



## Descriptive Translation Studies (DTS): Practical application by using Toury's Model

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### Abstract

The study deals with the descriptive method of translation studies. The practical application of the mentioned method will be applied to the English-translated texts of the Arabic novel "Midaq Alley". This study aims at investigating the applicability of testing the translation of the socio-cultural expressions of the Arabic novel "Midaq Alley" into English via Toury's descriptive model and assessing the applicability of Toury's norms. The study hypothesizes that the descriptive model is suitable for the testing of the translated texts of "Midaq Alley" into English. The practical part of this study consists of 6 tables, these tables are designed according to Toury's norms. Finally, the study concludes that the Toury's descriptive model is applicable for testing the translation of Arabic socio-cultural expressions into English and that Toury's norms are applicable too.

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## دراسات الترجمة الوصفية (د ت و): التطبيق العملي باستخدام نموذج توري

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### المستخلص

تتناول الدراسة المنهجية الوصفية لدراسات الترجمة سينفذ التطبيق العملي لهذه المنهجية على الترجمتين الانكليزيتين لرواية "زقاق المدق". تهدف هذه الدراسة الى التحقق من قابلية اختبار ترجمة المصطلحات الاجتماعية الثقافية للرواية العربية "زقاق المدق" الى اللغة الانكليزية باستخدام نموذج توري الوصفي كما تهدف الي تقييم قابلية تطبيق معايير نموذج توري. تفترض الدراسة أن النموذج الوصفي مناسب لاختبار ترجمة المصطلحات الثقافية الاجتماعية لرواية زقاق المدق الى اللغة الإنكليزية. يتكون الجزء العملي لهذه الدراسة من 6 جداول مصممة طبقاً لمعايير توري , وفي الختام تستنتج الرواية أن النموذج الوصفي يمكن استخدامه في اختبار ترجمة المصطلحات الثقافية الاجتماعية الى اللغة الإنكليزية وبأن معايير توري قابلة التطبيق أيضاً.  
**الكلمات المفتاحية:** دراسات الترجمة الوصفية (د ت و), نموذج توري , المعايير الاستهلاكية, المعايير التمهيدية, المعايير التشغيلية

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## **1. Introduction**

The pre-descriptive translation studies burdened translators and researchers with strict roles rules and conditions regarding how the translation should be and how the translator should act, whereas, the DTS break these constraints by following certain rules and condition. Toury (2012: x) believes that the base of the DTS is description, explanation, and expectations of the variety between the source text and the target. He (ibid: xiii) also sees that translation analysis requires a systematic approach based on clear linguistic assumptions, equipped with research techniques and methodology, this approach should be clear and justified according to translation theory. The findings of such individual studies would be surely testable and comparable for analysis, thus would make the organized accumulation of knowledge easier to translate.

## **2. The Concept of (DTS):**

Whilst prescriptive studies apply norms and require the researcher to abide by them, descriptive translation studies do not. Prescriptive translation studies (PTS) emphasize the ideas of "equivalence" and "faithfulness," whereas descriptive translation studies (DTS) only explain the subtleties that translators are following in the process of translation. DTS places more emphasis on the target text and target culture. the practice of the technique of descriptive translation research via the analysis of an existing text is the fundamental meaning of the field of DTS (Gilic, 2020:26).

The task of (DTS) is moving beyond the steps of putting the rules of how translation should be into trying to describe what it could be like. The descriptivist tries to describe the textual relations examined by the descriptivist to determine the regular ties and patterns of the translator's choice which works as explanatory claims (Bei Hu, 2020:85). Toury is in the line of the development of DTS because he regarded norms as a category for the descriptive analysis of the phenomena of translation. But his notice on the descriptive paradigm that this paradigm has unsolved difficulties because it does not present an adequate demonstration of how comprehended dominant norms emerged.

