portuguese such words are written as isolated words *bule de chá*. Another problem is that Portuguese is a pro-drop language, viz. that only one word is sometimes enough in Portuguese to express what requires three or four words in English. For example, the question in English 'Did you like it?' is asked in Portuguese by the one word only Gostou?. From all the examples above, she concluded that "word counts are not enough to compare text length across languages" (p. 4).

As for the use of character counts to measure text length across languages, she pointed out those differences in equivalent meanings between two languages led to differences in number of characters in source and target texts. For instance, the word teapot has six characters in English, while its translation equivalent in Portuguese *bule de chá* has eleven characters.

Morpheme counts represent the third method to measure and compare text length across languages. In spite of the fact that morphemes are not difficult to count, they are sensitive to the increase in explicitness dictated by the language specific differences. For instance the word 'teapot' has two morphemes in English while *bule de chá* has three morphemes because the function of *de* is to connect the nouns *bule* and *chá*. Moreover, this method like the former two can not differentiate between those morphemes that are due to different language system and those due to voluntary explicitation (p.5).

Consequently, Frankenberg-Garcia concluded that all methods whether word counts, character counts, and morpheme counts, make one language sometimes seem shorter or longer than the other. This leaves either positive or negative impact on the

source texts and translations since they will make them shorter or longer. But, she confirmed that the bi-directional sample of Portuguese and English source text and translation was a good method to measure text length since it did not depend on the differences between Portuguese and English as two different languages but on differences due to source texts and translations.

Pym (2005) was in favor of Klaudy's (2003) hypotheses of symmetric hypothesis and asymmetry hypothesis. As for the former, he gave the example for further clarification:

Source: Frances liked her doctor

Translation: Frances gostava dessa médica

Back translation: Frances liked this [female] doctor

Pym illustrated that a translator into Portuguese is obliged to clarify the ambiguity of gender in the source text, whereas a translator of English isn't. So, the disambiguation of gender is the result of explicitation. As for the latter, he gave the example below:

Source: Você também gosta dela?

Translation: So you like her too?

Literal translation: You liked her too?

Here, Pym explained that the addition of optional 'so' is to knit the discourse or the situation between the source of Portuguese text and English target text; therefore, the relation between explicitation, which is attributed to situation itself and the potential implicitation, is called asymmetric hypothesis. He also believed that the traditional explicitation hypothesis should be reformulated as to be wider asymmetry hypothesis in which explicitation in L2-L1 direction are not counterbalanced by implicitation in the L1-L2 direction. Thus, he agreed with Klaudy's hypotheses, but he pointed out that the semantic content is not stable, as there must always be doubt about assumption of stable

semantic content. Pym put explicitation within a risk-management framework and distinguished between undesired outcomes which were those that restrict cooperation between the communication partners and desired outcomes which were those that enhance the potential for cooperation, which cooperation allowed for mutual benefit. For him, good translating is a matter of using low effort for low risks and high effort to solve high risks. The reason behind using the model of risk aversion is a cultural reward system which determines translator's tasks in the translation process. He called for setting the alternative variations to solve any problem or minimize the risks that the translator may exhibit in the process of translation. The solving of translation problems may be seen as a process of generating such alternatives and then selecting one of them as suitable translation.

He gave another example to explain her model of explicitation which is risk-averse and to show how he differentiated between low and high risks. His example is a title taken from an article in German:

Selbstverständlich besteht ein gewisses Interesse für Finland aber....

He gave the following alternative translations for this title:

1. Of course there is a certain interest for Finland, but ...
2. Naturally there is a certain interest for Finland, but ...
3. Obviously there still exists a certain interest in Finland, but ...
4. Of course here in Finland there exists a certain interest, but ...
5. It is self-explanatory that a certain interest for Finland is still standing, but ...
6. Of course there exists a certain interest for Finland, but ... (p.6)

To select the correct alternative translation, he analyzed the title by using low risks on one hand, and high risks on the other hand. In terms of low-risk, he illustrated that there is no problem in translating both 'Ein gewisses Interesse' which is 'a certain

interest' and 'Finland' which is 'Finland'. And also in using 'of course', 'naturally' and 'obviously'. In respect of high-risk, he explained that it is difficult to choose the suitable translation for the case of 'Interesse für Finland'. This could be restored as 'interest for Finland' or 'interest in Finland'. He stated that selecting 'interest in Finland' would be acceptable for the reader because the reader may think that the interest is located in Finland. However, during reading the whole article, the reader found out that the article was concerned with Germany. Moreover, in choosing 'interest for Finland' will 'sound strange' but there is no risk in exchanging Germany for Finland. He concluded that the correct rendition is (7):

7. Of course Germans have a certain interest in Finland, but ...

The insertion of the word 'Germans' does not come from a vacuum since the phrase above was repeated within the text not only in the title but also elsewhere. For instance, in the title, 'we right-wing Germans who believe in the unity of Nordic people still have deep ideological interests in manipulating the Germanic image of Finland', the word is obvious to confirm Pym's translation. So, he stated that 'Germans' is explicit information which is inferred from the implicitness of the source context of the text.

Baker (2006) gave many examples on obligatory explicitation, specifically, between synthetic languages represented by Hungarian as source text and analytic languages represented by English and Russian as target texts. The word *kertemben* is expanded to a phrase in English "in the garden". The Russian sentence *ya lyublyn tebya* 'I love you' becomes a single word in Hungarian *szeretlek* (p. 80). However, this study was not concerned with obligatory explicitation, since obligatory explicitation deals with differences in language systems. This study is interested in investigating those optional types and techniques used by different translators to observe the manifestations of explicitation.

Kamenická (2007) analyzed an English-Czech translation with respect to pragmatic explicitation. Her example was taken from Lodge's novel published in (1988). At that time, the Czech people did not experience air travel, thus the readers of Czech were unfamiliar with the names of foreign international airports. The translator used general words instead of specific ones to bring close the picture for his/ her readers as in the specimen below:

Source text:

The job of check-in clerk at Heathrow, on any other airport, is not a glamorous or particularly satisfying one.

Back translation from Czech:

Checking in passengers at an airport counter, whether in London or anywhere else, is not an attractive or particularly satisfying job (p. 48).

To sum up, the review of literature above highlights the significant issues which will be focused on in this study to investigate the explicitation techniques and its types in translated texts. The review covered the theoretical issues of and the development of explicitation phenomenon in translated texts. After the appearance of corpus-based translation studies as a new area of investigation, many scholars have investigated various techniques in their study of explicitation phenomenon and other phenomena in the translation process.

In spite of the different languages and different techniques used, scholars asserted that explicitation is a universal issue in the process of translation. The various techniques followed by scholars are the main concern of the present study since it will adopt and use some of them to investigate the explicitation process, especially in Arabic translated texts. However, it is true that other studies have dealt with many

techniques of explicitation but not in details. The previous studies did not seem to account for all types of techniques of explicitation, viz. lexical explicitation, syntactic explicitation, pragmatic explicitation and textual explicitation. This is what the present study aims to do, and made it unique.

2.2 Related Literature

This section involves work related to Arabic translations only.

Baker (1992) gave two kinds of paraphrasing strategies which explain paraphrasing by using related and unrelated words. In respect of related words, the lexical item of the source text is lexicalized in the target text but in a different form. For example:

Source text (Kolestral Super):

The rich and creamy Kolestral-Super is easy to apply and has a pleasant fragrance.

Target text:

"كولسترال-سوبر غني ومكثف في تركيبته التي تمنح مستحضراً يشبه الكريما .."

Back translation: Kolestral-super is rich and concentrated in its make-up, which gives a product that resembles cream (p. 37). Here, the Arabic translated text has expanded the source text by using comparison.

Another example from English translated into French:

Source text:

As well as our enviable location, other facilities include an excellent Conference and Arts Center, gourmet restaurant, and beautiful terraced garden.

Back translation from French translation:

Besides its enviable location, the museum equally provides a Conference and Arts Center, a gourmet restaurant and magnificent gardens created in a terrace

(p.38). Baker (1992) followed the lexical cohesion strategies and used them with various types of non-equivalence specifically in terms of propositional meaning. It can be used in all languages since the hierarchical structure of semantic fields is not language-specific as in the illustration given below:

Source text:

Shampoo the hair with a mild well-shampoo and lightly towel dry.

Target text:

يُغسل الشعر بشامبو من "ويلا" على أن يكون من نوع الشامبو الملطف.

Back translation:

The hair is washed with "Wella" shampoo, provided that it is a mild shampoo.

Another example is taken from English to Arabic translation:

Source text:

The rich and creamy Kolestral-super is easy to apply and has a pleasant fragrance.

Target text:

كولستر ال-سوبر غني ومكثف في تركيبته التي تمنح مستحضراً يشبه الكريما، مما يجعله في منتهى السهولة لوضعه على الشعر.

Back translation:

Kolestral super is rich and concentrated in its make-up which gives a product that resembles cream, making it extremely easy to put on the hair. (p. 27).

With respect to unrelated words, the lexical item of the source text is not lexicalized in the target language. This strategy is used when the translator finds difficulties in rendering the meaning of the sentence because of its complexity. For example

Source text:

In the words of a Lonrho affidavit dated 2 November 1988, the allegations...

Target text (Arabic):

وحسب النص الوارد في إفادة كتابية مشفوعة بيمين قدمتها مؤسسة لونرو بتاريخ 2 نوفمبر 1988، فإن الادعاءات...

Back translation:

According to the text of a written communication supported by an oath presented by the Lonrho organization and dated 2 November 1988, the allegations (p. 38).

Another example is also taken from English to Arabic translation:

Source text:

They have a totally integrated operation from the preparation of the yarn through to the weaving process.

Target text (Arabic):

هذا وتقوم الشركة بتنفيذ جميع خطوات الإنتاج بمصانعها، من إعداد الخيوط إلى نسجها.

Back translation:

The company carries out all steps of production in its factories, from preparing the yarn to weaving it (p. 39)

Baker (1992) argued that:

"the coherence of a text is a result of the interaction between knowledge presented in the text and the reader's own knowledge and experience of the world, the latter being influenced by a variety of factors such as age, sex, race, nationality, education, occupation, and political and religious affiliation" (p. 219).

In her example below, she said that there is no explicit tie emphasizing that 'the splendid Knightsbridge store' is the same as 'Harrods' or as she said that there is no

direct repetition or reference ensuring that they are the same thing. Actually 'Harrods' is a famous store with which the British people are familiar with it but this is not so obvious for Arab readers. Consequently, the translator added the word "store" to clarify the explicit relations between the two stores through repetition, as in the specimen below:

Source text:

The purchasing power of proposed fifteen hundred shop outlets would have meant excellent price reduction to customers across Britain and the United States. The flagship, Harrods, had never been integrated with the rest and would demerge to retain its particular character and choice.

It's often written, as a handy, journalist's tag, that I suffered from an obsession to control the splendid Knightsbridge store.

Target text

وكانت القدرة الشرائية المتجمعة لدى 1500 متجر معناها تخفيضات ممتازة في الأسعار بالنسبة للمشتريين في جميع أنحاء بريطانيا والولايات المتحدة. أما المتجر الرئيسي هارودز فلم يضم إلى بقية المتاجر واحتفظ به منفصلاً عن المجموعة للإبقاء على طابعه المتميز ومجالات الاختيار المتوفرة فيه. وكثيراً ما كتب عني في الدوائر الصحفية أنني أعاني من إلحاح مرضي يدفعني دفعاً إلى محاولة السيطرة على متجر نايتسبريدج الفاخر.... (p. 219).

Othman (2006) used techniques of explicitation in translated Arabic text. He referred to Naguib Mahfouz's novels *Afrah Al-Qubbah* and *Qasr El-Shawy* as source texts and their translation into English. In terms of lexical explicitation, he noticed that a translator opts for lexicalizing the pronoun as in the example below:

Source text

انه مجرم لا مؤلف!

Target text

Abbas Younis is a criminal, not an author!

He (2006) noticed that a translator, in the following example, added two lexical items in translation. The two additions were inferred from the context of the source text below:

Source text:

اكتشاف الخيانة.

Target text:

The denunciation of Karam and Halima (p. 21).

He also (2006) argued that the process of substitution is needed when an item is substituted by another item. For example, he substituted the title 'المخرج' with a name in the following example:

Source text:

ووجه عينيه نحو المخرج فقال المخرج:

Target text:

And turns back to Salim, who murmurs.

He found out that the translator of Arabic to English texts has used connectives like 'but' and 'and' in translation which were absent in the Arabic source text. The addition of these connectives was because the source text read incohesively. So the translator inserted the discourse connectives 'but' and 'and' as in the specimen given below:

Source text:

أريد أن أتنفس بكلمة مع أحد (.) سحابة الدخان المنعقدة في الحجرة تزيد من غربتي (.) أغوص في الرعب

Target text:

I'd like to start talking with someone to break the tension, but the thick cloud of smoke in the room deepens my sense of alienation; and I am sodden with some kind of fear (p. 18).

Othman (2006) investigated how a translator had resolved the problem of ambiguity in an Arabic source text. The example below shows that the verb in Arabic text (i.e. أحلم) is not to be rendered as (lit. dream of) because this would create ambiguity. That is why the translator, as Othman states, has preferred to use the present perfect in English.

Source text:

وأقول أنا، وأنا أحلم بتدمير العالم:
المؤلف؟! ... ما هو إلا مجرم علينا تسليمه إلى النيابة

Target text:

"Author"? I venture, convinced that somehow the world has come to an end. "He is nothing but a criminal" (p. 24-25).

Another example of resolving the ambiguity is when the translator replaces the pronominal reference in the Arabic word (ستغطيها) by the pronominal reference (they) in the English translation. The motive behind substituting the pronoun (ها) by (they) is because that the pronoun (ها) actually refers to 'faces' in the translation rather than to Halima.

Source text:

أيّ رد فعل انداح في جوارح كرم و حليلة؟ ستغطيها التجاعيد قبل الهبوط الأخير للستار .

Target text:

But how are Karam and Halima taking it? Before the final curtain they're going to have a few more wrinkles in their faces (p. 24).

He also added that the translator may add an introductory phrase in the instance below. The translator found that it was important to add the phrase "To ward off the evil eye" because, as Othman explained, the translator wanted to surface the implied meaning of the source text.

Source text:

فقال خديجة وهي تبسط راحة يmanها في وجهه مفرجة بين أصابعها الخمس: ومن شر حاسد إذا حسد.

Target text:

To ward off the evil eye and held her hand with the palm facing Yasin, reciting, "And from the evil of the envious" (p. 24).

Another example shows the insertion of phrase in the English translated text:

Source text:

طارق رمضان (....)

Target text:

Tariq Ramadan, the actor ...

Moreover, there are examples that illustrate that the addition of full sentences can also be used for the sake of making the translated text more explicit.

Source text:

سيفقده أيّ عطف

Target text:

It will destroy any sympathy the audience might have had for him (p. 20).

Source text:

سحابة الدخان المنعقدة في الحجرة تزيد من غربتي (...) أغوص في الرعب. وأحياناً التصق بنظرة بلهاء بالمكتب الفخم وراعنا أو بصورة من الصور المعلقة. صورة درية وهي تنتحر بالأفعى. صورة إسماعيل وهو يخطب فوق جثة قيصر.

Target text:

But the thick cloud of smoke in the room deepens my sense of alienation; and I am sodden with some kind of fear. To hold back panic, I pin my eyes to the impressive desk in the rear of the room or a picture on the wall (p. 22).

Othman (2006) analyzed Arabic-English translation in terms of pragmatic explicitation. In his study, he investigated how the translator rendered the cultural material of names of places (e.g. Bab Al-Shariya) as footnote strategy. See the example bellow:

Source text

اي كآبة تغشاني وانا اخترق باب الشعرية.

Target text

What melanchory engulfs me as I plunge into...Bab Al-Shariya!

(footnote: A quarter in the north-west section of the old Fatimid quarter of Cairo) (p.16).

Or, sometimes the translator used a functional equivalence approach to render cultural material.

Source text

ليلة القدر (p.17)

Target text

.... The Night of Destiny, at the end of Ramadan when prayers are sure to be answered.

Al-khafaji (2007) tested the validity of explicitation strategy by using an English source text and its translation into Arabic and an Arabic source text and its translation into English. He compared translated texts with their source text to investigate instances of explicitation by contrastive analysis. In respect to lexical explicitation, Al-Khafaji found out that the translator in the example below has lexicalized the reference of the deictic word هذه in the phrase (على هذه الشاكلة) because it forms a problem for the readers of the target text to capture the meaning without this lexicalizing as in the example bellow:

...ولم يخطر ببال أحد منهم التقدم لمساعدتي، ربما لاعتقادهم أن الحافلات عندنا هي على هذه الشاكلة أو لتقتهم
قي براعة قيادتي.

It didn't seem to have occurred to any of them to offer me assistance,
perhaps because they thought that all of "our" buses were as unconventional
as this one, or perhaps because they had such confidence in my skill as a
driver (p. 84).

Al-Khafaji also found that the translator has added a lexical item to the target text which is absent in the source text. This addition is already understood from the meaning of source text, viz. the lexical item (ostensibly) does not add new information in translation. However, the translator intended to explicate the implied meaning of the source text.

Source text:

ولأنه الشيخ ورث المشيخة والبندية والغضب، فقد اعتاد أن يطوف بسيارته اللوري على الفلاحين في
مواسم الببادر، بجمع شواتل القمح للفقراء والأيتام في القرى المجاورة.

Target text

The sheikh's raids on the villages at harvest time begun as soon as he was given his title and position. Each time he made a raid, he would demand sacks of wheat, ostensibly for the poor and orphans in neighboring villages (p. 85).

He also investigated pragmatic explication while translating English texts to Arabic; he noticed that the translator below had clarified the target text for his reader by adding an explanatory phrase, as in the example below:

Source text

It was a big, squarish frame house that had once been white, decorated with cupolas and spires, and scrolled balconies in the heavily light stone style of the seventies

Target text

كانت الدار كبيرة ومدوّرة وقد طُليت في وقت بالطلاء الأبيض، ومزخرفة بالقباب والأبراج والشرفات المدرجة على أسلوب الطراز المعماري الضخم والتقيل الوطأة الذي شاع في سبعينيات القرن التاسع عشر

(p. 82) (Abdullah)

In the following example, Al-Khafaji (2007) noticed that the English-Arabic translator had used a linking tie to connect two sentences. The function of this connector was "to explicate adversative logical relationship between two sentences" which is implicit in the source text (Ibid, p. 83).

Source text:

I received a paper, yes "Miss Emily said." Perhaps he considers himself the sheriff I have no taxes in Jefferson".

Target text

قالت السيدة اميلي: "اجل لقد تسلمت ورقة ممن يعتبر نفسه الحاكم... ومع ذلك ليس علي ضرائب في جيفرسون!"

This strategy was explained earlier; however, the present study prefers to give another example. Al-Khafaji (2007) has found out that the English-Arabic translator below used linking words to connect two sentences because the translator aimed to make the target text more understandable to target readers and to make the text more explicit.

Source text:

They called a special meeting of the Board of Alderman. A deputation waited upon her, knocked at the door

Target text:

دعوا إلى عقد اجتماع لشيوخ البلدة، فانعقد وتقرر أن يذهب إليها مندوبون منهم .. فلما طرقوا بابها..(p.83)

In another instance, in Arabic to English translation, Al-Khafaji pointed out that the translator had used expansion strategy to render the title (الشيخ) which is culture-specific in Arabic to enable the non-Arab target reader understand the pragmatic meaning.

Source text

ولأنه الشيخ فقد كانت له صداقة الإنكليز وعساكرهم.

Target text

Being in this privileged position the Sheikh had close relations with the British soldiers (p. 84).

In short, the above related literature is obvious that the related studies have used a number of explicitation techniques such substitution, addition, paraphrasing, lexicalization....etc. for the reader to understand the target texts. However, the current study will make use of such techniques and add others like syntactic, lexical, pragmatic

and textual techniques to cover all possible problems that might face a translator in translating literary texts.

Chapter Three

Methods and Procedures

3.0 Introduction

This chapter includes four sections and an introduction. In Section (3.1) the researcher briefly describes the descriptive method used as an instrument to analyze the data. Section (3.2) specifies the population of the study while Section (3.3) describes the sample of the study. Finally, Section (3.4) outlines the specific procedures that the researcher has followed to achieve the objectives of this study.

3.1. Instrument of the study

The descriptive method of the present study basically consisted of careful analysis and alignment of the two Arabic translated texts with their English source text, with reference to Toury (1995), Blum-Kulka (1986), Baker (1996) and others.

The researcher followed the above perspectives on explication to analyze the data of the short story in the fourth chapter.

