

APPENDIX A

ARABIC TEXTS AND ENGLISH TRANSLATION

ITEM	ARABIC TEXT	ENGLISH TRANSLATION
01	فقهه الفللي في انشراح وقال مخاطبا حموده قواده الخاص: زغرد يا ابن الفنجرية! فزغرد حمودة زغردة لا تتأني لامرأة قارحة وقال الفللي: مبارك عليك. متى؟ وعلا الطبل والزمر. وضج المكان بالهتاف والزغاريد. الفللي الآن يغط في نومه. يحلم بلزفاف غدا. خدرته الزغاريد والعهود والبسمات. (نجيب محفوظ، ١٩٧٧: ٢١٣ و ٢٢٠)	Al-Fulali guffawed in delight. He turned to Hamouda, his private pimp and right-hand man. "Let's hear it, you son of a gun!" Hamouda trilled for joy, more exuberantly than any loose woman, and al-Fulali went on, "Congratulations. When's the big day?" The sound of flutes and drums rose in the air. Men cheered, women trilled in celebration. Al-Fulali would be fast asleep now, dreaming of his wedding day, lulled by joyous trilling , the pledges of loyalty, and the smiling faces. (Cobham, 1992: 152 and 165)
02	وعند مشارف الغورية رأى عيوشة الدلالة وهي تشير إليه فتوقف. تبين له أنها بصحبة سيدة أخرى. سيدة ذات بهاء يلفت الأنظار بملاءتها الكريشة وعروس برقعها الذهبية، وعينها المكحولتين الجميلتين وجسمها المدمج الريان. (نجيب محفوظ، ١٩٧٧: ١١١)	On the outskirts of the quarter of al-Ghuriyya, he saw Ayyusha the door-to-door saleswoman, signalling to him. He stopped and noticed another woman with her, a splendid creature who was attracting the attention of the passerby: she wore a wrap of fine crepe material and a face veil with a gold nosepiece; her beautiful eyes were outlined with khool and her body was firm and succulent. (Cobham, 1992: 75)
03	دابت عجمية على صبغ شعرها بالحناء ، غزاها المشيب منذ بلغت الخمسين فلما شارفت الستين لم يبق برأسها شعرة سوداء واحدة. الحناء تزوي الشعر بماء الغسق وتضفي عليه حرارة وشموخا. (نجيب محفوظ، ١٩٧٧: ١٣٠)	Agamiyya went on putting henna on her hair. She had started to go gray when she was fifty and by the time she reached her sixties there was not a single black hair left on her head. The henna gave her hair moisture, like dew at twilight, and added a fine proud warmth to it. (Cobham, 1992: 89)
04	كان فوق العشرين بعام، طويلا مقبول العضلات، ذا سحنة شعبية صميمية بنتوء خديه وفطس أنفه وغلظ شاربه. حليق الرأس مثل زلطة عدا ذوابة نافرة في المقدمة. صلى ركعتين ، واتخذ من الخشونة إهابا يخفي به عنوبة الأعماق. (نجيب محفوظ، ١٩٧٧: ٣٢٧)	He was twenty-one years old, tall and muscular, a typical local man with his prominent cheekbones, flattened nose, and thick moustache. His head was shaved smooth and shiny as a pebble except for a luxuriant lock of hair at the front. He recited a few prayers , then assumed a brusque, somewhat tough manner to appear intimidating and hide the sweetness inside. (Cobham, 1992: 232)
05	وكانما أراد كل شريك أن يثبت للأخر أنه هو العقيم فسرعان ما تزوجت رنيفة من قريب لها، على حين تزوج رمانة من جارية داره. وثبت لهما باليقين تقريبا أنهما عقيمان. وتزوج رمانة من ثانية وثالثة ورابعة حتى تجرع كأس اليأس لأخر نقطة فيه. (نجيب محفوظ، ١٩٧٧: ٣١٣)	As if each wanted to establish that the other was sterile, Raifa married a relative almost immediately after the divorce, whereupon Rummana married one of the servant girls. But they soon found out almost for sure that they were both sterile. Rummana married a second, third, and fourth wife until he had drunk the cup of despair to the last drop. (Cobham, 1992: 219)