DTS also has been known as a "poly-system", it is an empirical school of analysis\*. It first appeared in the 1980s gaining attention and the 1990s. The flourishing era is considered a source of inspiration to the researchers who embarked on the analysis of translation as an epistemological, as well as a cultural phenomenon, to have a better knowledge of its context and conditions (Rosa, 2016:1). According to (Zanettin, 2013: 4) that one of the basic things in the concept of descriptive translation is its reliance on at least two texts to show similarities and differences and make comparisons

## **3. Toury's Vision**

Toury (2012: x) investigates new ideas and distinctions in the analysis of translation, through modeling procedures and laws. He criticizes the early models and theories and considers them prescriptive approaches because they focus on achieving the best equivalence between ST and TT. Therefore, (DTS) is based on the description, explanation, and expectation of the difference between ST and TT. Al-Hussein (2020:3) believes that in dealing with such type of translation analysis should be

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\* It is also called a systematic school, the manipulation school, low countries, interdisciplinary and target oriented, where this approach has focused on its role in cultural history.

subjected to the fact of the real life of both SL and TL. The main aim of the model is to analyze the rules of use, translation behavior, and historical basis of texts by endeavoring the existing product of translation rather than the only process of translation.

From the point of view of Castello (2014: 4) that the concept of equivalence has become more relative and a functional in Toury's model. In other words, the concept of equivalence in DTS will define as any kind of relation between the ST and the TT. The notion of function which is introduced in DTS refers to the position that is taken by the process of translation in the TL. This will lead to specifying the relations between the translator, source, and the product (the target text), and make the chosen strategy known (the process of translation).

Naude (2006:438) agrees that the approach of DTS leads to creating the motivation for the study of translation to change the orientation in general. Finding a model of investigation enables us to uncover the status of translation theory as a whole in comparison to the literary system and history of the TL culture. This approach is not an attempt to account for textual strategies, but also for the way of the function of TT in the literary system, and TL culture. He (ibid: 446) also asserts that translation theory has been developed from a normative approach that evaluates the translation whether it is good or bad, faithful or not, or how should the equivalence between the ST and TT, according to constraints on explanation and description in terms of translator's strategies, ideology, cultural norms, and other standards.

The descriptive studies aim to provide a framework for all kinds at all levels of individual studies. The assumption is that the branches of DTS (i.e. product, process, and function) are connected somehow and form a complicated structure that their parts can be separated from each other hardly except for methodical purposes. Therefore, the interdependencies of the three branches should be revealed if we aim to have a coherent framework, a true understanding of the interplay of translational phenomena, and connect the research to a global level (Toury, 2012:5). The individual studies of any division appear to cover two sides:

1. Local action fits within a certain historical era, issue, or corpus.
2. Overarching goal: By looking at this side, we can explain how the three branches influence each other.

The descriptive translation study of Toury (1995/2012), emphasizes the significant role of empirical investigation in the studies of translation and in the process of analyzing culture's macro context. Our vision about what is translation is still wide and thus makes the desire for identifying the translated text highly complicated or impossible, in addition to difficult to define criteria to assess the quality of translation. Descriptive translation studies are those that regard translation from the point of view of the target culture rather than that of the translator. The activity of translation is seen as having cultural importance and norms governed (House, 2015:12).

#### ***4. Data Analysis***

Toury's descriptive model consists of three basic norms (initial, preliminary, and operational) each norm has two sub-norms, and they refer to many things. The sub-norms of the initial norm are adequacy, which means that the orientation of TL is toward the SL, whereas acceptability means that the

orientation is toward the TL. A plus sign will be put in one of the cells of the two sub-norms in the table. Then there are directness and matricial norms, the first means that the text has been translated without a mediat language so if the translated text is direct there will be plus(+) if not it will be minus(-), and the matricial the plus (+) refers to the full translation, the minus (-) to partial, and the last two sub-norms of the third basic norms ( operational norms) are the policy which denotes to the reasons behind the selection of the text where the first translator Trevor Le Gassick (1966) has chosen this novel to be among the first literary work that introduced to the western readers, while the second translator Humphrey Davies (2011) has selected it to celebrate the anniversary of Naguib Mahfouz, therefore this cell will be empty in the table. The last sub-norm and cell in the table is the textual linguistic norms TLN which refers to the shifting of the translated text.

**SL Text (1):**

“(P7) يرفل في جبته وقفطانه”.