3.2. The population of the Study

The population of the study is the American literature in the twentieth century.

3.3. The Sample of the Study

The data of the present study consists of a parallel corpus comprising an American source text, which is a short story, and its two Arabic translations. The short story, written by the American writer William Faulkner, is called 'A Rose for Emily', and it comprises four pages which are divided into five sections. Its first Arabic translation version was done by Al-Aqqaad (1983) while the second translation by Abdullah (1986).

3.4. The Procedures

The researcher used the following steps in conducting this work.

1. The researcher made a survey of the American literature, particularly, the short story written by William Faulkner as a writer of the modern literature.

2. The researcher made a survey of the translated versions of the short story done by Al-Aqqaad (1983) while the second translation by Abdullah (1986).

3. The researcher detected all the explicitation instances found in the five sections of the story. The total number was 63 instances of explicitation.

4. The instances of explicitation represent all the types which the present study was looking for.

5. The focus, in Chapter Four, would be on three samples of instances for each sub-technique in order to get rid of repetition.

6. All the explicitation sub-techniques would be illustrated in the tables at the end of Chapter Four.

7. Any instance of explicitation sub-technique reported in each table would carry a reference code to its actual position in its relevant appendix.

8. All the appendices, therefore, would be underlined in order to show the position of explicitation in any instance of sub-technique.

9. Moreover, the corpus is reported in three appendices: (a) Appendix 1 refers to the original English short story, (b) Appendix 2 refers to Al-Aqqaad's Arabic translation, and (c) Appendix 3 refers to Abdullah's translation.

10. Furthermore, the appendices are divided into 15 sections. Each appendix comprises of 5 sections and each section is divided into many sentences with each sentence given a serial number.

To sum up, the theoretical as well as the practical procedures followed in Chapter Three are to be strictly followed in Chapter Four while dealing with the sample of the analysis.

Chapter Four

Data Analysis and Results

4.0 Introduction

The analysis of data has led to the detection of many types of techniques of explicitation phenomena in Arabic translated texts. The results have been, as mentioned above, classified into four main types of explicitation techniques: (1) lexical explicitation, (2) syntactic explicitation, (3) pragmatic explicitation, and (4) textual explicitation. Each main type of explicitation technique has been also further classified into sub-techniques of explicitation. Each example reported below comprises the source text fragment and its two translations. Moreover, in order to interpret the results of data analysis, this chapter has focused on the basic functions or motives which have prompted the translator(s) to use the explicitation techniques. These functions are: (1) avoiding ambiguity, (2) adding extra explicitness, (3) explicating logical relations, (4) explicating language- and culture-specific features. Furthermore, tables were drawn at the end of this chapter in order to show all explicitation techniques used by the translators. Moreover, these tables interpreted the agreement and disagreement between the two translators as will be shown in the section of Interpretation of Tables below. To begin with the dedication of the following explicitation techniques and sub-techniques:

4.1 Lexical Explicitation

4.1.1 Lexicalization technique

(1) ST: ...the mayor- he who fathered the edict that no Negro woman should appear on the streets without an apron- remitted her taxes, ...(Ap.1, Sc.I, Sn.5)^(*).

TT₁ (Al-Aqqaad)

* The abbreviations 'Ap. 1' refers to Appendix 1, 'Sc. 1' to Section 1, and 'Sn.5' to Sentence 5. Each instance of explicitation cited subsequently has been given such a reference code so as to refer to its exact position in one of the three appendices.

الحاكم الذي أصدر أمره ذات يوم عام 1894 ألا تخرج إلى الطريق امرأة من الزوج بغير مبدعة، وظل يعني

إميلي من الضرائب... (Ap. 2, Sc. I, Sn. 9)

In the translation below, Abdullah did not lexicalize the pronoun. The reason behind reporting his example is to make a comparison between the two translators:

TT₂ (Abdullah)

قام عمدة المدينة الكولونيل سارتورس (الذي تبنى المرسوم القاضي بألا يسمح لأية امرأة زنجية بالظهور في

الشارع دون مؤزر) بإعادة مبلغ الضرائب المستحقة عليها منذ وفاة أبيها وإعفائها من الضريبة.

(Ap. 3, Sc. I, Sn.6)

(2) ST: They rose when she entered –a small, fat woman...

(Ap. 1, Sc. I, Sn. 23)

TT₁ (Al-Aqqaad)

فلما دخلت السيدة إميلي نهضوا واقفين: سيدة قصيرة ممثلة... (Ap. 2, Sc. I, Sn. 25)

Abdullah differed from Al-Aqqaad and kept the same pronoun of the ST in his TT below:

TT₂ (Abdullah)

نهضوا على أقدامهم عندما دخلت... امرأة صغيرة الجسم وبدينة. (Ap. 3, Sc. I, Sn. 22)

(3) ST: She would have to cling to that which had robbed her, as people will. (Ap. 1, Sc. II, Sn.90)

TT₁ (Al-Aqqaad)

ستعلق بذلك الخطيب الذي غرر بها كما يفعل سائر الناس. (Ap. 2, Sc. II, Sn. 69)

TT₂ (Abdullah)

فإنه تحتم عليها أن تتعلق بالشخص الذي حرّمها من كل شيء، كما يفعل الناس عادة.

(Ap. 3, Sc. II, Sn. 82). (See Table 1)

4.1.2 Expansion of lexical items

(4) ST: When Miss Emily Grierson died, our whole town went to her funeral. (Ap. 1, Sc. I, Sn. 1)

TT₁ (Al-Aqqaad)

لما توفيت السيدة إميلي جريرسون خرج لتشييعها عامة أهل المدينة. (Ap. 2, Sc. I, Sn. 1)

In the translation below, Abdullah has not expanded the ST item. He has thus differed from Al-Aqqaad:

TT₂ (Abdullah)

عندما توفيت الأنسة إميلي غريرسن ذهبت المدينة برمتها إلى الجنازة. (Ap. 3, Sc. I, Sn. 1)

(5): ST: It was a big, squarish house that had once been white, decorated with cupolas and spires and scrolled balconies in the heavily lightstome style of the seventies.... (Ap. 1, Sc. I, Sn. 2).

TT₁ (Al-Aqqaad)

كان منزلاً كبير الأركان، مربع البنيان، ويخيل أنه كان فيما مضى متألّق الجنبات، تزينه القباب والطنف ذوات الأبراج على طراز القرن السابع عشر.... (Ap. 2, Sc. I, Sn. 4)

TT₂ (Abdullah)

كانت الدار كبيرة ومدورة وقد طليت في وقت ما بالطلاء الأبيض، ومزخرفة بالقباب والأبراج والشرفات المدرجة على أسلوب الطراز المعماري الضخم والثقيل الوطأة الذي شاع في سبعينيات القرن السابع عشر...

(Ap. 3, Sc. I, Sn. 2)

(6) ST: When her father died, it got about that the house was all that was left to her; and in a way, people were glad. At last they could pity Miss Emily. Being left alone, and a pauper, she had become humanized. Now she too would know the old thrill and the old despair of a penny more or less. (Ap. 1, Sc. II, Sn. 80-82)

TT₁ (Al-Aqqaad)

فلما مات أبوها وجدت أنه لم يبق لديها غير المنزل، وارتاح الناس لهذا المصير، ولكنهم استطاعوا أن يشعروا نحوها بالشفقة، إذ كانت قد تخلفت وحيدة معوزة، فاصطبغت عندهم بالصبغة الإنسانية... وأنها الآن تهتم بسحتوت يزيد وسحتوت ينقص، شأنها في ذلك شأن سائر الناس من المكودين والفقراء...

(Ap. 2, Sc. II, Sn. 62-63)

TT₂ (Abdullah)

وعندما توفي والدها، أشيع عنها بأن الدار كانت هي كل ما تركه لها، وإلى حد ما شعر الناس بالحبور. فأخيراً يستطيعون أن يشفقوا عليها، فقد أصبحت وحيدة تعيش على الصدقة وهذا ما جعلها تكتسب صفة بشرية. الان تستطيع ان تحس برعشة الشيخوخة ويأسها من الحصول على الدرهم.

(Ap. 3, Sc. II, Sn. 72-73). (See Table 2)

4.1.3 Adding lexical items

(7) ST: But garages and cotton gins had encroached and obliterated even the august names of that neighborhood; only Miss Emily's house was left. Lifting its stubborn and coquettish decay above the cotton wagons and the gasoline pumps-an eyesore among eyesores. (Ap. 1, Sc. I, Sn. 2-3)

TT₁ (Abdullah)

ولكن زحف الكراجات ومحالج القطن طمس معالم الأسماء الجلييلة التي علت دور حيرانها، ولم يبق من تلك الجيرة غير دار الأنسة إميلي: دار خربة واقفة بعناد ودلال فوق عربات القطن ومضخات البنزين، وباختصار كانت الدار منظراً قبيحاً ومؤذياً للعين وسط مناظر أشد قبحاً.

(Ap. 3, Sc. I, Sn. 2-4)

Al-Aqqaad below did not use any addition as Abdullah did above. So they differed in their translation:

TT₂ (Al-Aqqaad)

إلا أنه قد طغت عليه الآن حظائر السيارات ومحالج القطن، وعفت على كل ما فيه، حتى تلك العناوين الفخام التي كانت تحل في ذلك الجوار.. ولم يبق غير منزل السيدة إميلي الذي ظل قائماً على رغم البلى في إصرار وعناد بين مركبات القطن ومضخات البترول: قذى بين أفداء... (Ap. 2, Sc. I, Sn. 4-7)

(8) ST: She no longer went out at all. (Ap.1, Sc. I, Sn. 13)

TT₁ (Abdullah)

لم تعد تخرج من الدار قط. (See Ap. 3, Sc. I, Sn. 13)

In his translation below Al-Aqqaad was different since he did not use additions like Abdullah:

TT₂ (Al-Aqqaad)

لم تعد تستطيع الخروج. (Ap. 2, Sc. I, Sn. 16)

(9) ST: The ladies said; so they were not surprised when the smell developed. (Ap. 1, Sc. II, Sn. 53)

TT₁ (Al-Aqqaad)

كانت السيدات في دهشة حينما انتشرت هذه الرائحة الكريهة من بيتها. (Ap. 2, Sc. II, Sn. 46)

Abdullah below has differed from Al-Aqqaad because he did not add any explicative word as Al-Aqqaad did

TT₂ (Abdullah)

وهكذا لم يفاجأ أحد عندما انبعثت الرائحة.

(Ap. 3, Sc. II, Sn. 49). (See Table 3)

4.2 Syntactic Explication

4.2.1 Adding linking ties

(10) ST: When her father died, it got about that the house was all that was left to her; and in a way, people were glad. At last they could pity Miss Emily. Being left alone, and a pauper, she had become humanized. (See Ap. 1, Sc. II, Sn. 80-81)

TT₁ (Al-Aqqaad)

فلما مات أبوها وجدت أنه لم يبق لديها غير المنزل، وارتاح الناس لهذا المصير، ولكنهم استطاعوا أن يشعروا نحوها بالشفقة، إذ كانت قد تخلفت وحيدة معوزة، فإصطبغت عندهم بالصبغة الإنسانية..

(Ap. 2, Sc. II, Sn. 62)

TT₂ (Abdullah)

وعندما توفي والدها، أشيع عنها بأن الدار كانت هي كل ما تركه لها، وإلى حد ما شعر الناس بالحبور. فأخيراً يستطيعون أن يشفقوا عليها، فقد أصبحت وحيدة تعيش على الصدقة وهذا ما جعلها تكتسب صفة بشرية.

(Ap. 3, Sc. II, Sn. 72)

(11) ST: She was sick for a long time. When we saw her again, her hair was cut short, making her look like a girl, (Ap. 1, Sc. III, Sn. 92)

TT₁ (Al-Aqqaad)

مرضت برهة، فلما رأيناها بعد ذلك إذا هي قد قصت شعرها وعصته على زي الفتيات الصغيرات...

(Ap. 2, Sc. III, Sn. 70)

TT₂ (Abdullah)

كانت مريضة لوقت طويل، وعندما رأيناها ثانية، كان شعرها معقوصاً مما جعلها تبدو فتاة صغيرة، ...

(Ap. 3, Sc. III, Sn. 83-84)

(12) ST: Then we noticed that in the second pillow was the indentation of a head. One of us lifted something from it, and leaning forward, ... (Ap. 1, Sc. V, Sn. 198-199)

TT₁ (Al-Aqqaad)

ثم لمحنا على الوسادة رأساً منخوباً، فأقامه أهدنا ورفعنا إلى الأمام، ... (Ap. 2, Sc. V, Sn. 148)

TT₂ (Abdullah)

ثم لاحظنا في المخدة الثانية انخفاضاً بتأثير رأس ما. فرفع أهدنا شيئاً منها...

(Ap. 3, Sc. V, Sn. 184-185). (See Table 6)

4.2.2 Spelling out implicatures

(13) ST: the women mostly out of curiosity to see the inside of her house... (Ap. 1, Sc. I, Sn. 1)

TT₁ (Abdullah)

وذهبت النساء على الأغلب بدافع الفضول لرؤية الأشياء الموجودة في داخل بيتها...

(Ap. 3, Sc. I, Sn. 3)

Below, Al-Aqqaad, on the other hand, has opted not to spell out the implied information.

TT₂ (Al-Aqqaad)

وتبعهم النساء غالباً بعامل الفضول لاستطلاع منزلها من الداخل.. (Ap. 2, Sc. I, Sn. 1)

(14) ST: A week later the mayor wrote her himself, offering to call or to send his car for her, and received in reply a note. (Ap. 1, Sc. I, Sn. 13)

TT₁ (Al-Aqqaad)

فلما انقضى أسبوع كتب إليها الحاكم نفسه يطلب إليها الحضور لمقابلته، فإذا لم تستطع وتعذر عليها الحضور

فإنه يرسل إليها مركبته. فجاءه ردها وهو مكتوب. (Ap. 2, Sc. I, Sn. 15-16)

In the translation below, Abdullah has not spelled out what is underlined above in Al-Aqqaad's translation.

TT₂ (Abdullah)

وبعد أسبوع كتب رئيس البلدية لها رسالة بنفسه عارضاً الاتصال بها أو إرسال سيارته إليها، فتسلم إجابتها على

شكل ملحوظة. (Ap. 3, Sc. I, Sn. 13)

(15) ST: We saw a long strand of iron-gray hair. (Ap. 1, Sc. V, Sn. 199)

TT₁ (Al-Aqqaad)

فوجدنا خيطاً طويلاً من الشعر الأبيض الحديدي اللون - شعر إيميلي...

(Ap. 2, Sc. V, Sn. 149)

Conversely, Abdullah's translation below stays close to the ST text and does not explicate in this case.

TT₂ (Abdullah)

شاهدنا خيطاً طويلاً من شعر رمادي قاتم.

(Ap. 3, Sc. V, Sn. 185). (See Table 7)

4.2.3 Expansion of phrases

(16) ST: They rose when she entered – a small, fat woman in black. (Ap. 1, Sc. I, Sn. 23)

TT₁ (Al-Aqqaad)

فلما دخلت السيدة إميلي نهضوا واقفين: سيدة ممثلة في ثياب الحداد... (Ap. 2, Sc. I, Sn. 25)

TT₂ (Abdullah)

نهضوا على أقدامهم عندما دخلت... امرأة صغيرة الجسم وبدنية مرتدية ملابس سوداء اللون...

(Ap. 3, Sc. I, Sn. 22)

(17) ST: The Negro delivery boy brought her the package... (Ap. 1, Sc. III, Sn. 138)

TT₁ (Al-Aqqaad)

ثم أرسله إليها الزنجي الذي يوزع الطلبات على أصحاب المنازل. (Ap. 2, Sc. III, Sn. 99)

Abdullah did not expand in his translation, as shown below:

TT₂ (Abdullah)

جلب عامله ، الصبي الزنجي، الطرد إليها...

(Ap. 3, Sc. III, Sn. 125). (See Table 8)

4.3 Pragmatic Explicitaion**4.3.1 Spelling out culture-specific features**

(18) ST: ... graves of Union and Confederate soldiers who fell at the battle of Jefferson.

(Ap. 1, Sc. I, Sn. 4)

TT₁ (Al-Aqqaad)

حيث مثنى جنود الاتحاد الأمريكي الذي لاقوا حتفهم في معركة جيفرسون.

(Ap. 2, Sc. I, Sn. 8)

TT₂ (Abdullah)

ومقابر الجنود المجهولين الذين قاتلوا في الحرب الأهلية الأمريكية وسقطوا في معركة جيفرسون.

(Ap. 3, Sc. I, Sn. 5)

(19) ST: She fitted up a studio in one of the downstairs rooms, where the daughters and grand-daughters of Colonel Sartoris' contemporaries were sent to her with the same regularity and in the same spirit that they were sent on Sundays with a twenty-five cent piece for the collection plate. (Ap. 1, Sc. IV, Sn. 169)

TT₁ (Al-Aqqaad)

وتتخذ لها مرسماً في حجرة من حجرات الدور الأرضي حيث كانت بنات الخاصة من كريمات جيل الحاكم وحفيداته يزرنها بانتظام في المواعيد التي كن يراعينها في زيارة الكنيسة أيام الأحاد ومعهن قطعة من ذوات الربع الريال لطبق الهدايا... (Ap. 2, Sc. IV, Sn. 120)

TT₂ (Abdullah)

وقد هيئت لهذا الغرض مرسماً في إحدى غرف الطابق الأسفل حيث كانت بنات وحفيدات الكولونيل سارتورس يرسلن بنفس النظام والروح التي كن يرسلن فيها إلى الكنيسة مع قطعة نقد من فئة خمسة وعشرين سنتاً لوضعها في طبق الأموال الخيرية الذي يطوف بالمصلين. (Ap. 3, Sc. IV, Sn. 154)

(20) ST: The men did not want to interfere, but at last the ladies forced the Baptist minister –Miss Emily's people were Episcopal- to call upon her. (Ap. 1, Sc. IV, Sn. 145)

TT₁ (Al-Aqqaad)

أما الرجال فلم يشاءوا أن يتعرضوا للأمر. إلا أن النساء قد أرغمن القسيس على أن يستدعيها إليه، لأن أسرة السيدة إميلي كانت من أتباع الكنيسة الرسولية. (Ap. 2, Sc. IV, Sn. 106-107)

TT₂ (Abdullah)

لو يرغب الرجال بالتدخل، ولكن النسوة أكرهن القس المعمداني على زيارتها - كان أهل الأبنسة إميلي من

الطائفة الأسقفية.

(Ap. 3, Sc. IV, Sn.132).(See Table11)

4.4 Textual Explication

The present study has investigated the hypothesis which states that translated texts are longer than their source texts. The words of the English source text, viz. the short story 'A Rose for Emily', and its two Arabic translations have been counted. It has been found that the English source text contains (3709) orthographic words while Al-Aqqaad's translation contains (3221) and Abdullah's translation contains (3319) words, as shown in Table 15.

Moreover, in order to confirm or refute the hypothesis above, Table (16) reports that the present study has examined two translations in the other direction, viz. Arabic-English translations. The reason behind using Arabic-English translations is the possibility that the directionality of translation and/or morphological characteristics of words in Arabic may be behind distorting the results. The STs used for this purpose were two Arabic short stories: the first is called 'الحافلة تسير', written by Mahmoud Al-Rimawi and translated by Nancy Roberts while the second is called 'طريد الظل', written by Saada Abu Iraq and also translated by Nancy Roberts. It was found that the first short story 'الحافلة تسير' contained (628) words while its translation contained (1002) words while the second short story 'طريد الظل' contained (1377) words whereas its translation contains (2638) lexical items.

A detailed discussion and interpretation of all of the above results of data analysis will be included in this chapter.

4.5 Interpretation of Results

The interpretation of results of data analysis would not report all instances of explicitation sub-techniques. In other words, each sub-technique comprises many examples which have been detected throughout the data analysis. The present study, therefore, selected samples of examples which are representative to different sub-techniques of explicitation. Each sub-technique and its representative examples would be interpreted in the light of the potential conditioning factors which have prompted the translators to select them.

4.5.1 Avoiding ambiguity

The function of avoiding ambiguity was found to be a major motive behind using many explicitation techniques, as detected in the two analyzed translations. Below is a list of the various explicitation techniques used to realize this function by the translator(s). Some representative examples are cited from the data analysis of Chapter Three in order to demonstrate this function.

4.5.1.1 Lexicalizing pronouns:

In the example below, Al-Aqqaad has opted to replace the personal pronoun (her) in the ST by a noun for the sake of avoiding ambiguity. This shift is an example of explicitation by lexicalization in the TT. The translator has lexicalized the ST pronoun since he must have thought that the referent of the pronoun (her) was not explicit enough, viz. whether it referred to the Negro woman or to Emily.