06	إنه مصيبة من مصائب الزمان. غضبت. كتمت غضبها تماما. نشط خيالها وتصلبت غراندتها. تظاهرت للإستسلام وهي تقول: لينتظر العدة وعند الله التوفيق... (نجيب محفوظ، ١٩٧٧: ٣٧١)	"It's one of the calamities of the age," said the sheikh apologetically. She concealed her anger, her imagination worked frenetically and her resolve hardened. "Let him wait the mourning period is over, then I'll marry him," she said, pretending to give in. (Cobham, 1992: 264)
07	فطمها لطمة اسقطتها على أرض الحجره فجنّت من الغضب وبصقت على وجهه. عند ذلك صرخ: أذهبي فأنت طالق بالتلاثة! (نجيب محفوظ، ١٩٧٧: ٤٧٠)	He struck her, knocking her to the floor. Crazed with anger she spat in his face. "Get out of here! I'm divorcing you ," he roared. (Cobham, 1992: 339)
08	وندت ضحكة ثم ساد الصمت وقال صوت: قتلت أباك يا شمس الدين... وقال آخر: حتى الشهادة لم ينطق بها! (نجيب محفوظ، ١٩٧٧: ٤٥٣)	There was a short burst of laughter, then silence returned to the bar. "You've killed your father, Shams al-Din," a voice called. " He didn't even have time to say his prayers! " (Cobham, 1992: 327)
09	عند ذلك رمى شمس الدين نبوته، ونضا عنه ملايسه إلا ما للورة يستر، ووقف بقامته الرشيقه المتألقة بلعاب الشمس ينتظر. وابتم غسان ابتسامه ثقة، وفعل مثل صاحبه، وهو يقول: سوف أحملك من شر نفسك. (نجيب محفوظ، ١٩٧٧: ١٠٣)	At this Shams al-Din threw down his club, stripped to his loincloth , and stood waiting, his slender body glistening in the shimmering air. Ghassan smiled confidently and did the same. "I'll protect you from your evil urges," he said. (Cobham, 1992: 69)

10	<p>كانا يغادران الدار فجرا ثم يتسللان إليها مع الليل. في النهار تمضي بهما الكارو من حي إلى حي، يتناولان طعامهما عدسا وفولا وطمعية، وفي الليل يرفلان في الثياب القطنية والحريرية، يستريحان في السلالمك الداخلي أو فوق الدواوين، وينامان فوق فراش وثير يصعد إليه بسلم قصير من الأبنوس.</p> <p>وجاء الصيف زافرا أنفاسه الحارة. إنه يحب ضيائه، لا يضيق بلفحاته، ويستعذب أماسيه الرقيقة، ويعشق الملوخية واليامية والبطيخ والشمام، ويستنشر بالاستحمام كل شروق. (نجيب محفوظ ١٩٧٧: ٧٢ و ٢٣٤)</p>	<p>They would leave the house at dawn and slip back in as night fell. During the day they drove the cart from one district to another and ate lentils, beans, and ta'amiya; at night they floated about in cotton and silk, lounged on divans on the ground floor, and slept in a luxurious bed reached by a short flight of ebony stairs.</p> <p>The summer came with its stifling heat. He loved its light, and was not troubled by the burning rays of the sun. He savoured the balmy evenings, adored the dinners of Mulukhiyya, okra, melon, and watermelon and took pleasure in bathing every morning at sunrise. (Cobham, 1992: 46 & 163)</p>
11	<p>فسألها بخشونة مصطنعة: عم تسالين يا ولية؟ فقالت ضاحكة: مهنتي بيع الملابس والسعادة للناس... (نجيب محفوظ، ١٩٧٧: ١١٢)</p>	<p>“What are you talking about, woman?” he said, pretending to be harsh. Laughing, she said, “My trade is selling clothes and happiness.” (Cobham, 1992: 76)</p>