**TL Texts:**

**Translator 1** “ He struts off, dressed in his flowing robe and cloak.”(P3)

**Translator 2** “ who struts off in his Jubba and caftan.”(P3)

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

**Text Analysis:**

It is a matter of fact that clothing is one of the cultural aspects which are differently reflected by language. Here, in this text, there are two relevant terms, namely ‘**جبة**’ (**Jubba = a long traditional dress with long sleeves and could be opened or closed with buttons worn by levanter men**) and ‘**قفطان**’ (**kaftan = a type of traditional clothing that is worn under the Jubba**). Usually, rich people or religious scholars only wear this type of clothing; it may be because it is expensive price or because it reflects the religious position in society. Indeed, it is preferred in such cases to adopt the ‘transference’ technique of rendition for those highly cultural terms, since there is no similar or near equivalent term for each.

### Discussion:

It is obvious that translator (1) acts freely in his translation, therefore, the arrangement of the two expressions (his **Jubba and caftan**, i.e. جبتة وقفطانه) changes into (his **caftan and Jubba** i.e. قفطانه وجبتة). He also tries to use as descriptive as possible equivalence for those types of clothing in the TL as is in the SL. So, the term 'جبة' is rendered as 'cloak'. Concerning the adopted model in this study, this rendition is sorted as acceptable and occurs directly and fully rendered from SL into TL. As for the textual linguistic norms, there is no change in the rank of the term. Likewise, the noun 'قفطان' is also translated as 'flowing robe'. It is acceptable, direct, and full. As for the textual linguistic norms, the SL noun has been shifted into a TL phrase (i.e. قفطان = flowing robe).

Translator (2) is more faithful to the original text than a translator (1), that he maintains the order of the original text, and he prefers to transfer these highly cultural terms rather than rendering them (using the transference technique). That is, he used "Jubba" and "caftan" which are translated adequately by the procedure of transliteration, where they are taken directly from the SL into TL. The two terms are cultural-specific ones and they do not have a near equivalent in the TL; thus, translating them in such a way without clarification or explanation makes the meaning of the translation partial. Since they are only transferred with no additions or any descriptive expressions. Comparing the forms of SL and TL, their rank does not change either.

### SL Text (2):

(P11) "وقال بصوت كالمناجاة: - آه تغير كل شيء، آجل كل شيء، يا ستي! كل شيء تغير إلا قلبي فهو يحب آل البيت عامر"

### TL Texts:

**Translator 1** "In a dreamy tone, he said, Yes, everything has changed. Yes, indeed, everything has changed, my lady. Everything has changed except my heart and it still loves the people of the house of Amir."(P6)

**Translator 2** "In the voice of one engaged in intimate discourse with his beloved, he exclaimed, Indeed, everything is different. Everything is different indeed, O Mistress. Everything is different but my heart, which is sustained by love for the people of a certain House."(P6)

TL	Initial Norms		Preliminary Norms		Operational Norms	
	Adequate (SL)	Acceptable (TL)	directness	policy	Matricial	TLN
1		+	+		-	+
2	+		+		-	+
3	+		+		-	-

TL2	Adequate (SL)	Acceptable (TL)	directness	policy	Matricial	TLN
1		+	+		-	-
2	+		+		-	+
3		+	+		+	+

### Text Analysis:

Like every text tackled above, this one has three dilemmas in translating since they are related to a culture-bound domain. The first one is ‘المناجاة’ (apostrophe = to speak secretly with emotions and appeal for something in the one’s heart). It is usually used while praying to Allah Almighty, or it may be used between two people or more wishing to talk in secret in the presence of other(s). however, the second meaning is the nearest to this text. The second term is highly religious, i.e. ‘آل البيت’ (Al-Albait = the family of the Prophet ﷺ). The third part here is the word ‘عامر’ (thriving). By the way, this word is used in this concern as an attribute rather than a proper name (i.e. Amir).