ST: the mayor – he who fathered the edict that no woman should appear on the streets without an apron- remitted her taxes.

TT₁ (Al-Aqqaad)

الحاكم الذي أصدر أمره ذات يوم عام 1894 ألا تخرج إلى الطريق امرأة من الزنوج بغير مبدعة، ظل يعني

امبلي من الضرائب

In the second example below, both translators lexicalized the ST pronoun (it) because the pronoun is separated from its referent noun by many sentences. Therefore, rendering the pronoun (it) in the TTs may lead target readers to misunderstanding as a result of losing track of its nominal referent.

ST: Only a man of Colonel Sartoris' generation and thought could have invented it,...

TT₁ (Al-Aqqaad)

ولم يكن لينخدع بهذه القصة غير رجل من ذلك الجيل الذي عاش فيه الكولونيل سرتوريس...

TT₂ (Abdullah)

لم يكن بوسع شخص إلا من جيل وتفكير الكولونيل سارتورس أن يتبدع تلك الحكاية،

4.5.1.2 Adding new words

The translator, sometimes, added lexical items which were understood from the context of the ST, viz. the addition of such lexical items was taken from the surrounding ST. In the following instance, Abdullah has added some lexical items in order to resolve potential ambiguity, for example:

ST: It was a big, squarish house that had once been white, decorated with cupolas and spires and scrolled balconies in the heavily lightsome style of the seventies, set on what had once been our select street. But garages and cotton gins had encroached and obliterated even the august names of that neighborhood; only Miss Emily's house was left, lifting its stubborn and coquettish decay above the cotton wagons and the gasoline pumps-an eyesore among eyesores.

TT₁ (Abdullah)

كانت الدار كبيرة ومدورة وقد طليت في وقت ما بالطلاء الأبيض، ومزخرفة بالقباب والأبراج والشرفات المدرجة على أسلوب الطراز المعماري الضخم والتقبل الوطأة الذي شاع في سبعينيات القرن التاسع عشر. شيدت الدار فيما كان سابقاً أفضل شارع في المدينة، ولكن زحف الكراجات ومحالجات القطن طمس معالم الأسماء الجليلة التي علت دور جيرانها، ولم يبق من تلك الجيرة غير دار الأتيسة إميلي: دار خربة واقفة بعناد ودلال فوق عربات القطن ومضخات البنزين، وباختصار كانت الدار منظراً قبيحاً ومؤذياً للعين وسط مناظر أشد قبحاً.

Abdullah has added the word (الدار) three times in the above TT. These shifts were the result of the translator's decision to explicate the reference to the 'house' in the TT. In the first instance, (شيدت الدار) the word الدار was added for avoiding ambiguity for the target readers since the subject of the verb (set on) in the ST could be misunderstood to be either the cupolas, the spires, the balconies or Emily's house. In the other two instances (دار خرابة واقفة) and (وباختصار كانت الدار), the added words were similarly used to explicate the reference of the non-finite verbal noun (lifting) and the nominal phrase (an eyesore among eyesores) to Emily's house and not to any other things, for example.

4.5.2 Adding extra explicitness

Sometimes, the use of explicitation techniques is not so much to avoid ambiguity but to add extra explicitness which may help in alleviating the processing efforts for the TT readers. This desire of the two translators to be even more explicit has been realized by:

4.5.2.1 Lexicalizing the pronouns

In the example below, for instance, Al-Aqqad has decided to lexicalize the pronoun (she) in order to make the reference more explicit to his target reader:

ST: They rose when she entered –a small, fat woman....

TT₁ (Al-Aqqaad)

فلما دخلت السيدة إميلي نهضوا واقفين: سيدة قصيرة ممثلة...

The co-text of this sentence may help in blocking potential ambiguity but the translator has still opted for more explicitness by lexicalizing the pronoun 'she'.

4.5.2.2 Expanding lexical items

Sometimes, both translators expanded some words in their TTs. The expansion of words meant that the translator added one or more words implied from the co-text of the ST and not from the context of the ST, viz. that already existing word(s) were expanded. The words in the ST were expanded in the TT so as to add explicitness. Al-Aqqaad, for example, has explicated the underlined word of the ST.

ST: And so she died. Fell ill in the house filled with dust and shadows.

TT₁ (Al-Aqqaad)

ثم ماتت بعد أن دهمها المرض في منزل يعلوه التراب وتغمره الأشباح...

Here, Al-Aqqaad used this lexical expansion strategy and explicated the already existing word 'الأشباح' by adding 'تغمره' which was understood from the co-text of the ST.

4.5.2.3 Spelling out implicatures

In the following example, Abdullah opted to be more explicit in his translation by adding the underlined clause:

ST: A week later the mayor wrote her himself, offering to call or to send his car for her, and received in reply a note.

TT₁ (Al-Aqqaad)

فلما انقضى أسبوع كتب إليها الحاكم نفسه يطلب إليها الحضور لمقابلته، فإذا لم تستطع وتعذر عليها الحضور

فإنه يرسل إليها مركبته. فجاؤه ردها وهو مكتوب..

In the instance above, Al-Aqqaad explicated the implied meaning in the ST sentence for the sake of being more explicit. He wanted to be more explicit by retrieving the clause in the surface of the TT.

4.5.2.4 Lexicalizing deictic words

In the example below, both translators opted to explicate the deictic word (that) because it was separated by many sentences from its referent nouns (الخطيب، الشخص)، respectively, in the TTs.

ST:she would have to cling to that which had robbed her, as people will.

TT₁ (Al-Aqqaad)

ستعلق بذلك الخطيب الذي غرر بها كما يفعل سائر الناس.

TT₂ (Abdullah)

فإنه تحتم عليها أن تتعلق بالشخص الذي حرمها من كل شيء، كما يفعل الناس عادة.

4.5.2.5 Adding new words

The addition of these words was to minimize the load of comprehension by being even more explicit as in the example below:

ST: The ladies said; so they were not surprised when the smell developed.

TT₁ (Al-Aqqaad)

كانت السيدات في دهشة حينما انتشرت هذه الرائحة الكريهة من بيئها.

4.5.3 Explicating intersentential logical relations

In order to alleviate the comprehension load for the TT readership, the two translators both tried in many cases to explicate the logical relations between sentences in the translation corpus. This was achieved by employing the following explication techniques:

4.5.3.1 Adding intersentential linking ties

The addition of sentence connectors was to minimize the heavy use of punctuations as will be discussed later in the section of Concluding Remarks on p.98 and to explicate the various semantic relations between sentences. Explicit sentences connectors can greatly help enhance text readability and lead to better comprehensibility. It was found from the data analysis that these linking ties, viz. connectors, have been added to explicate various logical relations, as follows:

(i) Temporal relations: The addition of temporal connectors between the TTs sentences in both translations below was to make the sequential temporal relations more explicit.

ST: Then we noticed that in the second pillow was the indentation of a head. One of us lifted something from it, and leaning forward, ...

TT₁ (Al-Aqqaad)

ثم لمحنا على الوسادة رأساً منحوباً، فأقامه أهدنا ورفعته إلى الأمام،...

TT₂ (Abdullah)

ثم لاحظنا في المخدة الثانية انخفاضاً بتأثير رأس ما. فرفع أهدنا شيئاً منها...

(ii) Cause-affect relation: The motive behind adding sentence connectives again was sometimes to explicate the logical relations of cause and effect:

ST: When her father died, it got about that the house was all that was left to her; and in a way, people were glad. At last they could pity Miss Emily. Being left alone, and a pauper, she had become humanized.

TT₁ (Al-Aqqaad)

فلما مات أبوها وجدت أنه لم يبق لديها غير المنزل، وارتاح الناس لهذا المصير، ولكنهم استطاعوا أن يشعروا

نحوها بالشفقة، إذ كانت قد تخلفت وحيدة معوزة، فإصطبغت عندهم بالصبغة الإنسانية..

TT₂ (Abdullah)

وعندما توفي والدها، اشيع عنها بأن الدار كانت هي كل ما تركه لها، وإلى حد ما شعر الناس بالحيور. فأخيراً يستطيعون أن يشفقوا عليها، فقد أصبحت وحيدة تعيش على الصدقة وهذا ما جعلها تكتسب صفة بشرية.

In the above, the two translators tried to explicate that because of the death of Emily's father and the fact that Emily was left alone, her personality changed and people felt more sympathetic towards her. (See also Example 38 in Chapter Three where the two translators added the connectives (وهكذا، فـ)، respectively to explicate cause-affect relations. There, they tried to explain that because the children were not sent to Miss Emily's studio or the drawing room, she had to close the studio).

4.5.4 Explicating language- and culture-specific features

It was observed in the data-analysis conducted in Chapter Three that explicitation was sometimes used due to lack of a translation equivalent which was lexicalized in the TL.

4.5.4.1 Explicating lexical items

As was just mentioned above, the motive behind expanding a word was sometimes because a word in the ST was not lexicalized in the TT language, for example:

ST: When her father died, it got about that the house was all that was left to her; and in a way, people were glad. At last they could pity Miss Emily. Being left alone, and a pauper, she had become humanized. Now she too would know the old thrill and the old despair of a penny more or less.

TT₁ (Al-Aqqaad)

فلما مات أبوها وجدت أنه لم يبق لديها غير المنزل، وارتاح الناس لهذا المصير، ولكنهم استطاعوا أن يشعروا نحوها بالشفقة، إذ كانت قد تخلفت وحيدة معوزة، فاصطبغت عندهم بالصيغة الإنسانية... وأنها الآن تهتم بسحتوت يزيد وسحتوت ينقص، شأنها في ذلك شأن سائر الناس من المكوديين والفقراء...

TT₂ (Abdullah)

وعندما توفي والدها، أشيع عنها بأن الدار كانت هي كل ما تركه لها، وإلى حد ما شعر الناس بالحبور. فأخيراً يستطيعون أن يشفقوا عليها، فقد أصبحت وحيدة تعيش على الصدقة وهذا ما جعلها تكتسب صفة بشرية. الآن تستطيع أن تحس برعشة الشيخوخة وبأسها من الحصول على الدرهم.

Both translators have expanded the word 'humanized' in the TT because such a word had no lexicalized translation equivalent in Arabic.

4.5.4.2 Spelling out culture-specific features

As for the explicitation of culture-specific references in the ST, the following can be quoted as examples. In the ST below, both translators took upon themselves to explicate the reference to the 'Confederate soldiers' which may be unfamiliar to the target readers, although it is common knowledge of the American history for the ST readers.

ST: ... graves of Union and Confederate soldiers who fell at the battle of Jefferson.

TT₁ (Al-Aqqaad)

حيث موتى جنود الاتحاد الأمريكي الذي لاقوا حتفهم في معركة جيفرسون.

TT₂ (Abdullah)

ومقابر الجنود المجهولين الذين قاتلوا في الحرب الأهلية الأمريكية وسقطوا في معركة جيفرسون.

In another instance of explicitation due to culture-specific features of the ST, the two translators chose to explicate implicit religious background information as in the example below:

ST: The men did not want to interfere, but at last the ladies forced the Baptist minister – Miss Emily's people were Episcopal- to call upon her.

TT₁ (Al-Aqqaad)

أما الرجال فلم يشاءوا أن يتعرضوا للأمر. إلا أن النساء قد أرغمن القسيس على أن يستدعيها إليه، لأن أسرة السيدة إميلي كانت من أتباع الكنيسة الرسولية.

TT₂ (Abdullah)

لم يرغب الرجال بالتدخل، ولكن النسوة أكرهن القس المعمداني على زيارتها - كان أهل الأتيسة إميلي من الطائفة الأسقفية.

'Episcopal' is one of the religious sects in Christianity. This information may be common to the American readership but not to Arab readers. The two translators have, therefore, explicated the reference to the sect for Arabic readers.

4.6 Interpretation of Tables

This section of Chapter Four is dedicated to the discussion of the extent of the agreement and disagreement between the two translators in using the various explicitation techniques detected and reported in the tables at the end of this chapter. This is thought to be illuminating in shedding light on the size and frequency of usage of these different techniques. The techniques will be discussed in groups which reflect the above quadripartite typology of explicitation adopted in this chapter, viz. lexical, syntactic, pragmatic, and textual.

4.6.1 Discussion of Results of Lexical Explicitation

Lexical explicitation was found, as reported in this chapter, to have been realized by various techniques in the translated texts. In each of the following paragraphs one such technique is discussed with reference to the relevant tables at the end of this chapter. To begin with Table 1 shows that Al-Aqqaad used the **lexicalization technique** more often than Abdullah. According to Table 1, Abdullah kept the same wording of the ST more often than Al-Aqqaad. Nevertheless, Table 1 also shows that the two translators sometimes agreed on substituting pronouns by the nouns which they referred to in order to help their target readers avoid potential ambiguity or to be more explicit, as interpreted in this chapter on pages 52, 55 and 56.

The interpretation of the relevant explicitation instances in this chapter shows that Al-Aqqaad also used the **lexical expansion strategy** more than Abdullah as seen in Table (2) reported at the end of this chapter. Al-Aqqaad differed from Abdullah because it seems that Al-Aqqaad decided to use the expansion technique even with some lexical items which did not need such expansion in order to be more explicit. Strictly speaking, the expansion of such lexical items did not add new meaning to the TT but such expansion made the translation more explicit, as the present study will discuss later in the section of Concluding Remarks. For this reason, Al-Aqqaad differed from Abdullah in many examples which were reported in Chapter Four, since Abdullah opted to leave his readers retrieve or comprehend the implied meaning of such lexical items from the co-text. The agreement between the two translators is mainly found in the TT words which can be even more explicit for the target readers as interpreted in the section of Expanding Lexical Items in this chapter.

Conversely, the interpretation of the relevant instances in this chapter shows that Abdullah used **the addition of lexical items technique** more often than Al-Aqqaad, as

seen in Table (3). The disagreement between Al-Aqqaad and Abdullah was because Abdullah opted to add many words in order to avoid ambiguity and be more explicit, as interpreted in this chapter on pages 53 and 56, whereas Al-Aqqaad opted to render the direct translation in the same instances.

Table (4) showed that Al-Aqqaad used **the three above- mentioned lexical explicitation techniques** 20 times whereas Abdullah used them 19 times. Here the percentage of differences both translators scored was not high. However, Al-Aqqaad favored the use of the lexicalization technique over the others while Abdullah favored the use of the addition of words over other sub-techniques.

4.6.2 Discussion of Results of Syntactic Explicitation

Syntactic explicitation was realized by various sub-techniques. The following paragraphs show the discussion of these sub-techniques with reference to the relevant tables reported at the end of this chapter. As for **the addition of linking ties technique**, Table (6) showed that the disagreement between the two translators in this case was very little. Most of the time they agreed because of the desire of the translators to explicate the various logical relations as interpreted in above Chapter Four on pages 57-58.

Table (7) reported that Al-Aqqaad opted for the **explicitation of the implied information** more than Abdullah who, most of the time, resorted to keep the same wording of the ST in his TT. With respect to Table (8), the disagreement between both translators showed that Abdullah seemed to use **the expansion of phrases technique** twice whereas the agreement between the two translators was because of their desire to be even more explicit, as interpreted above in this chapter.

Table (9) showed that Al-Aqqaad used **syntactic explicitation** more than Abdullah. However, the percentage of variations scored was not very high between the

two translators. Additionally, Al-Aqqaad and Abdullah seemed to have favored the use of the linking ties sub-technique more than other sub-techniques.

4.6.3 Discussion of Results of Pragmatic Explication

Pragmatic explication was realized by one sub-technique called **spelling out culture specific- features**, as reported in this chapter above. This discussion of such technique depends on Table 11 reported at the end of this chapter. According to the example interpreted above, and the other instances reported in Table (11), the usage of such technique revealed that Abdullah used pragmatic explication more often than Al-Aqqaad. Moreover, Table (11) showed that this was the first technique which Abdullah used more than Al-Aqqaad.

Table (14) showed that Al-Aqqaad used the **explication techniques** in his translation more than Abdullah. However, the percentage of variation between the two translators was not high in terms of using the explication strategies in general. Al-Aqqaad's translated text seemed to be more explicit than Abdullah's because the former seemed more interested in explicating the implied co-text and context of the ST than Abdullah. In other words, Al-Aqqaad was more keen to explicate such words, phrases and sentences only to make them even more explicit, as seen in the interpretation on pages 55 and 56 in this chapter. Additionally, Table (14) reported that the two translators favored syntactic explication over lexical explication and pragmatic explication.

4.6.4 Discussion of Results of Textual Explication

Before the discussion of both Tables (15) and (16), the present study would like to give a brief idea about how textual explication was studied with relation to text length, viz. the number of words in the source and target texts. There are various concepts of the 'word' which can be used to count the words in a text, such as the morphological, phonological and orthographical concepts. The present study opted to

count the number of words by adopting the orthographic concept, viz. a word in a text, should be preceded and followed by a space, as reported in this chapter. The motive behind using the orthographic word is because Arabic and English morphologies are different in that the former is synthetic and the latter is analytic. To explain briefly the meaning of the difference between analytic morphology and synthetic morphology, the following example is given. In the lexical item "رأيتها" in Arabic, and its translation equivalent in English "I saw her", we notice that "رأيتها" is one orthographic word in Arabic but its translation equivalent in English comprises three lexical items or words. Moreover, verbs in Arabic are mostly connected to their subjects, personal pronouns and auxiliaries. Arabic therefore is called a 'synthetic' language. English, on the other hand, tends to isolate verbs, subjects, auxiliaries and personal pronouns and is therefore called 'analytic'. To investigate the hypothesis, viz. the translated text is longer than its source text, the words in the English source text and its Arabic translations were counted. Similarly, the lexical tokens in the two Arabic short stories as source texts and their English translations were also counted. The reason behind using Arabic-English translations, in addition to English-Arabic ones, was to rule out the possibility that the directionality of translations was the determining factor behind text length.

The results in Table (15) revealed that the length of the English source text was longer than its two Arabic translated texts. These results did not seem to confirm the hypothesis just mentioned above, viz. that translated texts are longer than their source texts. On the other hand, the results in Table (16) showed that the length of the two Arabic source texts were shorter than their English translated texts. The results in Table (16), therefore, confirmed the above-mentioned hypothesis. One possible reason behind the results in Table (15) which refuted the hypothesis was that the present study

analyzed a small corpus. In future studies, therefore, it would be useful to work on a larger corpus to test such hypothesis, as Frankenberg-Garcia (2004) has done. She counted the number of words of 16 English and Portuguese source texts and their corresponding Portuguese and English translations. She summarized her results in the table below:

	ST words	TT words
1-	1501	1585
2-	1499	1467
3-	1501	1538
4-	1498	1441
5-	1499	1364
6-	1499	1321
7-	1498	1299
8-	1500	1550
9-	1499	1682
10-	1499	1714
11-	1502	1867
12-	1501	1726
13-	1502	1714
14-	1501	1675
15-	1500	1753
16-	1502	1583
Total	24001	25279

She discovered that only five translations, as shown in the table above, were shorter than their source texts while all the other eleven translations were longer than their source texts. Actually, the motive of the present study behind quoting Garcia's study is because Portuguese is also a synthetic language, like Arabic. With a larger corpus, the results of comparing the text length in English and Arabic source texts and their translations is therefore expected to be similar to Garcia's results, if the hypothesis is valid.

4.7 Concluding Remarks

The analysis of results in this chapter shed light on the role of the explicitation phenomenon in the two Arabic translations. The types of sub-techniques in both

translations were the result of the two translator's decisions taken at the conscious and subconscious levels. These decisions lay between adequacy and acceptability. In other words, the translators sometimes were subject to source-text norms (language and culture), and thus adhered to what is called "adequacy", while at other times they were subject to target-text norms, and gave priority to what is called acceptability. Thus, adequacy and acceptability played an important role in determining the sub-techniques or shifts on the one hand, and the differences as well as correspondences between the two translators, on the other. The two translators sometimes opted for different translation options. In general, however, Al-Aqqaad seemed more inclined to produce an acceptable translation than Abdullah. He tried to be more acceptable to target readers' expectations and culture, whereas Abdullah's translation was more adequate since he seemed to favor abiding by the norms of the source text's writer and language. The instances in Chapter Four, and the other instances reported in the tables and underlined in the appendices, show that Abdullah used the explicitation techniques with lexical items, phrases, and sentences to ward off ambiguity in cases which actually did require explicitation. In other words, he rarely used explicitation techniques just to be more explicit. (See all his examples in Chapter Four and the other examples reported in the tables and underlined in the appendices). Only in the following two examples can we see that Abdullah used explicitation techniques just for the sake of being more explicit.

ST: She no longer went out at all.