12	<p>صعقة الخبر. انفتحت بغتة تحت قدميه فوهة جب. زلزلت أركان دنياه الأربعة. وسأل شيخ الحارة عما يقال فقال الرجل! أبشر، إنه يعني مضاعفة لقوة الفتوتين! (نجيب محفوظ، ١٩٧٧: ٢٣٥)</p>	<p>Badr was dumbfounded; suddenly a yawning pit opened in front of him and his world was shaken to its foundations. He asked the local sheikh for more details. “It’s good news,” the man said. “It means they’ll combine their resources.” (Cobham, 1992: 164)</p>
13	<p>أي شخص تعني يا معلم؟ فقال الكلبشي بازدرء: لا... لا...، لا تستعغل الكلبشي يا ابا سماحة! (نجيب محفوظ، ١٩٧٧: ٤٧٤)</p>	<p>He decided to act the innocent. “Who do you mean?” “Come on!” said Kalabshi scathingly. “What kind of fool do you take me for?” (Cobham, 1992: 342)</p>
14	<p>ووعده المجهول بإدراك كل شيء إذا كشف الغطاء عن الوجه مرة أخرى. مد يده ولكن بدا أمسكت بيده وصوت قال: وحذوا الله! (نجيب محفوظ، ١٩٧٧: ٣٩٧)</p>	<p>The unknown promised him he would understand everything if he pulled the cover back once more. He stretched out his hand, but a hand grasped it and a voice intoned, “There is no god but God.” (Cobham, 1992: 285)</p>
15	<p>قلي يحدثني بل فتوتنا الجديد سيكون من زبائني الكرام... فقته غسان وقال: أحلق شاربي لو فعل، ولن نحظى منه إلا بالفقر... (نجيب محفوظ، ١٩٧٧: ١٠٦)</p>	<p>“Something tells me our new chief will be a good customer of mine,” interjected Abu Rasain. Ghassan guffawed. “I’ll shave my moustache off if that ever happens,” he said. “All we’ll get from him is poverty.” (Cobham, 1992: 71)</p>
16	<p>ظم ندر حليلة بم تجيب. لم تعد سعيدة بالخطوبة ولا متحمسة لها، ولكنها تكره عادة أن تفعل ما تخجل منه، كما أن تقوى الله تملأ قلبها. وتمتعت: قسمة ونصيب! فسألها بحدّة: ماذا؟ فقالت باستسلام: يقول المثل "خذوهن فقيرات يغنيكم الله". (نجيب محفوظ، ١٩٧٧: ٥٢٣)</p>	<p>Halima didn’t know what to say. She was no longer enthusiastic about the arrangement, but she didn’t want to do anything she would be ashamed of, and she was a pious woman. “It’s fate,” she announced. “What?” “The proverb says, ‘If you marry a poor woman, God will make you rich,’” she said lamely. (Cobham, 1992: 379)</p>
17	<p>ودخل القهوة عند ذاك موسى الأعور، وفي أعقبه دخل شيخ الحارة يونس السائس، وهتف موسى: في ساحة فتوتنا يتحقق العدل. فنهزه الفتوة قائلا: لا تنهق كالحمار... (نجيب محفوظ، ١٩٧٧: ٥١٨)</p>	<p>One-Eyed Musa entered the cafe, followed by Sheikh Yunis al-Sayis. “It’s up to you to see justice is done, chief,” cried Musa. “Don’t bray like an ass,” scolded the chief. (Cobham, 1992: 376)</p>
18	<p>ونظر الفلي إلى رجاله وتساءل: ما العمل؟ فتتابعت الأصوات: من ينكر الشمس في السماء؟ هل تغلو العين على الحاجب؟ يا بخت من اختاره المعلم رسولا. (نجيب محفوظ، ١٩٧٧: ٢١٥)</p>	<p>Al-Fulali looked at his men. “What shall we do?” he asked. Random voices answered him: “Who would challenge the sun’s place in the sky?” “Is the eyebrow beneath the eye?” “What an honor to be the chief’s messenger!” (Cobham, 1992: 148)</p>

APPENDIX B

TAXONOMY OF SEMIOTIC VALUES

ITEM NO.	SOURCE TEXT (ST)	TARGET TEXT (TT)	SEMIOTIC VALUE IN (ST)	SEMIOTIC VALUE IN (TT)
CULTURAL EXPRESSIONS				