### Discussion:

As far as the first part of this text is concerned, Translator (1) attempts to use an expression that conveys the same meaning to the target reader so he selects a “dreamy tone”. However, this expression does not have the same meaning as in the SL. Therefore, this rendition is sorted as acceptable, direct, and partial translation, simply because this expression does not cover the meaning of the SL “بصوت كالمناجاة” appropriately. The reader of the ST knows that “آل البيت” refers to the family of the Prophet ﷺ (including Ali, Fatima, Al-Hassan, Al- Hussein, and the prophet’s wives), the translation of the expression “آل البيت” into “the people of the house” is literal (i.e. SL oriented). So, it means that it is adequate, but this translation left the target reader ignorant of the meaning of the original. The process of translation is direct and partial. The third part, i.e. “Amir”, is mistranslated, since he thought that it is a proper name (i.e. عامر = Amir). Instead, it is preferred for him to use the functional equivalence of this term (i.e. thriving). Anyhow, here there is a class shift since the adjective is turned to be a (proper) noun.

Translator (2) tends to submit a TL oriented renditions, where he views the expression “بصوت كالمناجاة” as “In the voice of one engaged in intimate discourse with his beloved”. So, it is sorted as acceptable direct, and partial. Here, there is a unit shift, since the nominal phrase of the SLT has been changed into a clause in the TLT. the translation of the expression “آل البيت” seems ambiguous as far as meaning is concerned; the given expression ‘the people of a certain house’ does not match the same meaning of the SL. Hence, the translation is sorted as acceptable and direct. But, its meaning is not full, because the target readers do not know what people are meant. The third, i.e. ‘عامر’, is rendered as “sustained”. it is an acceptable, direct, and full translation compared to the SLT. No shifting has been made concerning the translations of both the second and third parts

### SL Text (3):

”آه يا خسارتك يا حميدة ! لماذا توجدين في هذا الزقاق؟! و لماذا كانت أمك هذه المرأة التي لا تميز بين التبر والتراب؟“ (P31)

**TL Texts:**

**Translator 1** “**Oh what a shame, Hamida. why should your mother be this woman who can't tell the difference between dust and gold dust?**”(P20)

**Translator 2** “**Poor old Hamida, what a waste! why did you have to have a mother who can't tell the difference between diamonds and dust?**”(P25)

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

**Text Analysis:**

This text has unique types of cultural expressions. The first type is subsumed under interjections. In Arabic, especially in the Egyptian dialect, some phrases are used to express sorrow, satisfaction, amazement, fear, ... etc. in this respect, ‘آه يا خسارتك ...’ (Ah! What a waste!) is used to express sorrow and dissatisfaction. The second type, here, is related to binomial phrases; namely the paradoxical words ‘التبر والتراب’ (pure gold and pure sand). Such a pair of expressions is greatly used in Arabic because it gives more effect to the textual meaning via its musical and morphological pattern in addition to the condensed meaning(s) it contains. In so doing, this expression reflects the great comparison between highly divergent entities.

**Discussion:**

Concerning the rendition of ‘آه يا خسارتك ...’, both translators render the functional meaning included here, i.e. “Oh what a shame” and “What a waste!”. Hence, their renditions are classified as acceptable, direct, and full. To add, there is no shift concerning the translation of this part.

The second part, i.e. ‘التبر والتراب’, has been rendered by the translator (1) as “dust and gold dust”. He deals with it literally, giving the SLT the priority to stick to. So, his rendering is sorted under the terms of adequate, direct, and partial, since the TL addressee may not grasp the message as that of the SL. Translator (2) makes a kind of modulation to illustrate the difference referred to in the connection, i.e. “diamonds and dust”. This modulation conducted may make the TLT easier and clear to the addressee. So, this rendition is acceptable, direct, and full. Also, there is no shifting made in this part.

**SL Text (4):**

(P19) “أم حميدة تقول : - أهلا .. أهلا .. زارنا النبي يا ست سنية.”

**TL Texts:**

**Translator 1** “Umm Hamida said, Welcome, welcome. Why, it's as though the Prophet himself had come to visit us, Mrs.”(P12)

**Translator 2** “Umm Hamida exclaiming, Welcome! Welcome, The Prophet himself could do us no greater honour, Mistress Saniya!”(P15)

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

**Text Analysis:**

This text has three cultural expressions; two of them concerning titles and addressing manners, namely ‘أم حميدة’ (Hamida’s mother) and ‘ست سنية’ (Mrs. Saniya). In Arabic culture, it is usual to address people by using ‘الكنية’ (the nickname) [e.g.: ‘أم عمارة’ (Umarah’s mother), ‘أبو علي’ (Ali’s father), ... etc.]. Moreover, titles like ‘... مدام ، آنسة ، سيد ، ست’ (Mrs., Mr., Miss., Madame, ... etc.) are also used to precede the people’s names. The third part of this text is the clause ‘زارنا النبي’ which means (the prophet has visited us). Yet, it is used to express pleasure while welcoming dear visitor(s), since it is figuratively used as a kind of metaphor.