TT₁ (Abdullah)

لم تعد تخرج من الدار قط.

ST: The women mostly out of curiosity to see the inside of her house.

TT₁ (Abdullah)

وذهبت النساء على الأغلب بدافع الفضول لرؤية الأشياء الموجودة في داخل بيتها.

The addition by Abdullah of the lexical item (الدار) and the phrase (الأشياء الموجودة) did not actually explicate something ambiguous, but he just wanted to be more explicit to his readers. On the contrary, Al-Aqqaad's translation exhibited many instances interpreted above in this chapter and others detected in tables and underlined in appendices, in which he explicated the implied context just in order to be more explicit to his readers, e.g:

ST: Alive, Miss Emily had been a tradition, a duty, and a care; a sort of hereditary obligation upon the town.

TT₁ (Al-Aqqaad)

كانت العناية بالسيدة إميلي تقليداً وواجباً وضرباً من الدعاية، وفرضاً يتوارثه الناس في المدينة...

(See also other Examples relevant to tables 2, 8, and 7 as well as underlined in the appendices).

In short, the present study found out that Al-Aqqaad used the explication strategies in such examples which could be recognized logically from the co-text or context of the ST more than Abdullah. Moreover, Abdullah's idiolect as a translator may have been influenced by his study of the English language and literature in the U.S.A. This may have resulted in him being more subject to the textual norms and conventions of the English style of writing. Al-Aqqaad, on the other hand, tried to be omnipresent in his translation. In other words, he tried to leave his personal touches in his translation by adding words, and phrases which did not add new meaning but only made his translation more explicit. Al-Aqqaad, being a literary writer himself, was used to penetrate in the character's mind, actions or even the discourse of situation. He is

inclined, therefore, to be anywhere and everywhere, i.e. 'omnipresent', in order to explicate the story for his readers. This factor may also have effected his translation in the way mentioned above.

However, it was also found that the two translators were sometimes agreed in their translations because they seemed to face the same pressure from the target language and culture. According to the discussion of results above, these pressures could be detected at the (1) syntactic level, (2) lexical level, or (3) cultural level. In terms of the syntactic level, the present study found out that the two translators agreed to use syntactic explication, in general, and adding linking ties, in particular, (See Tables 9 and 14 in this chapter). The motive behind this high frequency was because Arabic as a language is genetically and culturally distant from English. Most of the time the two translators tried to explicate the heavy use of punctuation by adding connectives in order to get rid of the ambiguity of such punctuation, as discussed in the instances above. The present study revealed that the two translators used many linking ties because Arabic does not normally use many punctuation marks in writing whereas English does so. These different tendencies of each language are part of 'language norms'. Baker (1992) states that "English relies on a highly developed punctuation system to signal breaks and relations between chunks of information. Unlike English, Arabic prefers to group information into very large grammatical chunks. It is not unusual for Arabic paragraphs to consist of one sentence. This is partly because punctuation and paragraphing are a relatively recent development in Arabic" (p. 193).

With respect to the lexical level, the present study discovered that lexical explication was the second most frequent type of explication used by the two translators (see Table 14). The translators lexicalized many pronouns, deictic words, and relative pronouns, as discussed above. This is also related to the two languages'

norms since Arabic is known to prefer normalization while English prefers pronominalization. (See Al-khafaji (2006) on pages 52-53 and 56-57)

As for the cultural level, both translators disambiguated the different culture-specific references of the ST, such as explicating aspects of the history of American civil war and religious background for their target readers, as discussed above. In spite of using the same techniques in certain examples, the two translators differed in their interpretations because of different concepts of the context or the situation in these instances. More specifically, it could be said that the translators sometimes faced problems in understanding the meaning of the source text's context. In such cases, the translator rendered his own interpretation, as seen in the two examples below:

ST: It was a big, squarish frame house that had once been white, decorated with cupolas and spires and scrolled balconies in the heavily lightsome style of the seventies...

TT₁ (Al-Aqqaad)

كان منزلاً كبيراً الأركان، مربع البنيان، وبخيل أنه كان فيما مضى متألّق الجنبات، تزيّنه القباب والطنف ذوات الأبراج على طراز القرن السابع عشر.

TT₂ (Abdullah)

كانت الدار كبيرة ومدورة وقد طلبت في وقت ما بالطلاء الأبيض، ومزخرفة بالقباب والأبراج والشرفات المدرجة على أسلوب الطراز المعماري الضخم والتقييل الوطأة الذي شاع في سبعينيات القرن التاسع عشر.

Al-Aqqaad understood that the phrase 'the seventies' referred to the century and not to the year, while Abdullah understood that the phrase referred to the year and not to the century. Here, the two translators tried to disambiguate the phrase 'the seventies' according with thier two different interpretations. The following is yet another example:

ST: Not that Miss Emily would have accepted charity. Colonel Sartoris invented an involved tale to the effect that Miss Emily's father had loaned money to the town

TT₁ (Al-Aqqaad)

وما كان معنى هذا أن السيدة إميلي تقبل الصدقة.. كلا بل كان الكولونيل سرتوريس قد ابتدع قصة ليفهم الناس أن والد السيدة إميلي سبق فأفرض المدينة قرصاً.

TT₂ (Abdullah)

ولم تكن السيدة إميلي من النوع الذي يقبل الصدقة، فابتكر الكولونيل سارتورس حكاية معقدة أساسها أن والد الأنسة إميلي كان قد أفرض مبلغاً من المال إلى المدينة.

The two translators in the example above added linking ties to render the two ST sentences into one in the TT. However, the interpretations of such connectives varied.

Al-Aqqaad added the two linking ties (كلا، بل) in the TT to explicate that the relation between the two ST sentences was adversative. Abdullah, on the other hand, added one linking tie (ف) to explicate that there was a cause-affect relation between the ST sentences.

In spite of the many types of explicitation techniques which were investigated in the Arabic translations and the reasons behind using such techniques as interpreted above, the present study concludes that they can be classified and summarized into three major techniques only. These are: (1) Addition, (2) Expansion, and (3) Substitution. It was found out that these three techniques made the most prominent explicitation strategies in the two Arabic translations. Hence, any one of the many sub-techniques which were detected in Chapter Four can be assigned to one of these three techniques, as shown below:

(1) Addition

- Adding lexical items.
- Adding linking ties.

- Adding implied phrases.

(2) Expansion

- Expansion of lexical items.
- Expansion of phrases.
- Expansion of cultural features.

(3) Substitution

- Lexicalization technique.

Table (1) below illustrates the numbers of lexicalized instances which are detected above. Al-Aqqaad has used 10 lexicalizations in his translation while Abdullah has used 7 only. Moreover, the table shows the number of differences and correspondences between the two translations in terms of using the lexicalization technique.

Table (1): Use of the lexicalization technique in the translated texts

Position of lexicalized items in Al-Aqqaad's translation	Number of lexicalized items in Al-Aqqaad's translation	Position of lexicalized words in Abdullah's translation	Number of lexicalized items in Abdullah's translation	Differences between the two translators	Correspondences between the two translators
Sc. I, Sn. 9	1	Sc. I, Sn. 6	Ø	1	Ø
Sc. I, Sn. 11	1	Sc. I, Sn. 8	1	Ø	1
Sc. I, Sn. 12	1	Sc. I, Sn. 9-10	Ø	1	Ø
Sc. I, Sn. 10	Ø	Sc. I, Sn. 7	1	1	Ø
Sc. II, Sn.46	1	Sn. II, Sn. 50	1	Ø	1
Sc. II, Sn. 48-49	1	Sc. II, Sn. 52	Ø	1	Ø
Sc. II, Sn. 50	Ø	Sc. II, Sn. 55	1	1	Ø
Sc. II, Sn. 52	1	Sc. II, Sn. 58	1	Ø	1
Sc. I, Sn. 25	1	Sc. I, Sn. 22	Ø	1	Ø
Sc. II, Sn. 69	1	Sc. II, Sn.82	1	Ø	1
Sc. IV, Sn. 123	1	Sc. IV, Sn. 157	1	Ø	1
Sc. IV, Sn. 132	1	Sc. IV, Sn. 166	Ø	1	Ø
Total	10		7	7	5

Table (2) below has detected eight expanded lexical items for Al-Aqqaad compared to five expanded lexical items for Abdullah. They have been also found to differ 7 times and to agree three other times.

Table (2): Expansion of lexical items in the two translated texts

Position of the expanded words in Al-Aqqaad's translation	Number of the expanded words in Al-Aqqaad's translation	Position of the expanded words in Abdullah's translation	Number of the expanded words in Abdullah's translation	Differences between the two translators	Correspondences between the two translators
Sc. I, Sn. 1	1	Sc. I, Sn. 1	Ø	1	Ø
Sc. I, Sn. 3	1	Sc. I, Sn. 1	Ø	1	Ø
Sc. I, Sn. 4	1	Sc. I, Sn. 2	1	Ø	1
Sc. I, Sn. 9	1	Sc. I, Sn. 6	Ø	1	Ø
Sc. II, Sn. 62-63	1	Sc. II, Sn. 72, 73	1	Ø	1
Sc. III, Sn. 75	1	Sc. III, Sn. 92	1	Ø	1
Sc. III, Sn. 75	Ø	Sc. III, Sn. 92	1	1	Ø
Sc. IV, Sn. 129	1	Sc. IV, Sn. 163-164	Ø	1	Ø
Sc. V, Sn. 136	1	Sc. V, Sn. 170	Ø	1	Ø
Sc. I, Sn. 16	Ø	Sc. I, Sn. 14	1	1	Ø
Total	8		5	7	3

Table (3) below shows the number of instances of explicitation by lexical addition in the two translations. With respect to Al-Aqqaad, he has used this technique twice whereas Abdullah has used it six times in the instances above. They differed six times and agreed once in the same examples above.

Table (3): The addition of lexical items in the two translations

Position of the added words in Al-Aqqaad's translation	Number of the added words in Al-Aqqaad's translation	Position of the added words in Abdullah's translation	Number of the added words in Abdullah's translation	Differences between the two translators	Correspondences between the two translators
Sc. I, Sn. 4-7	Ø	Sc. I, Sn. 2-4	1	1	Ø
_____	Ø	_____	1	1	Ø
Sc. I, Sn. 16	Ø	Sc. I, Sn. 13	1	1	Ø
Sc. II, Sn. 45	Ø	Sc. II, Sn. 47	1	1	Ø
Sc. II, Sn. 46	1	Sc. II, Sn. 49	Ø	1	Ø
Sc. II, Sn. 53	Ø	Sc. II, Sn. 59	1	1	Ø
Sc. III, Sn. 71-72	1	Sc. III, Sn. 103	1	Ø	1
Total	2		6	6	1

Table (4) below is a general table which summarizes the use of the various lexical explicitation techniques detected in the above analyzed text fragments of the two translations which are illustrated in the three tables reported for the two translations above.

Table (4): Summary of the lexical explicitation techniques in the two translations

Lexical explicitation	Al-Aqqaad's translation	Abdullah's translation
lexicalization technique	10	7
Expansion of lexical items	8	5
Adding lexical items	2	6
Total	20	18

Table (5) below gives a summary of the differences and correspondences in the two translations which are reported in Tables 1, 2, and 3 above.

Table (5): Summary of the differences and correspondences in the two translations in terms of lexical explicitation techniques

Lexical explicitation techniques	number of differences in Al-Aqqaad and Abdullah translations	number of correspondences in Al-Aqqaad and Abdullah translations
lexicalization technique	7	5
Expansion of lexical items	7	3
Adding lexical items	6	1
Total	20	9

Table (6) below reports the number of explicative linking ties used by the two translators. Al-Aqqaad has used 29 times linking ties whereas Abdullah has used them 22 times. Table (6) also shows the variations as well as the correspondences between the two translators. Additionally, Table (6) gives the differences in the interpretations of the linking ties where the two translators differ 14 times and agree 18 times.

Table (6): The addition of linking ties in the two translations

Position of linking ties in Al-Aqqaad's translation	Numbers of linking ties in Al-Aqqaad's translation	Position of linking ties in Abdullah's translation	Numbers of linking ties in Abdullah's translation	Differences between the two translators	Correspondences between the two translations
Sc. I, Sn. 9-10	1	Sc. I, Sn. 7	1	∅	1
Sc. I, Sn. 15-16	1	Sc. I, Sn. 13	1	∅	1
_____	1	_____	∅	1	∅
_____	1	_____	1	∅	1
Sc. I, Sn. 27	1	Sc. I, Sn. 28	∅	1	∅

Sc. I, Sn. 40	1	Sc. I, Sn. 43	1	Ø	1
Sc. II, Sn. 43-44	1	Sc. II, Sn. 46	1	Ø	1
_____	1	_____	1	Ø	1
_____	1	_____	Ø	1	Ø
Sc. II, Sn. 57	1	Sc. II, Sn. 65	Ø	1	Ø
Sc. II, Sn. 62	1	Sc. II, Sn. 72	1	Ø	1
_____	1	_____	1	Ø	1
_____	Ø	_____	1	1	Ø
_____	1	_____	1	Ø	1
Sc. II, Sn. 68	1	Sc. II, Sn. 60-81	Ø	1	Ø
Sc. III, Sn. 70	1	Sc. III, Sn. 83-84	1	Ø	1
_____	1	_____	Ø	1	Ø
Sc. III, Sn. 73	1	Sc. III, Sn. 89-90	1	Ø	1
_____	1	_____	1	Ø	1
_____	1	_____	Ø	1	Ø
Sc. III, Sn. 99	1	Sc. III, Sn. 124	1	Ø	1
Sc. IV, Sn. 101	Ø	Sc. IV, Sn. 127	1	1	Ø
Sc. IV, Sn. 107	1	Sc. IV, Sn. 133	Ø	1	Ø
_____	1	_____	1	Ø	1
Sc. IV, Sn. 109	Ø	Sc. IV, Sn. 135	1	1	Ø
Sc. IV, Sn. 110	1	Sc. IV, Sn. 140	Ø	1	Ø
Sc. IV, Sn. 111	1	Sc. IV, Sn. 142	1	Ø	1
Sc. IV, Sn. 113	1	Sc. IV, Sn. 144	Ø	1	Ø

Sc. IV, Sn. 119	1	Sc. IV, Sn. 152	1	Ø	1
Sc. IV, Sn. 123	1	Sc. IV, Sn. 156-157	1	Ø	1
Sc. IV, Sn. 132	1	Sc. IV, Sn. 166	1	Ø	1
Sc. V, Sn. 148	1	Sc. V, Sn. 184-185	1	Ø	1
Total	29		22	14	19

Table (7) below illustrates the number of implied phrases or clauses which were explicated by the two translators. Al-Aqqaad has explicated the implied phrases 5 times while Abdullah has done so only once. Table (7) also shows the instances of differences and correspondences between the two translators in terms of spelling out implicatures; they differed 6 times and did not agree in any single case.

Table (7): Spelling out implicatures in the two translations

Position of the added sentences in Al-Aqqaad's translation	Numbers of the added sentences in Al-Aqqaad's translation	Position of the added sentences in Abdullah's translation	Numbers of the added sentences in Abdullah's translation	Differences between the two translators	Correspondences between the two translators
Sc. I, Sn. 3	Ø	Sc. I, Sn. 1	1	1	Ø
Sc. I, Sn. 12	1	Sc. I, Sn. 9	Ø	1	Ø
Sc. I, Sn. 15-16	1	Sc. I, Sn. 13	Ø	1	Ø
Sc. I, Sn. 17	1	Sc. I, Sn. 15	Ø	1	Ø
Sc. I, Sn. 23	1	Sc. I, Sn. 21	Ø	1	Ø
Sc. V, Sn. 149	1	Sc. II, V, Sn. 185	Ø	1	Ø
Total	5		1	6	Ø

Table (8) below gives the number of the expansion by explicative phrases and clauses in the two translations. Al-Aqqaad has used this explicitation technique 3 times while Abdullah twice. Table (8) reports the differences and the correspondences as well as the differences in the interpretations of the same expansion technique. They differ 3 times in the instances above and they agree once.

Table (8): The expansion of phrases in the two translations

Position of expansion technique in Al-Aqqaad's translation	Numbers of expanded phrases in Al-Aqqaad's translation	Position of expansion technique in Abdullah's translation	Numbers of expanded phrases in Abdullah's translation	Differences between the two translators	Correspondences between the two translators
Sc. I, Sn. 9	1	Sc. I, Sn. 6	Ø	1	Ø
Sc. I, Sn. 25	1	Sc. I, Sn. 22	1	Ø	1
Sc. III, Sn. 99	1	Sc. III, Sn. 125	Ø	1	Ø
Sc. V, Sn. 134	Ø	Sc. V, Sn. 168	1	1	Ø
Total	3		2	3	1

Table (9) below summarizes the use of the syntactic explicitation techniques in the two translations which are reported in tables 6, 7, and 8 respectively. Moreover, Table (9) reports the total number of the different types of techniques of syntactic explicitation of the two translators.

Table (9): Summary of the syntactic explicitaion techniques in the two translations

Syntactic explicitation	Al-Aqqaad's translation	Abdullah's translation
Adding linking ties	29	22
Spelling out implicatures	5	1
Expansion of phrases	3	2
Total	37	25

Table (10) below presents a summary of the differences and correspondences between the two translations. They differ 23 times and 19 times.

Table (10): Summary of the differences and correspondences in the two translations in terms of syntactic explicitation

Syntactic explicitation	The differences between the two translators	The correspondences between the two translators
Adding linking ties	14	19
Spelling out implicatures	6	Ø
Expansion of phrases and	3	1
Total	23	20

Table (11) below gives the number of instances of the explicitation of the culture-specific features which are used by the two translators. Al-Aqqaad has explicated three cultural features while Abdullah has explicated four. Additionally, Table (11) shows the differences and the correspondences between the two translators with respect to the addition of cultural features.

Table (11): Spelling out culture-specific features in the two translations

The position of the added cultural features in Al-Aqqaad's translation	The numbers of the added cultural features in Al-Aqqaad's translation	The position of the added cultural features in Abdullah's translation	The numbers of the added cultural features in Abdullah's translation	The differences between the two translators	The correspondences between the two translators
Sc. I, Sn. 8	1	Sc. I, Sn. 5	1	∅	1
Sc. IV, Sn. 120	1	Sc. IV, Sn. 154	1	∅	1
Sc. IV, Sn. 106-107	1	Sc. IV, Sn. 132	1	∅	1
Sc. V, Sn. 137	∅	Sc. V, Sn. 171	1	1	∅
Total	3		4	1	3

Table (12) below summarizes the total number of the explicitation of cultural features by the two translators which are reported in Table (11).

Table (12): Summary of the total number of the explicating culture-specific features between the two translations

Pragmatic explicitation	Al-Aqqaad's translation	Abdullah's translation
The total number of explicating culture-specific features	3	4

Table (13) summarizes the differences and correspondences between the two translators:

Table (13): Summary of the differences and correspondences in the two translations in terms of pragmatic explicitation

Pragmatic explicitation	The differences between the two translators	The correspondences between the two translators
Spelling out of culture-specific features	1	3

Table (14) below summarizes the number of the major types of explicitation techniques which are reported in Tables 4, 9, and 12 above. Al-Aqqaad has used (20) lexical explicitation techniques while Abdullah has used (19). With respect to syntactic explicitation, Al-Aqqaad has used (37) syntactic explicitation techniques while Abdullah has used (25). In terms of pragmatic explicitation, Al-Aqqaad has used (3) pragmatic explicitation techniques whereas Abdullah has used (4). Moreover, Table (14) reports to rather all the instances of types of explicitation techniques which are used in both Al-Aqqaad's translation and Abdullah's . The total number of the three major types of explicitation techniques which are used by Al-Aqqaad's translation is (60), whereas, those used by Abdullah is (47) in the same instances above.

Table (14): Summary of the types of explicitation techniques between the two translators

Types of explicitation techniques	Al-Aqqaad's translation	Abdullah's translation
Lexical explicitation	20	18
Syntactic explicitation	37	25
pragmatic explicitation	3	4
Total	60	47

Table (15): Number of words in the source texts and translated texts in terms of textual explicitation

English-Arabic translations		
number of words in the source text	number of words in Al-aqqaad's translation	number of words in Abdullah's translation
3709	3221	3319

Table (16): Number of words in the source texts and translated texts in terms of textual explicitation

Arabic-English translations			
number of words in (الحافلة تسير)	Nancy's translation	number of words in (طريد الظل)	Nancy's translation
628	1002	1377	2638

Chapter Five

Conclusions and Recommendations

5.0 Conclusions

1. The alignment of the source text portions with those of the two translations has revealed many types of explicitation techniques in Arabic translated texts, viz., lexical explicitation, syntactic explicitation, pragmatic explicitation and textual explicitation.