01	<p>فقهه الفلالي في انشراح وقال مخاطبا حموده قواده الخاص: زغرود يا ابن الفتجيرية! فزغرود حمودة زغرودة لا تتأتى لامرأة قارحة وقال الفلالي: مبارك عليك متى؟ وعلا الطبل والزمر. وضح المكان بالتفاف والزغاريد. الفلالي الآن يغط في نومه. يحلم بالزفاف غدا. خدرته الزغاريد والعهود والبسمات. (نجيب محفوظ، ١٩٧٧: ٢١٣ و ٢٢٠)</p>	<p>Al-Fulali guffawed in delight. He turned to Hamouda, his private pimp and right-hand man. “Let’s hear it, you son of a gun!” Hamouda trilled for joy, more exuberantly than any loose woman, and al-Fulali went on, “Congratulations. When’s the big day?” The sound of flutes and drums rose in the air. Men cheered, women trilled in celebration. Al-Fulali would be fast asleep now, dreaming of his wedding day, lulled by joyous trilling, the pledges of loyalty, and the smiling faces. (Cobham, 1992: 152 and 165)</p>	<p>Expression of happiness and sorrow. Symbol of resistance. A social stereotype at freedom fighters’ funerals.</p>	<p>Expression of happiness and sorrow.</p>
02	<p>وعند مشارف الغورية رأى عيوشة الدلالة وهي تشير إليه فتوقف. تبين له أنها بصحبة سيدة أخرى. سيدة ذات بهاء يلفت الأنظار بملاءتها الكريشة وعروس برقعها الذهبية، وعينيها المكحولتين الجميلتين وجسمها المدمج الريان. (نجيب محفوظ، ١٩٧٧: ١١١)</p>	<p>On the outskirts of the quarter of al-Ghuriyya, he saw Ayyusha the door-to- door saleswoman, signalling to him. He stopped and noticed another woman with her, a splendid creature who was attracting the attention of the passerby: she wore a wrap of fine crepe material and a face veil with a gold nosepiece; her beautiful eyes were outlined with kohl and her body was firm and succulent. (Cobham, 1992: 75)</p>	<p>Material is often used as a cosmetic for women.</p>	<p>Eyeliner is used as a cosmetic for women.</p>
03	<p>دأبت عجمية على صبغ شعرها بالحناء، غزاها المشيب منذ بلغت الخمسين فلما شارفت الستين لم يبقى برأسها شعرة سوداء واحدة. الحناء تروي الشعر بماء الغسق وتضفي عليه حرارة وشموخا. (نجيب محفوظ، ١٩٧٧: ١٣٠)</p>	<p>Agamiyya went on putting henna on her hair. She had started to go gray when she was fifty and by the time she reached her sixties there was not a single black hair let on her head. The henna gave her hair moisture, like dew at twilight, and added a fine proud warmth to it. (Cobham, 1992: 89)</p>	<p>Sign of jubilation and beauty.</p>	<p>It is permissible and not associated with jubilation and beauty.</p>

04	<p>كان فوق العشرين بعام، طويلا مقتول العضلات، ذا سحنة شعبية صميمة بنتوء خديه وقطس انفه وغلظ شاربه. حليق الرأس مثل زلطة عدا ذؤابة نافرة في المقدمة. صلي ركعتين، واتخذ من الخشونة إهابا يخفي به عدوية الأعماق. (نجيب محفوظ، ١٩٧٧: ٣٢٧)</p>	<p>He was twenty-one years old, tall and muscular, a typical local man with his prominent cheekbones, flattened nose, and thick mustache. His head was shaved smooth and shiny as a pebble except for a luxuriant lock of hair at the front. He recited a few prayers, then assumed a brusque, somewhat tough manner to appear intimidating and hide the sweetness inside. (Cobham, 1992: 232)</p>	<p>An Islamic practice performed by both the bride and the groom to bless their marriage.</p>	<p>Prayer is practiced but in different way.</p>