**Discussion:**

As for the first part of the title, i.e. ‘أم حميدة’ (Hamida’s mother), Translators (1) and (2) transfer the SLT as it is to be (Um Hamida). Therefore, English correspondence is adequate, direct, and has a partial meaning. As for the second part, i.e. ‘زارنا النبي’, translator (1) is unsuccessful in rendering it as “Why, it's as though the Prophet himself had come to visit us” since he changes the sentence form from declarative into interrogative. This change, undoubtedly, distorts the meaning. To add, he uses literal rendition which seems adequate, direct, and has a partial meaning. translator (2) in this regard, amends the meaning by stating “The Prophet himself could do us no greater honour” to maintain as much as possible the functional intentionality behind such an expression. Still, he is not on the safe side while exaggerating in describing such a visit gives “greater honor than that of Prophet’s”. here, he made a distortion of SL's meaning. Hence, the rendition here is acceptable, direct, and partial. Here, there is a structural shift, since the Arabic clause is (V+S+O) whereas the TL clause is (SVO).



Each of the translators has a unique view toward rendering 'ست سنية' (Mrs. Saniya). Translator (1) is content with using the title only (i.e. '... Mrs.'). without transferring the proper name of 'Saniya'. So, the rendition is sorted as acceptable, direct, and partial. Translator (2), on the other hand, is rendered adequately, directly, and fully into "Mistress Saniya". No kind of shift has been figured out as far as the last part of the text is contained, i.e. noun phrase ↔ noun phrase.

**SL Text (5):**

”وكان يحافظ على صلاته وصومه ولا تفوته صلاة الجمعة في سيدنا الحسين . أجل أهمل الآن بعض هذه الفرائض، لا عن استهتار ولكن (P36) عن كسل، وما زال يحافظ على صلاة الجمعة وصوم رمضان.“

**TL Texts:**

**Translator 1** “He conscientiously performed the prayers and fasted and never missed Friday prayers in the mosque of Hussain. Lately, he had tended to neglect some religious duties, not from indifference, but rather out of laziness. However, he still attended Friday prayers and faithfully fasted during the month of Ramadan.”(P23)

**Translator 2** “He had once been regular in saying his daily prayers and fasting and had never failed to attend the Friday prayers at the mosque of Our Master el - Hussein. It was true that these days he no longer performed some of his religious duties - not because he disdained them but because he was lazy - but he still performed the Friday prayer and fasted in Ramadan.”(P29)

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

**Text Analysis:**

This text has highly religious expressions. The first part concerned is 'الصلاة والصوم' (prayer and fasting). Such notions are indeed shared by Muslims and Christians as rituals with which people ask Allah's satisfaction and forgiveness; yet, each of which has its certain times to be submitted by a prayer person or even a faster one. Moreover, Muslims' prayers are performed (i.e. having certain acts to be done like bowing and prostration) while Christian ones are cited only. As for part two, i.e. 'صلاة الجمعة في سيدنا الحسين' (Al-Jumu'a Prayer in Al-Hussein Mosque). Culturally speaking, unlike Christians, Muslims' congregation is made in the mosques weekly on

Friday noon. The third and last part of this text is related to the month of fasting, i.e. namely Ramadan. It is a holy month in which Muslim people commit to doing various good deeds.