2. The manual analysis for such explicitation techniques which are mentioned above, has detected many sub-techniques of explicitation. The results of analysis, in Chapter Four, classified the sub-techniques under their main techniques. For instances, lexical explicitation, one of the main techniques, was classified into four sub-techniques: (1) lexicalization technique, (2) expansion of lexical items, (3) addition lexical items, and (4) specification technique. Similarly, syntactic explicitation, the second main technique, was divided into three sub-techniques: (1) adding linking ties, (2) spelling out of implicatures, and (3) expanding of phrases. Moreover, pragmatic explicitation, the third main technique, was represented by spelling out of culture-specific features.

3. In order to test textual explicitation, the fourth main technique, the present study selected to investigate the hypothesis which states that the translated text is longer than its source text. The researcher counted the lexical tokens in the English source text and its two Arabic translations. The results, as reported in Table (15), in Chapter Four have showed that the hypothesis was refuted, since the English source text turned to be longer than its two Arabic translations. The reason behind this refutation may, however, be due to the fact that Arabic is a synthetic language while English is analytic, as explained in Chapter Four. On the other hand, the results of comparing the textual length of the above hypothesis Arabic-English translations confirmed the above hypothesis, as shown and discussed in Chapter Four.

4. Each explicitation sub-technique was reported in the study with actual examples taken from the source text and its two Arabic translations. Each example consisted of a text segment taken from the source text together with its two Arabic translations equivalent. Furthermore, in each example, the relevant words which exhibited the explicitation were underlined to highlight the explicitation techniques in the Arabic translations. These instances of explicitation techniques were sample of many instances detected in the tables. At the end of Chapter four, tables were drawn so as to record all explicitation sub-technique and to show their actual position in the appendices. Moreover, these tables recorded the results of differences and correspondences between the two translators.

5. The results of differences and correspondences, as reported in all tables, revealed that the two translators sometimes differ or agree in using a given sub-technique for the same text segment.

6. The present study also drew tables which summarized the numbers of sub-techniques between the two translators and other tables which summarized differences and correspondences.

7. The present study summarized the types of explicitation techniques in Table (14) which illustrated that Al-Aqqaad used more explicitation techniques than Abdullah. In other words, the results of the analysis of Al-Aqqaad's explicitation techniques revealed that Al-Aqqaad's translation was more acceptable and abiding by the target readers' expectations. Conversely, the results of analyzing Abdullah's translation with the explicitation techniques showed that Abdullah's translation was more adequate in that it manifested more the 'finger prints' of the source text's writer's style and language.

8. The results of detecting and classifying the sub-techniques in all examples of explicitation were interpreted in Chapter Four in order to investigate the functions or the

conditioning factors behind using such sub-techniques by the two translators. Primarily, it was found that the motives were sub-divided into: (1) avoiding ambiguity, (2) adding extra explicitness, (3) explicating logical relations, and (4) explicating language- and culture-specific features. Moreover, Chapter Four interpreted the disagreement and agreement between the two translators through the interpretation of most tables which were reported at the end of Chapter Four.

9. The results of analyzing and detecting explicitation techniques shed light and confirmed the role of the two translators as communicators. In other words, the two target texts would not have been explicated without the translators' understanding, consciously or subconsciously, of the differences between the two cultures and their own role as text mitigators.

10. The results of the analysis of the Arabic translated texts enrich the field of TS in general and translation theory in particular since English and Arabic are culturally and genetically distant languages. Studies in TS have been generally biased towards English and other European languages and Arabic translated texts have been under-investigated.

5.1 Recommendations

1. The field of TS has received great attention especially after the development of electronic corpora and the impact of globalization. Thus, TS should be studied as an inter-disciplinary field. In other words, Arab universities of graduate studies have to give more attention to teaching and research of translation studies, especially of the corpus- based and descriptive type.

2. The student of translation has to be acquainted with how s/he could transfer the meaning (the message) of source text. Rendering the message is not an easy task since

without understanding the message, s/he may not be able to find explicit clues for solving the linguistic and extra linguistic features in the process of translation. Strictly speaking, it is important to educate students about the visibility and responsibility of the translator in the translation processes as a text mitigator and cultural communicator. Additionally, the student of translation has to realize that s/he deals with different language systems and different cultures. The student of translation, therefore, has to be faithful to the source text and author, as well as, to be acceptable to her/ his TL readers and language norms.

3. The results of the present study are based on a small corpus of English and Arabic parallel texts because of time restrictions. In future studies, it would be useful to replicate such results by using larger corpora. The use of large corpora from similar and different text types may shed light on other sub-techniques which are related to Arabic translations. The findings, therefore, will add new linguistic and textual features to the field of TS in general and translation theory in particular.

4. This study dealt with English-Arabic translations. In future studies, it could be used the other direction, viz. Arabic-English translations by using large corpora in order investigate the various techniques of explicitation.

5. Furthermore, the results of textual explicitation in this study did not reach to definite judgments about the reason behind increasing and decreasing the number of words in the translated texts because of using small corpus. In future studies, it would be useful to search for such study by using large corpora such as translated novels or drama in both directions, viz. English-Arabic translation and Arabic-English translation for the sake of investigating the same reason mentioned above.

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Appendix (1)
A Rose for Emily
(By William Faulkner)

S.1: When Miss Emily Grierson died, our whole town went to her funeral: the men through a sort of respectful affection for a fallen moment, the woman mostly out of curiosity to see the inside of her house, which no one save an old man servant –a combined gardener and cook- had seen in at last ten years.

S.2: It was a big, squarish house that had once been white, decorated with cupolas and spires and scrolled balconies in the heavily lightsome style of the seventies, set on what had once been our select street.

S.3: But garages and cotton gins had encroached and obliterated even the august names of that neighborhood; only Miss Emily's house was left, lifting its stubborn and coquettish decay above the cotton wagons and the gasoline pumps-an eyesore among eyesores.

S.4: And now Miss Emily had gone to join the representatives of those August names where they lay in the cedar-bemused cemetery among the ranked and anonymous graves of Union and Confederate Soldiers who fell at the battle of Jefferson.

S.5: Alive, Miss Emily had been a tradition, a duty, and a care; a sort of hereditary obligation upon the town, dating from that day in 1894 when Colonel Sartoris, the mayor –he who fathered the edict that no Negro woman should appear on the streets without an apron- remitted her taxes, the dispensation dating from the death of her father on into perpetuity.

S.6: Not that Miss Emily would have accepted charity.

S.7: Colonel Sartoris invented an involved tale to the effect that Miss Emily's father had loaned money to the town, which the town, as a matter of business, preferred this way of repaying,

S.8: Only a man of Colonel Sartoris' generation and though could have invented it, and only a woman could have believed it.

S.9: When the next generation, with its more modern ideas, became mayors and aldermen, this arrangement created some little dissatisfaction.

S.10: On the first of the year they mailed her a tax notice.

S.11: February came, and there was no reply.

S.12: They wrote her a formal letter, asking her to call at the Sheriff's office at her convenience.

S.13: A week later the mayor wrote her himself, offering to call or to send his car for her, and received in reply a note on paper of an archaic shape, in a thin, flowing calligraphy in faded ink, to the effect that she no longer went out at all.

S.14: The tax notice was also enclosed, without comment.

S.15: They called a special meeting of the Board of Aldermen.

S.16: A deputation waited upon her, knocked at the door through which no visitor had passed since she ceased giving China-painting lessons eight or ten years earlier.

S.17: They were admitted by the old Negro into a dim hall from which a stairway mounted into still more shadow.

S.18: It smelled of dust and disuse –a close, dank smell.

S.19: The Negro led them into the parlor.

S.20: It was furnished in heavy, leather-covered furniture.

S.21: When the Negro opened the blinds of one window, a faint dust rose sluggishly about their thighs, spinning with slow notes in the single sun-ray.

S.22: On a tarnished gilt easel before the fireplace stood a crayon portrait of Miss Emily's father.

S.23: They rose when she entered –a small, fat woman in black, with a thin gold chain descending to her waist and vanishing into her belt, leaning on an ebony cane with a tarnished gold head.

S.24: Her skeleton was small and spare; perhaps that was why what would have been merely plumpness in another was obesity in her.

S.25: She looked bloated, like a body long submerged in motionless water, and of that pallid hue.

S.26: Her eyes, lost in the fatty ridges of her face, looked like two small pieces of cool pressed into a lump of dough as they moved from one face to another while the visitors stated their errand.

S.27: She did not ask them to sit.

S.28: She just stood in the door and listened quietly until the spokesman came to a stumbling halt.

S.29: Then they could hear the invisible watch ticking at the end of the gold chain.

S.30: Her voice was dry and cold.

S.31: "I have no taxes in Jefferson.

S.32: Colonel Sartoris explained it to me.

S.33: Perhaps one of you can give access to the city records and satisfy yourselves".

S.34: But we have.

S.35: We are the city authorities, Miss Emily.

S.36: Didn't you get a notice from the Sheriff, signed by him?"

S.37: "I received a paper, yes" Miss Emily said, "Perhaps he consider himself the Sheriff...."

S.38: I have no taxes in Jefferson.

S.39: "But there is nothing on the books to show that, you see.

S.40: We must go by the.....".

S.41: "See Colonel Sartoris.

S.42: I have no taxes in Jefferson".

S.43: "But Miss Emily".

S.44: "See Colonel Sartoris".

S.45: (Colonel Sartoris had been dead almost ten years).

S.46: "I have no taxes in Jefferson.

S.47: Tobe! "The Negro appeared.

S.48: "Show these gentlemen out".

Section (II)

S.49: So she vanquished them, horse and foot, just as she had vanquished their fathers thirty years before about the smell.

S.50: That was two years after her father's death and a short time after her sweetheart – the one we believed would marry her- had deserted her.

S.51: After her father's death she went out very little; after her sweetheart went away, people hardly saw her at all.

S.52: A few of the ladies had the temerity to call but were not received, and the only sign of life about the place was the Negro man –a young man then- going in and out with a market basket.

S.53: "Just as if a man –any man- could keep a kitchen properly," the ladies said; so they were not surprised when the smell developed.

S.54: It was another link between the gross, teeming world and the high and mighty Griersons.

S.55: A neighbor, a woman, complained to the mayor, Judge Stevens, eighty years old.

S.56: "But what will you have me do about it, madam?" he said.

S.57: "Why, send her word to stop it," the woman said".

S.58: "Isn't there a law?"

S.59: "I'm sure that won't be necessary," Judge Stevens said.

S.60: "It's probably just a snake or a rat that nigger of hers killed in the yard.

S.61: I'll speak to him about it".

S.62: The next day he received two more complaints, one from a man who came in different deprecation.

S.63: "We really must do something about it, Judge.

S.64: I'd be the last one in the world to bother Miss Emily, but we've got to do something".

S.65: That night the Board of Aldermen met –three grey- beards and one younger man, a member of rising generation.

S.66: "It's simple enough," he said.

S.67: "Send her word to have her place cleaned up.

S.68: Give her a certain time to do it in, and if she don't....".

S.69: "Dammit, sir," Judge Stevens said, "will you accuse a lady to her face of smelling bad?"

S.70: So the next night, after midnight, four men crossed Miss Emily's lawn and slunk about the house like burglars, sniffing along the base of the brickwork and at the cellar openings while one of them performed a regular sowing motion with his hand out of a sack slung from his shoulder.

S.71: They broke open the cellar door and sprinkled lime there, and in all the outbuildings.

S.72: As they crossed the lawn, a window that had been dark was lighted and Miss Emily sat in it, the light behind her, and her upright torso motionless as that of an idol.

S.73: They crept quietly across the lawn and into the shadow of the locusts that lined the street.

S.74: After a week or two the smell went away.

S.75: That was when people had begun to feel really sorry for her.

S.76: People in our town, remembering how old lady Wyatt, her great-aunt, had gone completely crazy at last believed that the Griersons held themselves a little too high for what they really were.

S.77: None of the young men were quite good enough for Miss Emily and such.

S.78: We had long thought of them as a tableau; Miss Emily a slender figure in white in the background, her father a straddled silhouette in the foreground, his back to her and clutching a horsewhip, the two of them framed by the back-flung front door.

S.79: So when she got to be thirty and was still single, we were not pleased exactly, but vindicated; even with insanity in the family she wouldn't have turned down all of her chances if they had really materialized.

S.80: When her father died, it got about that the house was all that was left to her; and in a way, people were glad.

S.81: At last they could pity Miss Emily.

S.82: Being left alone, and a pauper, she had become humanized.

S.83: Now she too would know the old thrill and the old despair of a penny more or less.

S.84: The day after his death all her ladies prepared to call at the house and offer condolence and aid, as is our custom.

S.85: Miss Emily met them that her father was not dead.

S.86: She did that for three days, with the ministers calling on her, and the doctors, trying to persuade her to let them dispose of the body.

S.87: Just as they were about to resort the law and force, she broke down, and they buried her father quickly.

S.88: We did not say she was crazy then.

S.89: We believed she had to do that.

S.90: We remembered all the young men her father had driven. Away, and we knew that with nothing left, she would have to cling to that which had robbed her as people will.

Section (III)

S.91: She was sick for a long time.

S.92: When we saw her again, her hair was cut short, making her look like a girl, with a vague resemblance to those angels in colored church windows – sort of tragic and serene.

S.93: The town had just let the contracts for paving the sidewalks, and in the summer after her father's death they began to work.

S.94: The construction company came with niggers and mules and machinery, and a foreman named Homer Barron, a Yankee – a big, dark, ready man, with a big voice and eyes lighter than his face.

S.95: The little boys would follow in groups to hear him cuss the niggers, and the niggers singing in time to the rise and fall of picks.

S.96: Pretty soon he knew everybody in town.

S.97: Whenever you heard a lot of laughing anywhere about the square, Homer Barron would be in the center of the group.

S.98: Presently we began to see him and Miss Emily on Sunday afternoons driving the yellow-wheeled buggy and the matched team of bays from the livery stable.

S.99: At first we were glad that Miss Emily would have an interest, because the ladies all said, "of course a Griersons would not think seriously of a Northerner, a day laborer."

S.100: But there were still others, older people, who said that even grief could not cause a real lady to forget nobles oblige- without calling it nobles oblige.

S.101: They just said, "Poor Emily".

S.102: Her kinsfolk should come to her."

S.103: She had some kin in Alabama; but years ago her father had fallen out with them over the estate of old lady Wyatt, the crazy woman, and there was no communication between the two families.

S.104: They had not even been represented at the funeral.

S.105: And as soon as the old people said, "Poor Emily", the whispering began.

S.106: "Do you suppose it's really so?" they said to one another.

S.107: Of course it is.

S.108: What else could"

S.109: This behind their hands; rustling of craned silk and satin behind jalousies closed upon the sun of Sunday afternoon as the thin, swift clop-clop-clop of the matched team passed: "Poor Emily".

S.110: She carried her head high enough – even when we believed that she was fallen.

S.111: It was as if she demanded more than ever the recognition of her dignity as the last Griersons; as if it had wanted that touch of earthiness to reaffirm her imperviousness.

S.112: Like when she bought the rat poison, the arsenic.

S.113: That was over a year after they had begun to say "Poor Emily", and while the two female cousins were visiting her.

S.114: "I want some poison," she said to the druggist.

S.115: She was over thirty then, still a slight woman, though thinner than usual, with cold, haughty black eyes in a face the flesh of which was strained across the temples and about the eyesockets as you imagine a lighthouse – keeper's face ought to look.

S.116: "I want some poison," she said.

S.117: "Yes, Miss Emily.

S.118: What kind?

S.119: For rats and such?

S.120: I'd recom....."

S.121: "I want the best you have.

S.122: I don't care what kind."

S.123: The druggist named several.

S.124: "They'll kill anything up to an elephant.

S.125: But what you want is.....".

S.126: "Arsenic," Miss Emily said.

S.127: "Is that a good one?"

S.128: "Is arsenic?

S.129: Yes ma'am.

S.130: But what you want"

S.131: "I want arsenic."

S.132: The druggist looked down at her.

S.133: She looked back at him, erect, her face like a strained flag.

S.134: "Why, of course," the druggist said.

S.135: "If that's what you want.

S.136: But the law requires you to tell what you are going to use it for".

S.137: Miss Emily just stared at him, her head titled back in order to look him eye for eye, until he looked away and went and get the arsenic and wrapped it up.

S.138: The Negro delivery boy brought her the package; the druggist didn't come back.

S.139: When she opened the package at home there was written on the box, under the skull and bones: "For rats".

Section (IV)

S.140: So the next day we all said, "She will kill herself"; and we said it would be the best thing.

S.141: When she had first begun to be seen with Homer Barron, we had said, "She will marry him."

S.142: Then we said, "She will persuade him yet," because Homer himself had remarked- he liked men, and it was known that he drank with the younger men in the Elk's Club- that he was not a marrying man.

S.143: Later we said, "Poor Emily," behind the jalousies as they passed on Sunday afternoon in the glittering buggy, Miss Emily with her head high and Homer Barron with his hat cocked and a cigar in his teeth, reins and whip in a yellow glove.

S.144: Then some of the ladies began to say that it was a disgrace to the town and a bad example to the young people.

S.145: The men did not want to interfere, but at last the ladies forced the Baptist minister -Miss Emily's people were Episcopal- to call upon her.

S.146: He would never divulge what happened during that interview, but he refused to go back again.

S.147: The next Sunday they again drove about the streets, and the following day the minister's wife wrote to Miss Emily's relations in Alabama.

S.148: So she had blood-kin under her roof again and we sat back to watch developments.

S.149: At first nothing happened.

S.150: Then we were sure that they were to be married.

S.151: We learned that Miss Emily had been to the jeweler's and ordered a man's toilet set in silver, with the letters H.B. on each piece.

S.152: Two days later we learned that she had bought a complete outfit of men's clothing, including a nightshirt, and we said, "They are married."

S.153: We were really glad.

S.154: We were glad because the two female cousins were even more Griersons than Miss Emily had ever been.

S.155: So we were not surprised when Homer Barron -the streets had been finished some time since- was gone.

S.156: We were a little disappointed that there was not a public blowing-off, but we believed that he had gone on to prepare for Miss Emily's coming, or to give her a chance to get rid of the cousins.

S.157: By that time it was a cabal, and we were all Miss Emily's allies to help circumvent the cousins.

S.158: Sure enough, after another week they were departed.

S.159: And, as we had expected all long, within three days Homer Barron was back in town.

S.160: A neighbor saw the Negro man admit him at the kitchen door at dusk one evening.

S.161: And that was the last we saw of Homer Barron.

S.162: And of Miss Emily for some remained closed.

S.163: Now and then we would see her at a window for a moment, as the men did that night when they sprinkled the lime, but for almost six months she did not appear on the streets.

S.164: Then we knew that this was to be expected too; as if that quality of her father which had thwarted her woman's life so many times had been too virulent and too furious to die.

S.165: When we next saw Miss Emily, she had grown fat and her hair was turning gray.

S.166: During the next few years it grew grayer and grayer until it attained an even pepper -and- salt iron- gray, when it ceased turning.

S.167: Up to the day of her death at seventy-fur it was still that vigorous iron-gray, like the hair of an active man.

S.168: From that time on her front door remained closed, save for a period of six or seven years, when she was about forty, during which she gave lessons in China-painting.

S.169: She fitted up a studio in one of the downstairs rooms, where the daughters and grand-daughters of Colonel Sartoris' contemporaries were sent to her with the same regularity and in the same spirit that they were sent on Sundays with a twenty-five cent piece for the collection plate.

S.170: Meanwhile her taxes had been remitted.

S.171: Then the newer generation became the backbone and the spirit of the town, and the painting pupils grew up and fell away and did not send their children to her with boxes of color and tedious brushes and pictures cut from the ladies' magazines.

S.172: The front door closed upon the last one and remained closed for good.

S.173: When the town got free postal delivery Miss Emily alone refused to let them fasten the metal numbers above her door and attach a mailbox to it.

S.174: She would not listen to them.

S.175: Daily, monthly, yearly we watched the Negro grow grayer and more stooped, going in and out with the market basket.

S.176: Each December we sent her a tax notice, which would be returned by the post office a week later, unclaimed.

S.177: Now and then we would see her in one of the downstairs windows –she had evidently shut up the top floor of the house- like the carven torso of an idol in a niche, looking or not looking at us, we could never tell which.

S.178: Thus she passed from generation to generation, dear, inescapable, impervious, tranquil, and perverse.

S.179: And so she died.

S.180: Fell ill in the house filled with dust and shadows, with only a doddering Negro man to wait on her.

S.181: We did not even know she was sick; we had long since given up trying to get any information from the Negro.