05	<p>وكأما أراد كل شريك أن يثبت للأخر أنه هو العقيم فسرعان ما تزوجت رثيفة من قريب لها، على حين تزوج رمانة من جارية داره. وثبت لهما باليقين تقريبا أنهما عقيمان. وتزوج رمانة من ثمانية وثلاثة ورابعة حتى تجرع كأس اليأس لأخر نقطة فيه. (نجيب محفوظ، ١٩٧٧: ٣١٣)</p> <p>وقالت لجبريل الفص: ليكن معلوما أني لا ارضى بضره. (نجيب محفوظ، ١٩٧٧: ٣٧١)</p>	<p>As if each wanted to establish that the other was sterile, Raifa married a relative almost immediately after the divorce, whereupon Rummana married one of the servant girls. But they soon found out almost for sure that they were both sterile. Rummana married a second, third, and fourth wife until he had drunk the cup of despair to the last drop. (Cobham, 1992: 219)</p> <p>“Remember, I won’t be a co-wife,” she repeated to Gibril al-Fas. (Cobham, 1992: 264)</p>	<p>Polygamous marriages are normal. It is legally permitted, religiously lawful and socially acceptable.</p>	<p>It is a social crime.</p>
06	<p>إنه مصيبة من مصائب الزمان. غضبت. كتمت غضبها تماما. نشط خيالها وتصلبت غرادتها. تظاهرت للإستسلام وهي تقول: لينتظر العدة وعند الله التوفيق... (نجيب محفوظ، ١٩٧٧: ٣٧١)</p>	<p>“It’s one of the calamities of the age,” said the sheikh apologetically. She concealed her anger, her imagination worked frenetically and her resolve hardened. “Let him wait the mourning period is over, then I’ll marry him,” she said, pretending to give in. (Cobham, 1992: 264)</p>	<p>An Islamic Law, where women must observe two types of <i>iddah</i>: death of the spouse, or after a divorce.</p>	<p>Does not exist in the experience of the TL recipient.</p>
07	<p>فطمها لكمة أسقطتها على أرض الحجرة فجنت من الغضب وبصقت على وجهه. عند ذاك صرخ: أذهبي فأنت طالق بالثلاثة! (نجيب محفوظ، ١٩٧٧: ٤٧٠)</p>	<p>He struck her, knocking her to the floor. Crazy with anger she spat in his face. “Get out of here! I’m divorcing you,” he roared. (Cobham, 1992: 339)</p>	<p>An Islamic Law, where <i>Talaq</i> consists of the husband saying the phrase ‘I divorce you’ to the wife, three times.</p>	<p>Divorce is banned by the law in many nations.</p> <p>Divorce does not declare a marriage null and void, but it does cancel the married status of the parties.</p>
08	<p>وندت ضحكة ثم ساد الصمت وقال صوت: قتلت أباك يا شمس الدين... وقال آخر: حتى الشهادة لم ينطق بها! (نجيب محفوظ، ١٩٧٧: ٤٥٣)</p>	<p>There was a short burst of laughter, then silence returned to the bar. “You’ve killed your father, Shams al-Din,” a voice called. “He didn’t even have time to say his prayers!” (Cobham, 1992: 327)</p>	<p>An Islamic Creed and it is the first of the Five Pillars of Islam.</p> <p>It is the Muslim declaration of belief in the oneness of God and acceptance of Muhammad as God’s prophet</p>	<p>Does not exist in the experience of the TL recipient.</p> <p>Varieties of Theism: Monotheism, Polytheism, Deism, Pantheism, and More.</p>

09	<p>عند ذلك رمى شمس الدين ثوبته، ونضا عنه ملبسه إلا ما للعودة يستر، ووقف بقامته الرشيق المثلقة بلعب الشمس ينتظر. وابتسم غسان ابتسامة ثقة، وفعل مثل صاحبه، وهو يقول: سوف أحملك من شر نفسك. (نجيب محفوظ، ١٩٧٧: ١٠٣)</p>	<p>At this Shams al-Din threw down his club, stripped to his loincloth, and stood waiting, his slender body glistening in the shimmering air. Ghassan smiled confidently and did the same. "I'll protect you from your evil urges," he said. (Cobham, 1992: 69)</p>	<p>An Islamic Law, where men and women are not required to expose their parts of body to others.</p>	<p>Does not exist in the experience of the TL recipient.</p> <p>No restriction with regards to clothes and covering the body parts.</p>