### Discussion:

Concerning the rendition of 'الصلاة والصوم', Translator (1) takes the matter of 'performing prayer' into account to distinct it as a daily holy act done by Muslims. accordingly, his rendition can be sorted as acceptable, direct, and full. In contrast, translator (2) unfortunately adds the word 'saying' which makes a bit change of meaning. still, his rendition is sorted as acceptable, direct, and full. As for part two, i.e. 'صلاة الجمعة في سيدنا الحسين', he renders it into (Friday Prayer in the Mosque Al-of Hussain). It is worth noting that 'الجمعة' should be transferred (Al-Jumu'a) rather than rendered into (Friday) to give its specialty and distinguish it from Friday. To add, 'الحسين' (Al-Hussain) here is a proper noun of the well-known 'mosque' in Cairo. He processes this point appropriately by adding the word mosque to the TLT. So, the rendition is also acceptable, direct, and full. Translator (2) is more SL oriented than a translator (1) since he renders 'سيدنا الحسين' into (Our Master el – Hussein) to be stuck to SL. So, his rendition here is adequate, direct, and full. As for the last part, i.e. 'رمضان', it has been rendered by the translator (1) with illustration via adding the word month to be (The month of Ramadan); i.e., acceptable, direct, and full translation. As for the TLN, the last part only has been shifted from one word into a phrase (i.e. unit shift). Translator (2) is content to render it to Ramadan without addition, i.e. monitoring rather than managing text. so, his rendition is adequate, direct, and full, with no shifting observed here.

### SL Text (6):

“مساء الخير يا جماعة. تفضلو جاء وقت السمير. أصح باعم كامل وأغلق الدكان. غير ياسنقر ماء الجوزة (P6)“.

### TL Texts:

**Translator 1** “Good evening everyone. Come in, it is time for the evening get-together. Wake up, uncle Kamil, and close your shop. Change the water in the hookah, sanker!”(P2)

**Translator 2** “Good evening all. Come in, it is time for a sit and chat. Wake up, uncle Kamel and close the shop! Sunqur, change the water in the goza!”(P2)

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

3	+		+		-	+
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### Text Analysis:

The text in hand comprises three expressions that can reflect some kinds of cultural bonds, namely 'يا جماعة' (Oh, guys!), 'وقت السمر' (night chat), 'الجوزة' (hookah). Egyptian people, like most Arabian ones, have their own expressions in vocative expressions, enjoyment time expression, and certain tools of smoking.

### Discussion:

Translator (1) amends the vocative expression 'يا جماعة' into 'everyone' which is a bit acceptable, direct, and full as such. In other words, this expression is informal and it is preferred to be rendered with the same formality level, i.e. to be 'oh, guys' rather than 'everyone', since it maintains the author's flavor. At the TLN level, there is a kind of unit shift, because the SLT is a minor clause (i.e. أحاطبكم يا جماعة / I address you, everyone!), yet it is rendered into a word. As for the second part of this text, i.e. 'وقت السمر', it has been rendered into "it is time for **the evening get-together**" which is sorted as an acceptable, direct, and full translation. to the best of the researcher's knowledge, it is preferred to render "السمر" into the commonly used TL expression (night chat). Here, there is a unit shift (from phrase into clause). The noun "الجوزة" is acceptably rendered into "**hookah**", since this term is the cultural equivalent for both the SL term, yet, it is an indirect translation because the term "**hookah**" is related to the Persian. To add, the rendition is full, since the text is rendered.

As for translator (2), The vocative expression 'يا جماعة' is modulated with 'all'; so, the translation is sorted as acceptable, direct, and full. Here also there is a unit shift (i.e. minor clause into a word). Unlike translator (1), he submits an appropriate rendition for the expression 'وقت السمر', namely "it is time for **a sit and chat**". it is sorted as acceptable, direct, and full translation, with a kind of unit shift (phrase into clause). The third part of this text "جوزة/goza" has been borrowed from SL into TL, so it is sorted as an adequate and direct translation. Yet, it is partial since its meaning is unused and unknown to the target reader. There is no shift here (i.e. noun to noun).

### 5. Conclusion

This study concludes the following points:

1. The socio-cultural expressions of the translated literary texts can be assessed by Toury's descriptive model.
2. Toury's norms are useful in the process of assessing translation of the socio-cultural texts.
3. Although this model applies to the translation of literary texts, however, the translator should have suitable competence to overcome the obstacles and difficulties of the sociocultural aspect of the text.
4. The translation of Most Arabic literary texts tends to be target-oriented (acceptable translation), the act of translation occurs directly from Arabic into English.

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