S.182: He talked to no one, probably not even to her, for his voice had grown harsh and rusty, as it from disuse.

S.183: She died in on of the downstairs rooms, in a heavy walnut bed with a curtain, her gray head propped on a pillow yellow and moldy with age and lack of sunlight.

Section (V)

S.184: The Negro met the first of the ladies at the front door and let them in, with their hushed, sibilant voices and their quick, curious glances, and then he disappeared.

S.185: He walked right through the house and out the back and was not seen again.

S.186: The two female cousins came at once.

S.187: They held the funeral on the second day, with the town coming to look at Miss Emily beneath a mass of bought flowers, with the craven face of her father musing profoundly above the bier and the ladies sibilant and macabre; and the very old men - some in their brushed Confederate uniforms- on the porch and the lawn, talking of Miss Emily as if she had been a contemporary of theirs, believing that they had danced with her and courted her perhaps, confusing time with its mathematical progression, as the old do, to whom all the past is not a diminishing road, but, instead, a huge meadow which no winter ever quite touches, divided from them now by the narrow bottleneck of the most recent decade of years.

S.188: Already we knew that there was one room in that region above stairs which no one had seen in forty years, and which would have to be forced.

S.189: They waited until Miss Emily was decently in the ground before they opened it.

S.190: The violence of breaking down the door seemed to fill this room with pervading dust.

S.191: A thin, acrid pall as of the tomb seemed to lie everywhere upon this room decked and furnished as for a bridal: upon the valance curtains of faded rose color, upon the rose-shaded lights, upon the dressing table, upon the delicate array of crystal and the man's toilet things backed with tarnished silver, silver so tarnished that the monogram was obscured.

S.192: Among them lay a collar and tie, as if they had just been removed, which, lifted, left upon the surface a pale crescent in the dust.

S.193: Upon a chair hung the suit, carefully folded; beneath it the two mute shoes and the discarded socks.

S.194: The man himself lay in the bed.

S.195: For a long while we just stood there, looking down at the profound and fleshless grin.

S.196: The body had apparently once lain in the attitude of an embrace, but now the long sleep that outlasts love, that conquers even the grimace of love, had cuckolded him.

S.197: What was left of him, rotted beneath what was left of the nightshirt, had become inextricable from the bed in which he lay; and upon him and upon the pillow beside him lay that even coating of the patient and biding dust.

S.198: Then we noticed that in the second pillow was the indentation of a head.

S.199: Once of us lifted something from it, and leaning forward, that faint and invisible dust dry and acrid in the nostrils, we saw a long strand of iron-gray hair.

Appendix 2

وردة لإميلي

(ترجمة عباس محمود العقاد)

Section (I)

S.1: لما توفيت السيدة إميلي جريسون خرج لتشييعها عامة أهل المدينة.

S.2: قام الرجال بهذا الواجب بعامل المحبة والاحترام لذلك الأثر الذي طوته يد المنون.

S.3: وتبعهم النساء غالباً بعامل الفضول لاستطلاع منزلها من الداخل، ذلك المنزل الذي لم ير فيه أحد منذ عشر سنوات... اللهم إلا خادماً عجوزاً يجمع في هذا البيت بين مهنة البستاني وعمل الطباخ.

- S.4: كان منزلاً كبيراً الأركان، مربع البنيان، ويخيل أنه كان فيما مضى متألق الجنبات، تزيينه القباب والطنف ذوات الأبراج على طراز القرن السابع عشر.
- S.5: وقد أُقيم في شارع كان يعد من أهم شوارع المدينة.
- S.6: إلا أنه قد طغت عليه الآن حظائر السيارات ومحالجات القطن، وعفت على كل ما فيه، حتى تل العناوين الفخام التي كانت تحل في ذلك الجوار.
- S.7: ولم يبق غير منزل السيدة إميلي الذي ظل قائماً على رغم البلى في إصرار وعناد بين مركبات القطن ومضخات البترول: قذى بين أقداء.
- S.8: وها هي ذي السيدة إميلي قد رحلت من هذه الدار لتلحق بمن سلفوا من أصحاب تلك العناوين الفخام، وهم رقود في مقابرهم تحت أشجار الصنوبر الساحرة، حيث مثوى جنود الاتحاد الأمريكي الذين لاقوا حتفهم في معركة جيفرسون.
- S.9: كانت العناية بالسيدة إميلي تقليداً وواجباً وضرباً من الدعاية، وفرضاً يتوارثه الناس في المدينة منذ عهد الكولونيل سرتوريس ذلك الحاكم الذي أصدر أمره ذات يوم عام 1894 ألا تخرج إلى الطريق امرأة من الزوج بغير ميذعة، وظل يعفى إميلي من الضرائب ويصرف لها معاشاً منذ مات أبوها، وما كان معنى هذا أن السيدة إميلي تقبل الصدقة.
- S.10: كلا بل كان الكولونيل سرتوريس قد ابتدع قصة ليفهم الناس أن والد السيدة إميلي سبق فأقرض المدينة قرضاً وأنها تختار هذه الطريقة لسداده.
- S.11: ولم يكن لينخدع بهذه القصة غير رجل من ذلك الجيل الذي عاش فيه الكولونيل سرتوريس ولم يكن ليصدقها من النساء غير امرأة واحدة.
- S.12: فلما انصرم ذلك الجيل وجاء بعده جيل له أفكاره وآراؤه، وتغير الحكام ومشايخ البلاد، ظهر بعض التذمر من جراء هذا التدبير، فأنفذ إليها رجال الإدارة في بدء السنة إعلاناً يطالبونها بالضرائب.
- S.13: وحل شهر فبراير ولم يظفروا منها بجواب.
- S.14: فأرسلوا إليها خطاباً يستدعونها إلى مكتب الحاكم في الوقت الذي يلائمها.
- S.15: فلما انقضى أسبوع كتب إليها الحاكم نفسه يطلب إليها الحضور لمقابلته، فإذا لم تستطع وتعدر عليها الحضور فإنه يرسل إليها مركبته.
- S.16: فجاؤه ردها وهو مكتوب بحبر باهت على ورقة قديمة، وفحواه أنها لم تعد تستطيع الخروج، ثم أعادت الإعلان دون أن ترد على ما فيه.
- S.17: دعوا إلى عقد اجتماع لشيوخ البلدة، فانعقد وتقرر أن يذهب إليها مندوبون منهم.
- S.18: فلما طرقت بابها الذي لم يعبره قط أحد منذ انقطع عن إعطاء دروسها في نقش الخزف قبل ثماني أو عشر سنوات.
- S.19: أدخلهم الزنجي الهرم إلى ردهة مظلمة تفضي إلى سلم يؤدي إلى مكان أشد ظلمة.
- S.20: وكانت تتصاعد هنالك رائحة الغبار والعفن، ومن ثم قادهم إلى قاعة الاستقبال.
- S.21: وهي مفروشة بأثاث ثقيل مغطى بالجلد.
- S.22: فلما فتح شراعة إحدى النوافذ ظهر لهم ما في هذا الجلد من التشقق.
- S.23: فلما كادوا يجلسون عليه حتى تصاعد عليهم التراب، وأخذت ذرات منه تطوف وسط الشعاع الوحيد الذي بدا من النافذة.

- S.24: ثم ظهر أمام الموقد صورة على حمالة مذهبة للسيد والد إميلي.
- S.25: فلما دخلت السيدة إميلي نهضوا واقفين: سيدة ممثلة في ثياب الحداد، تتدلى من عنقها سلسلة سميقة من الذهب، وتتوكأ على عصا من الأنبوس متوجة الرأس من الذهب، وكان هيكل جسمها ضئيلاً حتى أن ما يعد بدانة في غيرها يعد إفراطاً من السمن بالنسبة إليها وقد بدا جسمها راكد، وكان لونها شاحباً.
- S.26: وعيناها الضائعتان في غضون وجهها الممتلئ، كقطعتين صغيرتين من الفحم ركبتا في كتلة من العجين؛ تنتقل بهما من وجه إلى وجه، وهم يشرحون لها رسالتهم التي أوفدوا لتبليغها.
- S.27: لم تدعهم إلى الجلوس ولكنها وقفت بالباب وأصغت في هدوء إلى أن انتهى متحدثهم من حديثه.
- S.28: وقد استطاعوا أن يتسمعوا دقائق ساعتها وراء سلسلتها الذهبية.
- S.29: قالت وفي صوتها جفاف وبرودة: ليس علي ضرائب في جيفرسون، بهذا أخبرني الكولونيل سرتوريس، ولعل أحدكم يرجع إلى سجلات المدينة، ويقنعكم بما يجده هناك.
- S.30: ولكننا فعلنا.
- S.31: ونحن السلطة التنفيذية في المدينة يا سيدة إميلي.
- S.32: ألم يصل إليك إعلان بذلك من الحاكم موقع عليه بخاتمه؟
- S.33: قالت السيدة "إميلي": أجل لقد تسلمت ورقة ممن يعتبر نفسه الحاكم.
- S.34: ومع ذلك ليس علي ضرائب في جيفرسون!
- S.35: - ولكن ليس في سجلاتنا ما يدل على ذلك كما ترين.
- S.36: ويجب أن نذهب إلى.....
- S.37: ليس علي ضرائب في جيفرسون، ويمكنكم أن تسألوا في هذا كولونيل سرتوريس!
- S.38: - ولكن يا سيدتي إميلي، إن الكولونيل سرتوريس قد قضى نحبه منذ عشر سنوات!
- S.39: - ليس علي ضرائب في جيفرسون على كل حال!
- S.40: ثم ظهر الزنجي فأومأت إليه أن تقدم هؤلاء السادة إلى الباب.

Section (II)

- S.41: وهكذا تغلبت عليهم بخيلهم ورجالهم كما تغلبت على آبائهم منذ ثلاثين سنة في أمر الرائحة بعد موت أبيها بعامين وبعد أن هجرها حبيبها بأيام قليلة.
- S.42: وكنا نعتقد جميعاً أنه سيتزوجها.
- S.43: لقد كانت بعد موت أبيها لا تغادر منزلها إلا في القليل النادر، وقل أن رآها أحد بعد أن رحل عنها عشيقها.
- S.44: فكان بعض السيدات يجازفن ويعبرن عن رغبتهن في زيارتها، فلم يكن يسمح بالمقابلة.
- S.45: وقد خلا هذا المنزل من كل علامة من علامات الحياة، إلا ذلك الزنجي الذي كان شاباً صغيراً في ذلك الوقت، يدخل ويخرج وفي يده سلة السوق.
- S.46: كانت السيدات في دهشة حينما انتشرت هذه الرائحة الكريهة من بيتها، وكثيراً ما قلن: إن أي رجل يستطيع أن يقوم بتنظيف المطبخ، وهكذا كانت تلك الرائحة حلقة اتصال بين الدنيا الصاخبة الراغبة وبين الأعراف من آل جيرارسون.

- S.47: وشكت سيدة من الجبران إلى القاضي ستيفنسون حاكم المدينة -شيخ في الثمانين- فقال لها: "وماذا تريدان أن أفعل يا سيدتي؟"
- S.48: قالت السيدة: تأمرها أن تزيل هذه الرائحة.
- S.49: أليس ثمة قانون؟
- S.50: قال القاضي: لا ضرورة لذلك فيما أرى، ولعله ثعبان أو جرد قتله الزنجي وتركه في الفناء وسأخاطبه في ذلك.
- S.51: وفي اليوم التالي تلقى شكويين أخريين أحدهما رجل جاء يسترحم وهو متردد، وقال: "حقاً أننا يجب أن نعمل شيئاً في هذه الرائحة يا سيدي القاضي".
- S.52: فأجابه: إنني آخر إنسان في العالم يقدم على إزعاج السيدة إميلي، إلا أننا نستطيع أن نعمل شيئاً.
- S.53: واجتمعت في تلك الليلة هيئة -شيوخ المدينة- وهم ثلاثة من ذوي اللحى البيضاء ورجل أقل سناً ممن ينتمون إلى الجيل الجديد.
- S.54: من السهل علينا أن نرسل إليها أمراً إدارياً بأن تتظف منزلها ونعين لها وقتاً لتنفيذ ذلك، وإلا..
- S.55: وقال القاضي: "بئس ذلك الرأي يا سيدي... أيجوز أن نخاطب سيدة ونواجهها بتهمة الرائحة الكريهة؟".
- S.56: وفي الليلة التالية اقتحم أربعة من الرجال عند منتصف الليل حديقة السيدة إميلي وانسلوا إلى داخل المنزل كاللصوص يتشممون الرائحة في الطرق، والممرات، ومن النوافذ المطلّة على مخازن الطعام، وأحدهم يبذر مادة مطهرة من حقيبة معلقة على كتفه، وانطلقوا إلى باب المخزن فرشوا به مقداراً من الجير وكذلك صنعوا بسائر مباني المنزل من الخارج.
- S.57: وقد ظهر بصيص من النور من نافذة كانت مظلمة، وبدت وراءها السيدة إميلي مائلة كالدمية بغير حراك وانسلوا من الحديقة بهدوء إلى ظلال شجر الخروب المصطف على طول الطريق، وقد اختفت الرائحة بعد أسبوع أو اثنين.
- S.58: كان هذا والناس يائسون لحالها في الحديقة.
- S.59: ويذكر أهل بلدتنا كيف جنت خالتها السيدة ديات.
- S.60: وكانت تعتقد أن آل جيرارسون يترفعون كثيراً لما كانوا عليه من سمو المكانة، وأن أحداً من الشباب لا يستحق أن ينال يد السيدة إميلي وأمثالها.
- S.61: وكنا منذ زمن نراهم في لوحة وصورة تبدو فيها السيدة إميلي رشيقة القد إلى جانب أبيها، وهو شيخ ضامر قد أسنة ظهره إليها وحمل في يد سوطاً... وكأنا الباب من خلفهما إطار لتلك الصورة، ولكننا جعلنا نقول في أنفسنا: إنها حتى مع الجنون الوراثي في الأسرة ما كانت لتوصد الباب في وجه كل فرحة لو أتيح لها أن تتمها!
- S.62: فلما مات أبوها وجدت أنه لم يبق لديها غير المنزل، وارتاح الناس لهذا المصير، ولكنهم استطاعوا أن يشعروا نحوها بالشفقة، إذ كانت قد تخلفت وحيدة معوزة، فاصطبغت عندهم بالصبغة الإنسانية.
- S.63: وأنها الآن تهتم بسحتوت يزيد وسحتوت ينقص، شأنها في ذلك شأن سائر الناس في المكودين والفقراء.
- S.64: وفي اليوم التالي تهيأت جميع السيدات للذهاب إلى المنزل لتقديم عزائهن ومعونتهن جرياً على العرف والعادة.
- S.65: فاستقبلتهن السيدة إميلي على الباب بملابسها اليومية، وليس على وليس على وجهها أثر من أحارات الحزن.

S.66: وقالت لهن إن أباهما لم يموت، وظلت على ذلك ثلاثة أيام لم ينقطع خلالها وفود القساوسة والأطباء يحاولون إقناعها بوجوب التصرف في الجثة.

S.67: وإنهم ليهمون بالجوء إلى سلطان القانون واستخدام القوة إذا هي تتراجع وتأذن لهم أن يدفنوا أباهما على عجل!

S.68: ولم نقل أننا مجنون، بل اعتقدنا أنها خليفة أن تصنع ذلك.

S.69: إذ كنا نذكر كل أولئك الفتيان الذين طردهم أبوها وعرفنا أنها -وقد صفت يداها من كل شيء- ستعلق بذلك الخطيب الذي غرر بها كما يفعل سائر الناس.

Section (III)

S.70: مرضت برهة، فلما رأيناها بعد ذلك إذا هي قد قصت شعرها وعصته على زي الفتيات الصغيرات متشبهة بسمات الملائكة المرتسمة على نوافذ الكنائس الملونة، يجللها الحزن والوقار.

S.71: وكانت المدينة قد أتمت الاتفاق على رصف الطرق وقد بدئ العمل في الصيف بعد موت أبيها.

S.72: وجاءت شركة المقاول الذي قام بهذا العمل بالزئوج والبيغال والآلات البخارية، وعلى رأسهم رجل يدعى هومر بارون: رجل ضخم الجسم، أسمر البشرة، غليظ الصوت، عيناه سمراوان أخف من سمرة وجهه وكان صغار الصبيان يتوافدون زرافات لبروه وهو يسوق الزئوج وينهرهم، وهم يغنون مع حركة المعاول صاعدة وهابطة!

S.73: وسرعان ما تعرف إلى الناس في المدينة، وحيثما سمعت الضحكات تجلجل متتابعة في الحي، فهي ضحكات هومر بارون بين رفاقه.

S.74: ثم أصبحنا فإذا بنا نراه والسيدة إميلي يخرجان في نزاهات الأصائل أيام الأحد تسير بهما مركبة خفيفة ذات دواليب صفراء تجرها الجياد!

S.75: عمنا الفرج بادئ الأمر لأن السيدة إميلي قد ظفرت بشيء من التسلية وقال سائر الناس: "أن سيدة في آل جيرادسون بطبيعة الحال لن تفكر تفكيراً جدياً في رجل شمالي يعمل بقوت يومه، إلا أن أناساً ممن هم أكبر سناً كانوا يقولون: "إن الحزن لا يصح أن يجعل سيدة تنسى الكرامة والعرف وتتجاهلها!"

S.76: فإن لها أقرباء في "ألباما" قد قاطعهم أبوها من جراء ضيعة السيدة ديات - تلك المرأة المجنونة - فلم يعد ثمة اتصال بين العائلتين حتى أنهم لم يحضروا جنازته...

S.77: وما يكاد الرجال المتقدمون في السن ينظرون إليها ويقولون "يا للمسكينة إميلي!!".

S.78: حتى يتهامسوا ويقولوا: "أظنونها كذلك...وماذا تكون غير ذلك؟".

S.79: ولا يفتأون يقولون "يا للمسكينة إميلي!!".

S.80: وهم فيما كانوا فيه، وحفيف الديوياج المخمل المقصب خلف الستائر المغلقة التي تحجب شمس الأصيل يوم الأحد، والركب يجد، وحوافز الخيل تدوي في الطريق: "يا للمسكينة إميلي!!".

S.81: ذلك وهي لا ترى إلا رافعة الرأس حتى في حين كنا نرثي لحالها، كأنما تتقاضى الناس فوق ما تعودت أن تتقاضاه من قبل - كرامة تجدر بسلالة آل جيرادسون..

S.82: كذلك كانت ترى حين اشترت سم الندرنيخ، وكذلك بعد أن مضى عام وهم يقولون: "يا للمسكينة إميلي!!".

- S.83: وفي زيارتها يومئذ اثنان من أولاد عموميتها.
- S.84: قالت للصيدلي: "أريد سمًا", وكانت إذ ذاك قد جاوزت الثلاثين.
- هيفاء أنحف من المؤلف, لها عينان سوداوان متكبرتان في وجه مشدود البشرة, كأنما تلك العينان قد ركبتا فيه على مثال العيون التي تلمحها في وجوه حراس البنايات...
- S.85: قالت: أريد سمًا...
- S.86: أجل يا سيدتي إميلي, وأي نوع تريدين؟
- S.87: لأجل الفران, وما شكلها؟
- S.88: إنني محضرة إليك.
- S.89: أريد أحسن ما لديك.
- S.90: ولا أسأل عن النوع.
- S.91: وأخذ الصيدلي يعدد لها أسماء شتى...
- S.92: إن هذه الأصناف تقتل ما تشائين وإن كان فيلاً...
- S.93: ولكن ما هو النوع الذي تريدين؟
- S.94: قالت السيدة إميلي: الزرنِيخ, أليس هذا نوعاً جيداً؟
- S.95: الزرنِيخ؟ أجل سيدتي, ولكن ماذا تصنعين به؟
- S.96: أريد زرنِيخاً!
- S.97: وأخذ الصيدلي ينظر إليها وهي تنظر إليه وقد نصت إليه وجهها كالعلم, فقال: إذا كان هذا طلبك فإن القانون يفرض علينا أن نسألك ماذا تصنعين به؟
- S.98: ولم ترد السيدة إميلي على أن نظرت إليه محمّلة.
- S.99: وأمالت رأسها كأنها تريد أن تتمكن من مواجهته عيناً لعين, حتى مال بنظرة عنها ومضى في إحضار الزرنِيخ, ثم أرسله إليها مع الزنجي الذي يوزع الطلبات على أصحاب المنازل.
- S.100: ولما فتحت الورقة التي لف فيها السم وجدت مكتوباً على الصندوق تحت علامة الجمجمة والعظام: "سم فيران".