10	<p>كانا يغادران الدار فجرا ثم يتسللان إليها مع الليل. في النهار تمضي بهما الكارو من حي إلى حي، يتناولان طعامهما عنسا وفولا وطعمية، وفي الليل يرفلان في الثياب القطنية والحريرية، يستريحان في السلامك الداخلي أو فوق الدواوين، وينامان فوق فراش وثير يصعد إليه بسلم قصير من الأبواب.</p> <p>وجاء الصيف زافرا أنفاسه الحارة. إنه يحب ضياءه، لا يضيق بلفحاته، ويستعذب أماسيه الرقيقة، ويعشق الملوخية واليامية والبطيخ والشمام، ويستبشر بالاستحمام كل شروق. (نجيب محفوظ، ١٩٧٧: ٧٢ و ٢٣٤)</p>	<p>They would leave the house at dawn and slip back in as night fell. During the day they drove the cart from one district to another and ate lentils, beans, and ta'amiya; at night they floated about in cotton and silk, lounged on divans on the ground floor, and slept in a luxurious bed reached by a short flight of ebony stairs.</p> <p>The summer came with its stifling heat. He loved its light, and was not troubled by the burning rays of the sun. He savoured the balmy evenings, adored the dinners of Mulukhiyya, okra, melon, and watermelon and took pleasure in bathing every morning at sunrise. (Cobham, 1992: 46 & 163)</p>	<p>Types of food served as primary course.</p>	<p>Does not exist in the experience of the TL recipient.</p> <p>It is served as appetizers.</p>
CULTURAL DIMENSIONS				
11	<p>فسألها بخشونة مصطنعة: عم تسالين يا ولية؟ فقالت ضاحكة: مهنتي بيع الملابس والسعادة للناس... (نجيب محفوظ، ١٩٧٧: ١١٢)</p>	<p>"What are you talking about, woman?" he said, pretending to be harsh. Laughing, she said, "My trade is selling clothes and happiness." (Cobham, 1992: 76)</p>	<p>Expression is used to address women of lower social status.</p>	<p>Different expression is used to address women of lower social status. Usually, lower class women are referred as 'ladies', while high class women as 'women'.</p>
12	<p>صعفة الخير انفتحت بعثة تحت قدميه فوهة جب. زلزلت أركان دنياه الأربعة. وسأل شيخ الحارة عما يقال فقال الرجل! أبشر، إنه يعني مضاعفة لقوة الفتوتين! (نجيب محفوظ، ١٩٧٧: ٢٣٥)</p>	<p>Badr was dumbfounded; suddenly a yawning pit opened in front of him and his world was shaken to its foundations. He asked the local sheikh for more details. "It's good news," the man said. "It means they'll combine their resources." (Cobham, 1992: 164)</p>	<p>It is a form of address used to designate an elder of a tribe, a revered wise man, or an Islamic scholar.</p>	<p>Does not exist in the experience of the TL recipient and therefore adduce several interpretations such as priest.</p>
13	<p>اي شخص تعني يا معلم؟ فقال الكلبشي بازدرء: لا... لا... لا تستغفل الكلابشي يا ابا سماحة! (نجيب محفوظ، ١٩٧٧: ٤٧٤)</p>	<p>He decided to act the innocent. "Who do you mean?" "Come on!" said Kalabshi scathingly. "What kind of fool do you take me for?" (Cobham, 1992: 342)</p>	<p>Expression used to enhance social atmosphere among interactants and to show high respect between interlocutors.</p>	<p>They address people by their names, or by their titles such as Mr., Ms., and Dr., among others.</p>