Section (IV)

- S.101: قلنا بعد يوم إنها تريد أن تبخع نفسها, وخيراً ما تفعل.
- S.102: أنا كنا نقول حينما رأيناها أمل أول مرة مع هومر بارون "إنها ستتزوج" ثم قلنا "إنها تحاول أن تقنعه" لأن هومر نفسه قد صرح بأنه لا يهوى النساء, وكان معروفاً عنه أنه ينادم صغار الشبان في "نادي الوعل", ثم عدنا قلنا: "يا للمسكينة إميلي!"
- S.103: وهي تمر خلف الستائر المركبة اللامعة عصر يوم الأحد.
- S.104: وكانت لسيدة إميلي رافعة الرأس وهومر بارون يضع على رأسه قبعة عالية وفي فمه سيجار, والعنان والسوط في يديه, يغطيهما قفاز أصفر.
- S.105: أخذ النساء يقلن: هذا عار على المدينة ومثل سيء لشبابها.
- S.106: أما الرجال فلم يشاءوا أن يتعرضوا للأمر.

- S.107: إلا أن النساء قد أرغمن القسيس على أن يستدعيها إليه، لأن أسرة السيدة إميلي كانت من أتباع الكنيسة الرسولية، فاستدعاها ولم يشأ أن يفضي بشيء مما درا بينه وبينها، ولكنه رفض مفاتها مرة أخرى.
- S.108: فلما جاء يوم الأحد التالي خرجا في المركبة وطافا في شوارع المدينة، فكتبت زوجة القس غداة ذلك اليوم إلى أسرة السيدة إميلي في ألباما.
- S.109: وهكذا رأينا أقربائها يعدن إلى المنزل مرة ثانية، وتريثنا لنعرف ماذا سيكون.
- S.110: فلم يحدث شيء ما بادئ الأمر، ثم كنا على يقين بأنهما سيتزوجان لا محالة، وقد عرفنا أن السيدة إميلي كانت قد ذهبت إلى بائع الجواهر وطلبت منه بعض أدوات الزينة الفضية من لوازم الرجال، وعلى كل قطعة منها حرفا هـ. ب. ثم اشترت بعد يومين جهازاً كاملاً من ملابس الرجال ومنها قميص للنوم، وقلنا حينئذ: "لا بد أنه قد تم زواجهما" وكنا مسرورين بذلك فعلاً.
- S.111: لأن ابنتي عمها كانتا أحرص منها على رعاية العرف والسمعة، ولم ندهش حينما رحل هومر بارون من المدينة على أثر فراغه من رصف الشوارع.
- S.112: وخاب ما كنا ننتظره من ثوران زوبعة من القبل والقال بالبلدة.
- S.113: إلا أننا اعتقدنا أنه إنما ذهب ليستعد لاستقبال السيدة إميلي أو ليعطيها فرصة تتخلص فيها من ابنتي عمها (وكان هناك تأمر بينهما على السيدة إميلي التي كنا نناصرها جميعاً)، ثم تأكدنا في ما بعد أنهن غادرن منزلها بعد أن قضين به أسبوعاً.
- S.114: قفل إلى المدينة هومر بارون كما كنا نتوقع بعد ثلاثة أيام، وأبصره أحد الجيران وراء الزنجي يقوده من باب المطبخ في غيبش المساء.
- S.115: ثم كان آخر عهدنا بهومر بارون وكذلك السيدة إميلي فترة من الزمن كان الزنجي يدخل خلالها ويخرج من المنزل والباب مغلق من آن لآخر، ومن آن لآخر كنا نراها تقف لحظة في النافذة كما فعلت عندما كان الرجال يلقون الجير.
- S.116: ولقد ظلت ستة أشهر محتجبة لا تظهر في المدينة.
- S.117: وكان هذا هو المنظر كأنما كانت خصلة أبيها التي عطلت حياتها الأنوثية وراثه أقوى من أن تموت في جوانح سليته...!
- S.118: فلما وقع نظرنا على السيدة إميلي أول مرة بعد ذلك كانت قد سمت وشاب شعرها، وازداد الشيب مع السنين حتى صار -كما يقولون- في لون الملح والفلل، وثبت على ذلك.
- S.119: وحتى وهي في الرابعة والسبعين من عمرها عندما وافاها الأجل كان شعرها قوياً حديدي اللون أشبه ما يكون بشعر الرجال الأشداء...!
- S.120: ومنذ تلك الآونة لبث الباب الأمامي مغلقاً إلا خلال أيام ستة أو سبعة لا يرى مفتوحاً، إلا فترة من الزمن حيث بلغت الأربعين، وقد كانت في تلك الأيام تعطي دروساً في نقش الخزف وتتخذ لها مرسماً في حجرة من حجرات الدور الأرضي حيث كانت بنات الخاصة من كريمات جيل الحاكم وحفيداته يزرنها بانتظام في المواعيد التي كن يراعينها في زيارة الكنيسة أيام الأحاد ومعهن قطعة من ذوات الربع الريال لطبق الهدايا.
- S.121: وظلت إلى ذلك الحين معفاة من الضريبة.
- S.122: وتولى الجيل الجديد شؤون البلدة.
- S.123: وتمت التلميذات وكبرن، فانقطعن عن الدروس ولم يخلفهن أحد من أطفالهن ليذهب إليها بصناديق الألوان، وریشات التصوير والرسوم المقصوفة من مجلات السيدات، وهكذا أغلق بابها على آخر تلميذة من

تلميذاتها، وظل مغلقاً وهي لا تسمح لرجال البريد أن يضعوا على بابها لوحاتهم المعدنية وصناديقهم التي يودعونها ما يحملون من الخطابات.

S.124: وكنا نرقب الزنجي يوماً بعد يوم، وشهراً بعد شهر، وعماماً بعد عام، وهو يزداد شبياً وانحناءً.

S.125: ولا يزال يقبل ويدبر بسلة السوق.

S.126: وفي كل شهر من شهور ديسمبر كنا نرسل إليها إعلاناً نطالب فيه بالضرائب، فيرد بعد أسبوع بغير جواب، وكنا نراها من آن لآخر مطلة من إحدى النوافذ بالدور الأرضي، فقد كان الدور العلوي مغلقاً على الدوام، وكأنما هي وثن مكب في محراب.

S.127: ولا نكاد ندري هل كانت تنتظر إلينا أم لا.

S.128: وهكذا عاشت من جيل إلى جيل عزيزة، شكة، مستقرة.

S.129: ثم ماتت بعد أن دهمها المرض في منزل يعلوه التراب وتغمره الأشباح ولم يكن ليشهد وفاتها غير هذا الزنجي.

S.130: ولا نعم بمرضها ولا نسأل الزنجي شيئاً من أخبارها لأنه لا يكلم أحداً، ومن المحتمل أنه كان لا يكلمها.

S.131: وقد غلظ صوته وصدئ من الإهمال وقلة الاستعمال.

S.132: وماتت السيدة إميلي في حجرة من الحجرات الأرضية على سرير من الخشب الثقيل، ومطروح عليها ستار، ورأسها الأبيض ملقى فوق وسادة صفراء وقد تعفنت من القدم والظلام.

Section (V)

S.133: وقابل الزنجي أول وفود السيدات على باب المنزل، وأدخلهن وهن يتهايمن وينظرن نظرات خاطفة ملؤها الفضول.

S.134: وكان يسير قدماً داخل المنزل وخارجه، ثم اختفى بعد ذلك.

S.135: وحضرت ابنتا عمها على الأثر، وأقامتا الجنازة في اليوم التالي.

S.136: وحضر أهل المدينة لينظروا السيدة إميلي في مرقدها الأخير تحت باقات الأزهار، وقد أطل على النعش وجه أبيها من صورته المائلة هنالك يتأمله في عمق وأناة والنساء يولولن في زعر وأسى.

S.137: وبدا الرجال الذين قد تقدمت بهم السن، على سدة الباب وفي طرقات الحديقة، بعضهم يلبس الرداء الرسمي وبعضهم بغيره، وهم يتحدثون عن السيدة إميلي كما لو كانت معاصرة لهم، وربما قال بعضهم أنهم راقصوها، وهم يخلطون بين الزمن وسياقه الحسابي كما يفعل الشيوخ عادة، إذ يخيل إليهم أن هذا الزمن مرج طويل لا يعفو أبداً ولا يمسه الشتاء، وإنما يفصل بينه وبينهم مدى السنوات العشر الأخيرات.

S.138: ونما إلى علمان أن بالدور العلوي حجرة لم يرها أحد منذ أربعين سنة، وأن هذه الحجرة يجب أن تقتحم.

S.139: وقد تريت القوم حتى دفنت السيدة إميلي وتولوا فتحها.

S.140: وكان اقتحام الباب كفيلاً بانتشار التراب في كل جانب، وقد بدا كل ما في هذه الحجرة المؤتثة بجهاز العرائس، وكأنما عليه غطاء كثيف من أغطية النعوش هنا وهناك ستائر مهيأة للزفاف ناصعة اللون، ومناضد مغطاة، وأوان بلورية، وأدوات الزينة من لوازم الرجال.

- S.141: تغيرت جميعاً حتى أمحت حروف الاسم المرقوم عليها، وعلاها كلها الغبار، وران عليها ظل كظل القبور.
- S.142: وبينها جميعاً طوق وقلادة كأنما خلعا أخيراً، متروكين على التراب.
- S.143: ووضعت البدلة على كرسي مطوية معنياً بطيها، وتحتها الحذاء والجوارب.
- S.144: أما الرجل لفه فراقده على الفراش!.
- S.145: وقفنا هنية فنظر إلى ذلك الوجه المكشر عن أسنانه معروفاً على جسم كان يتهيأ للعناق.
- S.146: ولكن خانة ذلك النوم الطويل الذي يبقى حين يذهب الحب ويغطي حتى على ملامح الهوى، ويجالس فراش الغرام، وقد تعفنت البقية الباقية من ذلك الحطام تحت ما تبقى من قميص النوم، واختلطت بالفراش الذي يرقد فيه.
- S.147: واستقر على الوسادة إلى جواره دثار من ذلك التراب الساكن الصبور.
- S.148: ثم لمحنا على الوسادة رأساً منخوراً فأقامه أهدنا ورفعنا إلى الأمام وقد غشاه ذلك التراب الهزيل الذي تجمد في خياشيمه.
- S.149: فوجدنا خيطاً طويلاً من الشعر الأبيض الحديدي اللون - شعر إميلي...!

Appendix 3

وردة إلى إميلي

(ترجمة عدنان خالد عبد الله)

Section (I)

- S.1: عندما توفيت الأنسة إميلي غريرسن ذهبت المدينة برمتها إلى الجنازة شيعها الرجال بسبب حب مشعب بالاحترام لهيكل تداعى، وذهبت النساء على الأغلب بدافع الفضول لرؤية الأشياء الموجودة في داخل بيتها، وهي أشياء لم يكن قد اطلع عليها في السنوات العشر الماضية على الأقل، غير خادم عجوز كان يعمل جنائياً وطباخاً في الوقت نفسه.
- S.2: كانت الدار كبيرة ومدورة وقد طليت في وقت ما بالطلاء الأبيض، ومزخرفة بالقباب والأبراج والشرفات المدرجة على أسلوب الطراز المعماري الضخم والنقى الوطأة الذي شاع في سبعينات القرن التاسع عشر.
- S.3: شيدت الدار فيما كان سابقاً أفضل شارع في المدينة.
- S.4: ولكن زحف الكراجات ومحالجات القطن طمس معالم الأسماء الجليلة التي علت دور جيرانها، ولم يبق من تلك الجيرة غير دار الأنسة إميلي: دار خربة واقفة بعناد ودلال فوق عربات القطن ومضخات البنزين، وباختصار كانت الدار منظراً قبيحاً ومؤذياً للعين وسط مناظر أشد قبحاً.
- S.5: والآن انتقلت الأنسة إميلي لتلتحق بممثلي تلك الأسماء الجليلة الراقدة في المقبرة المحاطة بأشجار الأرز التي تطل متأملة مقابر ذوي الرتب العسكرية العالية ومقابر الجنود المجهولين الذين قتلوا في الحرب الأهلية الأمريكية وسقطوا في معركة جيفرسن.
- S.6: كانت الأنسة إميلي وهي حية بمثابة تقليد وعرف وواجب وموضع عناية أشبه ما تكون بالتزام موروث على المدينة، يمتد تاريخه إلى عام 1894 عندما قام عمدة المدينة الكولونيل سارتورس (الذي تبنى المرسوم

القاضي بألا يسمح لأية امرأة زنجية بالظهور في الشارع دون منزر)، بإعادة مبلغ الضرائب المستحقة عليها منذ وفاة أبيها وإعفائها من الضريبة إلى الأبد.

S.7: ولم تكن الأنسة إميلي من النوع الذي يقبل الصدقة، فابتكر الكولونيل سارتورس حكاية معقدة أساسها أن والد الأنسة إميلي كان قد أقرض مبلغاً من المال إلى المدينة، وكقضية تجارية بحتة، فضلت المدينة إيفاء الدين بتلك الطريقة.

S.8: لم يكن بوسع شخص إلا من جيل وتفكير الكولونيل سارتورس أن يبتدع تلك الحكاية، ولم يكن أحد ليصدقها إلا إذا كان امرأة.

S.9: وعندما أصبح من الجيل الثاني رؤساء وأعضاء مجالس بلدية خلق هذا الإجراء استيلاءً عندهم بأفكارهم الأكثر عصرية.

S.10: ففي بداية السنة أرسلوا إليها إشعاراً بما استحق عليها من ضريبة.

S.11: جاء شباط ولم يصل رد منها.

S.12: كتبوا إليها رسالة رسمية طالبين منها مراجعة مكتب "الشريف" في أقرب وقت.

S.13: وبعد أسبوع كتب رئيس البلدية لها رسالة بنفسه عارضاً الاتصال به أو إرسال سيارته إليها، فتسلم إجابتها على شكل ملحوظة على ورق ذي شكل مهجور بخط انسيابي رفيع بحبر باهت اللون ما يفيد بأنها لم تعد تخرج من الدار قط.

S.14: كان إشعار الضريبة مرفقاً بالرسالة، دون تعليق.

S.15: طلبوا عقد اجتماع خاص لأعضاء مجلس البلدية.

S.16: وقام وفد منهم بزيارتها.

S.17: طرقتوا على الباب الذي لم مخطئ أحد من خلاله منذ أن توقفت هي عن إعطاء دروس تلوين الخزف منذ ثماني أو عشر سنوات.

S.18: أدخلهم العجوز الزنجي في رواق معتم يرتفع منه درج إلى منطقة أكثر عتمة.

S.19: كانت نفوح من المكان رائحة التراب والإهمال ورائحة رطوبة شديدة نفاذة.

S.20: قادهم الزنجي إلى ردهة الدار التي كانت مؤنثة بأثاث ثقيل ومغطى بالجلد.

S.21: عندما فتح الزنجي ستار إحدى النوافذ، ارتفعت طبقة خفيفة من ذرات التراب إلى مستوى أفخاذهم على نحو لولبي بطيء أما حزمة واحدة من أشعة الشمس وأمام مسند ذهبي اللون فقد بريقه أمام المدفأة انتصبت صورة مخططة بالطباشير لوالد الأنسة إميلي.

S.22: نهضوا على أقدامهم عندما دخلت... امرأة صغيرة الجسم وبدينة مرتدية ملابس سوداء اللون تتدلى سلسلة ذهب رقيقة من عنقها وتختفي في حزامها وتتكى على عصا من خشب الأبنوس الأسود ذات رأس ذهبي فقد بريقه.

S.23: كان هيكلها صغيراً ونحياً بعض الشيء.

S.24: وربما كان ذلك السبب في أن ما كان يبدو بديناً فيها كان امتلاءً من غيرها.

S.25: بدت ممثلة كجسم غطى في ماء راكد فترة طويلة، يرتسم على محياها الشحوب.

S.26: أما عيناها الغارقتان في الجوانب البدينة من وجهها، فقد بدتا كقطعتين فحم مخروزتين في كتلة من العجين وهما تنتقلان من وجه إلى آخر بينما كان الزوار يعرضون مهمتهم عليها.

S.27: لم تطلب منهم أن يجلسوا.

- S.28: اكتفت بمجرد الوقوف أمام الباب وأنصت إليهم بهدوء حتى توقف الناطق بلسانهم متلعثماً.
- S.29: عندئذ كانوا يستطيعون سماع صوت الساعة اللامرئية المعلقة في نهاية السلسلة الذهبية.
- S.30: كان صوتها جافاً وبارداً.
- S.31: ليست عليّ ضرائب في جيفرسن.
- S.32: لقد أوضح الكولونيل سارتورس الموضوع لي.
- S.33: ربما يستطيع أحدكم الحصول على إذن للاطلاع على سجلات المدينة.
- S.34: لقد حاولنا.
- S.35: يا آنسة إميلي، نحن سلطات المدينة.
- S.36: ألم يصلك إشعار من الشريف وموقعاً منه؟
- S.37: "تسلمت قصاصة ورق، نعم".
- S.38: قالت الآنسة إميلي "ربما يعتبر نفسه الشريف... ليست عليّ ضرائب في جيفرسن".
- S.39: "ولكن ليس هناك في السجلات ما يثبت ذلك علينا أن نطبق..."
- S.40: "راجعوا الكولونيل سارتورس، ليست عليّ ضرائب في جيفرسون".
- S.41: "ولكن يا آنسة إميلي..."
- S.42: "راجعوا الكولونيل سارتورس" (كان الكولونيل سارتورس قد توفي من أكثر من عشر سنوات) "ليست عليّ ضرائب في جيفرسن".
- S.43: توب! فظهر الزنجي "رافق هؤلاء السادة إلى الباب".

Section (II)

- S.44: وهكذا غلبتهم تماماً، كما غلبت آباءهم قبل ثلاثين سنة حول تلك الرائحة.
- S.45: كان ذلك بعد سنتين من وفاة أبيها وبعد فترة قصيرة منذ أن هجرها حبيبها - الشخص الذي اعتقدنا بأنه سيتزوجها-.
- S.46: بعد وفاة أبيها كانت تخرج من البيت قليلاً، وبعد أن فرّ حبيبها لم يكد الناس يرونها على الإطلاق، ولكن بعض السيدات امتلكن الشجاعة على زيارتها بيد أنها لم تستقبلهن.
- S.47: كانت الإشارة الوحيدة عن وجود حياة في الدار الرجل الزنجي - كان شاباً آنئذٍ - وهو يخرج من الدار أو يدخلها ويبيده التبضع.
- S.48: وهممت النسوة "وكان بوسع رجل، أي رجل أن يدير شؤون المطبخ ويصونه كما ينبغي".
- S.49: وهكذا لم يفاجأ أحد عندما انبعثت الرائحة.
- S.50: كانت تلك الرائحة الكريهة حلقة أخرى بين العالم الخشن الصاخب وآل غريرسن الرفيعي المقام والأقوياء.
- S.51: اشتكت إحدى الجارات، امرأة في الثمانين من عمرها، إلى الحاكم ستبفنس فسألها "ولكن ماذا تريدني مني أن أفعل؟".
- S.52: أجابته المرأة "كينها؟" أرسل إليها إشعاراً بأن تتوقف عن ذلك.
- S.53: أليس هناك قانون؟

- S.54: أجبها الحاكم ستيفنس "أنا واثق من أن ذلك لن يكون ضرورياً".
- S.55: ربما يكون مصدر الرائحة مجرد أفعى أو جرد قتله ذلك الزنجي القذر في الحديقة.
- S.56: "سأكله حول الموضوع"
- S.57: في اليوم التالي، تسلم شكويين أخريين، أحدهما من رجل دخل المكتب وهو يقلل من أهمية الموضوع باستحياء واضح قائلاً: "ينبغي أن نفعل شيئاً تجاه الموضوع يا حاكم".
- S.58: سأكون آخر رجل في العالم يزعم الأنسة إميلي، ولكن يتوجب علينا أن نفعل شيئاً.
- S.59: في تلك الليلة اجتمع مجلس البلدية: ثلاثة رجال نوو لحى بيضى، ورجل شاب، عضو من الجيل الصاعد.
- S.60: قال: إن الموضوع سهل! أرسلوا إليها إشعاراً بتنظيف المكان وأعطوها مهلة من الزمن، وإن لم تتجزز...
- S.61: فقاطعها الحاكم ستيفنس "اللعة! أتريد يا سيدي أن تنتهم سيده بأن رائحتها كريهة؟".
- S.62: وهكذا في ليلة التالية وبعد منتصف الليل عبر أربعة رجال حديقة الأنسة إميلي وانسلوا خلسة كاللصوص يستثمون أساس المنزل وفتحات القبو في الوقت الذي كان أحدهم يذر شيئاً ما من كيس كان يحمله على كتفه.
- S.63: فتحوا باب القبو عنوة، ورشوا الكلس هناك، وفي مباني المنزل الخارجية.
- S.64: وبينما كانوا يعبرون حديقة الدار ثمانية شاهداً نافذة، كانت في البداية مظلمة، مضاءة، وكانت الأنسة إميلي جالسة والضوء ينبعث من ورائها، وكان جذعها المستقيم منتصباً دون حراك وكأنه جذع صنم.
- S.65: زحفوا بهدوء في الحديقة فوق العشب إلى أن وصلوا إلى ظلال أشجار الخروب التي تشكل صفاً على جانب الشارع.
- S.66: وبعد أسبوع أو أسبوعين تلاشت الرائحة.
- S.67: حصل ذلك في الوقت الذي بدأ الناس يشعرون بالأسف تجاهها.
- S.68: تذكر الناس كيف أن عمتهما العجوز السيدة آيت فقدت رشدها وأصيبت بالجنون في النهاية، وآمنوا بأن آل غريرسن كانوا يعدون أنفسهم أرفع مقاماً مما كانوا على حقيقتهم.
- S.69: لم يكن أي شاب صالحاً للأنسة إميلي.
- S.70: اعتبرناهم لفترة طويلة كلوحة حية: الأنسة إميلي في خلفية الصورة بجسمها النحيل، والدها جالس وقد باعد ما بين قدميه على شكل صورة ظليلة في الخلفية مستديراً بظهره إليها وحاملاً بيده سوطاً ويشكل البابان الواقفان أمامه إطاراً للوحة.
- S.71: ولهذا عندما بلغت الثلاثين من عمرها ولم تنزوج بعد، لم نشعر بالسرور تماماً ولكن بنوع من التبرير للرأي الذي كونه عنها، فرغم الجنون الساري في العائلة فقد رفضت جميع المتقدمين لطلب يدها لأنها في الحقيقة كانت تعلم تماماً أن زواجها لم يكن ليتحقق.
- S.72: وعندما توفي والدها أشيع عنها بأن الدار كانت هي كل ما تركه لها، وإلى حد ما شعر الناس بالحبور، فأخيراً يستطيعون أن يشفقوا عليها، فقد أصبحت وحيدة تعيش على الصدقة وهذا ما جعلها تكتسب صفة بشرية.
- S.73: الآن تستطيع أن تحس برعشة الشيخوخة وبأسها من الحصول على الدرهم.
- S.74: يوم وفاته استعدت النسوة جميعاً لزيارة البيت وتقديم التعازي، كما كان شائعاً في عرفنا.
- S.75: قابلتهن الأنسة إميلي على الباب.
- S.76: وهي في ملابسها الاعتيادية دون أثر للحزن على وجهها.
- S.77: أخبرتهن بأن والدها لم يكن ميتاً.