14	<p>ووعده المجهول بإدراك كل شيء إذا كشف الغطاء عن الوجه مرة أخرى. مد يده ولكن يدا أمسكت بيده وصوت قال: وحلوا الله! (نجيب محفوظ، ١٩٧٧: ٣٩٧)</p>	<p>The unknown promised him he would understand everything if he pulled the cover back once more. He stretched out his hand, but a hand grasped it and a voice intoned, “There is no god but God.” (Cobham, 1992: 285)</p>	<p>An indication of Islamic mysticism in which mystics go through a kind of nascent spiritual practices.</p> <p>A polite piece of advice to calm down.</p>	<p>Does not exist in the experience of the TL recipient.</p> <p>Vague to TL readers since, it does not reflect the semiotic value of mysticism.</p>
15	<p>قلبي يحدثني بأن فتوتنا الجديد سيكون من زبائني الكرام... ففقهه غسان وقال: احلق شاربي لو فعل، ولن نحظى منه إلا بالفقر... (نجيب محفوظ، ١٩٧٧: ١٠٦)</p>	<p>“Something tells me our new chief will be a good customer of mine,” interjected Abu Rasain. Ghassan guffawed. “I’ll shave my moustache off if that ever happens,” he said. “All we’ll get from him is poverty.” (Cobham, 1992: 71)</p>	<p>People build trust by swearing by their moustache or to offer them as ransom in the event their integrity is compromised.</p> <p>It indicates something impossible to happen.</p>	<p>‘I would eat my hat, if he did’ indicates that something impossible to happen.</p>
16	<p>فلم تدر حليلة بم تجيب. لم تعد سعيدة بالخطوبة ولا متحمسة لها، ولكنها تكره عادة أن تفعل ما تخجل منه، كما أن تقوى الله تملأ قلبها. وتمتمت: قسمة ونصيب! فسألها بحدّة: ماذا؟ فقالت باستسلام: يقول المثل “خنوهن فقيرات يغنيكم الله.” (نجيب محفوظ، ١٩٧٧: ٥٢٣)</p>	<p>Halima didn’t know what to say. She was no longer enthusiastic about the arrangement, but she didn’t want to do anything she would be ashamed of, and she was a pious woman. “It’s fate,” she announced. “What?” “The proverb says, ‘If you marry a poor woman, God will make you rich,’” she said lamely. (Cobham, 1992: 379)</p>	<p>Islam encourages people to marry those who are pious and have faith regardless of race, ethnicity and social status.</p>	<p>Does not exist in the experience of the TL recipient.</p> <p>It matters to choose one’s partner for marriage.</p>
17	<p>ودخل القهوة عند ذلك موسى الأعور، وفي أعقابته دخل شيخ الحارة يونس الساييس، وهتف موسى: في ساحة فتوتنا يتحقق العدل. فنهزه الفتوة قانلاً: لا تنهق كالحمار... (نجيب محفوظ، ١٩٧٧: ٥١٨)</p>	<p>One-Eyed Musa entered the cafe, followed by Sheikh Yunis al-Sayis. “It’s up to you to see justice is done, chief,” cried Musa. “Don’t bray like an ass,” scolded the chief. (Cobham, 1992: 376)</p>	<p>Ass is a derogatory term that refers to someone of very limited intelligence.</p> <p>One is not to speak unless spoken to.</p>	<p>One is not to speak unless spoken to.</p>
18	<p>ونظر الفللي إلى رجاله وتساءل: ما العمل؟ فتتابع الأصوات: من ينكر الشمس في السماء؟ هل تعلق العين على الحاجب؟ يا بخت من اختاره المعلم رسولاً. (نجيب محفوظ، ١٩٧٧: ٢١٥)</p>	<p>Al-Fulali looked at his men. “What shall we do?” he asked. Random voices answered him: “Who would challenge the sun’s place in the sky?” “Is the eyebrow beneath the eye?” “What an honor to be the chief’s messenger!” (Cobham, 1992: 148)</p>	<p>Refers to people have different levels and one should honour that.</p> <p>People should know and respect their place in life.</p>	<p>Refers to people have different levels and one should honour that.</p> <p>People should know and respect their place in life.</p>