- S.78: ودأبت على ذلك المنوال ثلاثة أيام في الوقت الذي كان فيه القساوسة والأطباء يزورونها وهم يحاولون إقناعها بأن تدعهم يتخلصون من الجثة.
- S.79: وعندما أوشكوا أن يحتكموا إلى القانون ويلجأوا إلى القوة أصيبت بانهيار عصبي، فدفنوا والدها بسرعة.
- S.80: لم نقل حينئذ بأنها كانت مجنونة.
- S.81: أحسنا بأنه كان ينبغي عليها أن تفعل ذلك.
- S.82: وتذكرنا جميع الشبان الذين طردهم أبوها وأدركنا بأنه عندما لم يبق لديها شيء، فإنه تحتم عليها أن تتعلق بالشخص الذي حرّمها من كل شيء، كما يفعل الناس عادة.

Section (III)

- S.83: كانت مريضة لوقت طويل.
- S.84: وعندما رأيناها ثانية، كان شعرها معقوصاً مما جعلها تبدو كفتاة صغيرة، تشبه على نحو غامض صور الملائكة المرسومة على نوافذ الكنيسة، وجه حزين وهادئ.
- S.85: كانت المدينة قد تعاقدت للتو مع مقاول لتبليط الأرصفة، وفي الصيف الذي توفي والدها فيه باشروا بالعمل.
- S.86: جاءت شركة البناء ومعها الزوج القذرون والبغال والمكائن ورئيس عمال من الشمال يدعى هومر بارون.
- S.87: كان شخصاً ضخماً، داكن البشرة، سريع الحركة، ذا صوت جهوري وعينين أخف لوناً من وجهه.
- S.88: كان الأطفال يتبعونه على شكل مجموعات وهو يحث الزوج القذرين على العمل، والزواج القذرون وهم يغنون على إيقاع ارتفاع المعامل وهبوطها.
- S.89: وسرعان ما تعرف على جميع المدينة.
- S.90: وحيثما سمعت ضحكاً صاخباً في ساحة المدينة، كان هومر بارون في وسط المجموعة.
- S.91: وبعد فترة وجيزة بدأنا نراه مع الأنسة إميلي في أصيل أيام الأحد وكل واحد منهما يسوق عربة خفيفة يجرها فرس واحد، ومنظر الفرسين الكميتين يخرجان من محطة تأجير العربات.
- S.92: في البداية أحسنا بالسرور لأن الأنسة إميلي بدأت تظهر شغفاً واهتماماً بشيء ما، لأن جميع النسوة قلن "طبعاً لن يأخذ أحد من آل غريرسن شخصاً من الشمال على محمل الجد، فهو مجرد عامل أجره يومية."
- S.93: ولكن كان هناك البعض الآخر، من كبار السن، فمن قال بأن حتى الحزن العميق لن يجعل أية سيدة حقيقية تنسى التزاماتها الأدبية، حتى دفن أن تطلق عليها تلك التسمية.
- S.94: اكتفوا بمجرد القول "مسكينة إميلي، ينبغي على أقربتها أن يأتوا لرؤيتها."
- S.95: كان عندها بعض الأقرباء في ولاية ألباما، ولكن والدها اختلف معهم حول قطعة عقار كانت ملكاً للسيدة العجوز وايت، المرأة المجنونة، فانقطعت الأواصر بين العائلتين، حتى إن ممثلاً عنهم لم يحضر للجنائز.
- S.96: وحالما بدأ كبار السن يقولون "مسكينة إميلي" بدأ الهمس.
- S.97: كانوا يقولون لبعضهم البعض "هل تعتقد أن الأمر كذلك؟"
- S.98: طبعاً هو كذلك!
- S.99: ماذا يمكن أن يكون غير ذلك؟"

- S.100: كان هذا الكلام يدور في الخفاء، وعندما كان الفرسان الكميّتان يمران كنت تسمع صوت خفيف الحرير والأطلس من أشخاص تشرب أعناقها من خلال حصران النوافذ المسدلة على شمس الأصيل في يوم الأحد: "مسكنة إميلي".
- S.101: كانت ترفع رأسها عالياً - حتى عندما اعتقدنا بأنها هزمت.
- S.102: بدت وكأنها كانت تطلب أكثر من أي وقت مضى الاعتراف بهيبتها باعتبارها آخر شخص من سلالة آل غريرسن، بل كأن تلك اللمسة من الحياة العملية اليومية جاءت لتؤكد من مناعتها وحصانتها.
- S.103: كما حصل ذلك عندما انتشرت سم الجرذان، ذلك الزرنِيخ.
- S.104: كان ذلك بعد مرور أكثر من عام منذ أن بدأ الناس يقولون "مسكنة إميلي" وفي الوقت الذي كانت بنت عمها تزورانها.
- S.105: قالت للصيدلي "أريد بعض السم."
- S.106: كانت آنذاك قد تجاوزت الثلاثين من عمرها وما تزال نحيفة، رغم أن نحافتها كانت أكثر من المعتاد.
- S.107: كانت عيناها سوداوين متغطرستين في وجه جلده مشدود عند الصدغين وحول محجر العينين، أشبه بما ينبغي أن يكون عليه وجه حارس فنار.
- S.108: - "نعم يا أسنة إميلي."
- S.109: أي نوع؟
- S.110: للجرذان وما شابه؟
- S.111: أنصح بـ....."
- S.112: - "أريد أفضل ما موجود لديك."
- S.113: لا تهمني النوعية."
- S.114: اقترح الصيدلي عدة أسماء وقال "ستقتل كل شيء حتى فيلاً."
- S.115: ولكن ما تريد هو....."
- S.116: أجابته الأنسة إميلي "زرنِيخ."
- S.117: "أهو جيد؟"
- S.118: - "زرنِيخ؟ نعم يا أنستي."
- S.119: ولكن ما تريد هو....."
- S.120: - "أريد زرنِيخاً."
- S.121: حدقها بنظرة استصغار، فبادلته نفس النظرة بوجه منتصب كعلم مرفوع.
- S.122: فقال الصيدلي "نعم، بالطبع، إن كان ذلك ما تريد."
- S.123: ولكن حسب القانون ينبغي أن تعلميني بسبب استعماله."
- S.124: اكتفت الأنسة إميلي بالتحديق في وجهه، ورأسها مائل إلى الوراء لكي تنظر في عينيه مباشرة، حتى نكس رأسه وذهب لجلب الزرنِيخ بعد أن وضعه في رزمة.
- S.125: جلب عامله، الصبي الزنجي، الطرد إليها، ولكن الصيدلي لم يرجع.
- S.126: وعندما فتحت الطرد في البيت شاهدت الكتابة التالية تحت علامة العظمين والجمجمة "الجرذان".

Section (IV)

- S.127: وهكذا في اليوم التالي قلنا جميعاً "ستقتل نفسها" وقلنا أيضاً بأنه أفضل حل لها.
- S.128: عندما بدأت تخرج مع هومر بارون كنا قد قلنا حينئذٍ "ستتزوج".
- S.129: ثم قلنا "ستقنعه" لأن هومر أبدى ملاحظة مؤداها أنه ليس رجل زواج - فقد عُرف عنه أنه كان يعاقر الخمر مع شباب أصغر منه سناً في نادي إيلك، وكان يميل إلى الرجال.
- S.130: ثم قنا فيما بعد "مسكينة إميلي" من وراء حصران النوافذ فيما كانا يمران في أصيل يوم الأحد في العربية اللامعة الوحيدة الفرس: الأنسة إميلي برأسها المنتصب وهومر بارون بقبعته المرفوعة وسيكار بين أسنانه، واللجام والسوط في قفازات صفراء.
- S.131: ثم بدأت بعض السيدات بالقول بأن ذلك كان عاراً على المدينة ومثلاً سيئاً لصغار السن.
- S.132: لم يرغب الرجال بالتدخل، ولكن النسوة أكرهن القس المعمداني على زيارتها - كان أهل الأنسة إميلي من الطائفة الأسقفية.
- S.133: لم يبيح القس بما دار بينهما قط، ولكنه رفض الذهاب لزيارتها مرة أخرى.
- S.134: في الأحد التالي، طافا الشوارع بالعربية، وفي اليوم الثاني كتبت زوجة القسيس رسالة إلى أقارب الأنسة إميلي في ولاية ألباما.
- S.135: وهكذا جاءها أقارب للعيش معها مرة أخرى، وجلسنا نراقب تطورات الوضع.
- S.136: في البداية لم يحدث أي شيء.
- S.137: ثم تأكدنا أنهما في طريقهما إلى الزواج.
- S.138: علمنا أن الأنسة إميلي كانت عند بائع المجوهرات وأنها قد طلبت طاقماً من مواد الزينة للرجال مع حرفي (هـ. ب) محفورين على كل قطعة.
- S.139: بعد يومين علمنا بأنها قد اشترت مجموعة كاملة من ملابس الرجال وبضمنها رداء النوم، وعندها قلنا "لقد تزوجا".
- S.140: فرحنا بذلك فعلاً.
- S.141: فرحنا لأن بنتي العم كانتا تجسدان الخصائص الأساسية لآل غريرسن حتى أكثر من الأنسة إميلي نفسها.
- S.142: كان العمل على تبليط الشوارع قد انتهى منذ أمد غير بعيد، ولكننا فوجئنا عندما غادر هومر بارون المدينة.
- S.143: انتابنا إحساس بخيبة الأمل عندما لم نسمع بجلبة علنية حول الموضوع، ولكننا اعتقدنا بأن رحيله كان لتهنية قدوم الأنسة إميلي أو لإعطائها فرصة للتخلص من بنتي عمها (كان الموضوع آنئذٍ قد أصبح مكيدة، وكنا جميعاً حلفاءها لمساعدتها على التغلب على بنتي العم بالحيلة والمراوغة).
- S.144: وبعد أسبوع من إلك غادرنا المدينة.
- S.145: وقد شاهد أحد الجيران الرجل الزنجي يدخله الدار من خلال باب المطبخ في أصيل أحد الأيام.
- S.146: كانت تلك آخر مرة يشاهد أحد هومر بارون وكذلك الأنسة إميلي لوقت طويل.
- S.147: كان الزنجي يخرج من الدار ويدخلها حاملاً بيده سلة التبضع، ولكن الباب الأمامي بقي موصداً.
- S.148: وبين الحين والحين كنا نراها أمام النافذة، ولكن لفترة تقارب ستة أشهر لم تظهر في الشارع قط.

- S.149: كنا نعلم أن هذا كان متوقعاً منها، وكان تلك الخاصية التي كان أبوها يتمتع بها، والتي أعاقَت حياتها عدة مرات كامراًة، كانت أقوى وأشرس من أن تموت.
- S.150: عندما يأتينا الأنسة إميلي كرة أخرى كانت قد أصبحت بدينة وشعرها أخذ بالشيب.
- S.151: وفي غضون السنوات القليلة التي تلت ازداد شعرها شيباً حتى أصبح لونه رمادياً فاتماً.
- S.152: وحتى يوم وفاتها وهي في الرابعة والسبعين من عمرها، كان لا يزال يحتفظ بذلك اللون الرمادي القاتم، كشعر رجل ذي حيوية ونشاط.
- S.153: ومنذ ذلك الوقت بقي الباب الرئيسي موصداً، ما عدا فترة ست أو سبع سنوات عندما كانت هي في حوالي الأربعين من عمرها حينما كانت تعطي دروساً في تلوين الخزف.
- S.154: وقد هبأت لها الغرض مرسماً في إحدى غرف الطابق الأسفل حيث كانت بنات وحفيدات الكولونيل سارتورس يرسلن بنفس النظام والروح التي كنا يرسلن فيها إلى الكنيسة مع قطعة نقد من فئة خمسة وعشرين سنتاً لوضعها في طبق الأموال الخيرية الذي يطوف بالمصلين.
- S.155: وفي نفس الوقت كانت الضريبة المفروضة عليها قد ألغيت.
- S.156: ثم أصبح الجيل الجديد العمود الفقري للمدينة وروحها، وأصبح تلامذة التلوين كباراً فقل عددهم وتوقفوا عن إرسال أطفالهم إليها بصناديق الأصباغ وفرش التلوين المضجرة والصور المقصوصة من المجلات النسوية.
- S.157: فأوصد الباب الرئيسي وراء آخر طفل وبقي موصداً إلى الأبد.
- S.158: وعندما حصلت المدينة على خدمة تسليم البريد مجاناً، رفضت الأنسة إميلي وحدها أن يثبتوا الأرقام المعدنية على الباب وأن يضعوا صندوق بريد عليه، ورفضت الإصغاء إلى حججهم رفضاً باتاً.
- S.159: ويوماً بعد يوم، وشهراً بعد شهر، وسنة بعد سنة كنا نراقب الزنجي الشيخ يزداد انحناءً وهو يخرج من البيت ويدخله ويديه سلة التبضع.
- S.160: وفي كانون الأول من كل سنة كنا نرسل إليها استمارة الضريبة التي كانت تعاد إلينا بالبريد بعد أسبوع كما هي.
- S.161: وبين الحين والآخر كنا نراها في إحدى نوافذ الطابق السفلي كتمثال خشبي لمعبود في محراب ولم يكن بمقدورنا أن نعرف إن كان ينظر إلينا أم لا.
- S.162: وهكذا عاشت جيلاً بعد جيل: عزيزة، وحبيسة، وكتوم، وهادئة، ومنحرفة.
- S.163: وهكذا ماتت.
- S.164: سقطت مريضة في الدار المملوءة بالغبار والظلال والزنجي الواهن على مقربة منها لخدمتها، كنا منذ زمن بعيد قد تخلينا عن فكرة الحصول على أية معلومات من الزنجي.
- S.165: لم يكن يتحدث إلى أي شخص، ربما حتى إليها، لأن صوته أصبح أجش وصدئاً، كأنما من قلة الاستخدام.
- S.166: ماتت في إحدى غرف الطابق السفلي، في سرير مصنوع من خشب الجوز الثقيل تحوطه ستارة، ورأسها الرمادي مستند على مخدة صفراء عتيقة يغطيها العفن لانعدام ضياء الشمس.

Section (V)

- S.167: قابل الزنجي الدفعة الأولى من السيدات على الباب الرئيسي، وأدخلهن الدار بأصواتهن المكتومة والصفيرية ونظراتهن السريعة المتطفلة، ثم اختفى.
- S.168: سار من خلال الدار وخرج من الباب الخلفي، ولم يره أحد بعد ذلك قط.
- S.169: جاءت بنتا العم حالاً.
- S.170: أقامتا الجنازة في اليوم التالي، وجاءت المدينة للنظر إلى الأنسة إميلي وهي راقدة تحت كمية هائلة من الورد المشتراة للموتى، ووجه أبيها الطباشيري مستغرق في تفكير عميق فوق النعش والسيدات بأصواتهن الصفيرية قد اتخذن من الموت مادة لحديثهن.
- S.171: والشيوخ الطاعنون في السن، منهم من جاء بملابس الحرب الأهلية، وبعضهم واقف في الرواق والبعض الآخر في مرج الحديقة يتحدث عن الأنسة إميلي وكأنها كانت شخصاً معاصراً لهم، معتقدين بأنهم رقصوا معها وربما توددوا إليها، يخلطون الزمن في تقادمه الحسابي، كما يفعل كبار السن عادة، الذين ينظرون إلى الماضي لا كطريق متلاشي بل عوضاً عن ذلك كمرج أخضر واسع لا تطاله يد الشتاء قط، تفصلهم عنه طريق ضيق هي عبارة عن بضعة عقود من السنوات المنصرمة.
- S.172: كنا نعلم سلفاً بوجود غرفة وحيدة في تلك المنطقة فوق الدرج لم يراها أحد منذ أربعين سنة، وكان يتوجب دخولها عنوة.
- S.173: انتظروا حتى دفنت الأنسة إميلي تحت التراب بصورة لائقة قبل دخولها.
- S.174: ظهر وكأن العنف الذي كسر الباب به قد ملأ الغرفة بالغبار المنتشر في أرجاء المكان.
- S.175: وبدأ وكأن غطاءً خفيفاً لأدعاً من النعش يكمن حيثما نظرنا في الغرفة المكسوة والمؤنثة وكأنها معدة للزفاف: فوق الستائر القصيرة ذات اللون الوردي الباهت، وفوق الأنوار الوردية الباهتة.
- S.176: وفوق طاولة الزينة، وفوق المجموعة الأنيقة من البلور، وفوق مواد زينة الرجل التي كان ظهرها من الفضة التي فقدت بريقها.
- S.177: كانت الفضة قد فقدت لمعانها بحيث لم تتضح الحروف الأولى المحفورة فيها.
- S.178: وبين مواد الزينة كانت هناك ياقة ورباط عنق وكأنهما قد نزعا توأ، وعند رفعهما تركا هلالاً شاحباً من الغبار.
- S.179: وكانت بذلة فوق كرسي، مطوية بعناية وتحتها الحذاءان الصامتان والجوربان المطروحان جانباً.
- S.180: كان الرجل راقداً في السرير.
- S.181: وقفنا طويلاً نحقق في الابتسامة العريضة العميقة المرترمة على الوجه العظمي.
- S.182: كان الجسم في وقت ما مستلقياً وقد بدا وكأنه وضع عناق، ولكن الآن كان النوم الذي يعمر أكثر من الحب، والذي يقهر حتى تكشيرة الحب، قد خانته.
- S.183: ما تبقى منه، تعفن في لجزء المتبقي في رداء النوم، وأصبح جزءاً لا يتجزأ من السرير الذي كان مضجعاً فيه وفوقه وفوق المخدة الموجودة بجانبه كانت هناك طبقة مستقيمة من الغبار الصبور المنتظر.
- S.184: ثم لاحظنا في المخدة الثانية انخفاضاً بتأثير رأساً ما.
- S.185: فرفع أحدنا شيئاً منها، وعندما انحنى للأمام، في ذلك الغبار لجاف اللادع الذي عبق بأنوفنا، شاهدنا خيطاً طويلاً من شعر رمادي قاتم.