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## Translation and Culture: A case study of culture-specific items in the Persian Renderings of *The Alchemist*

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### Abstract

This study aimed at investigating domestication and foreignization strategies in Persian translations of *The Alchemist* by Coelho based on Vinay and Darbelnet's taxonomy. To this end, the study benefited from a corpus-based comparative content analysis design within a qualitative approach. The corpus of this study consisted of 80 pages of the mentioned novel, selected through simple random sampling, and their Persian translations by Hejazi and Ghahreman. Analysis of the elicited data was conducted using descriptive statistics (i.e., calculation of frequency and percentage of domestication and foreignization strategies and chi-square test). The results obtained from data analysis showed that Hejazi has used the following strategies: Calque (foreignization), equivalence (domestication), adaptation (domestication), and literal translation (foreignization). In like manner, the results revealed that Ghahreman too has used calque (foreignization), equivalence (domestication), adaptation (domestication), literal translation (foreignization), modulation (domestication), and omission (domestication) in translating the culture-specific items (CSIs). This finding approves the previously-conducted research findings that the difficulty in translating cultural aspects of language forces translators to utilize a variety of translation strategies in rendering them.

**Keywords:** Culture, Culture-specific Items (CSIs), Domestication, Foreignization

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### INTRODUCTION

Any language is characterized by a set of cultural customs, norms, and practices. This implies that there exist cultural differences among different languages. In other words, any language is replete with some culture-specific items (CSIs) which may seem more or less strange to speakers of the other languages. Furthermore, according to multiculturalism, different kinds of cultures have different kinds of communication systems that are different from each other all over the world (Sadeghi, 2012).

As put by Yifeng (2009), translation activities are closely related to the global world of transnational cultures and a successful cultural translation requires local knowledge and

negotiation of an acceptable cultural discourse for the target system. One area of translation wherein the role of culture is very dominant is the translation of novels. Novels are considered a kind of literary text which are used by different readers who are diverse in terms of education, employment, family background, gender, etc. Thus, the translation quality of this genre is of high importance, requiring the use of different translation strategies. As a way to cope with the translation difficulties of the CSIs, translators use different strategies including domestication and foreignization. American translation theorist Venuti (1995) first introduced these two strategies. According to Venuti (1995, p. 20), domestication refers to "an ethnocentric reduction of the foreign text to target-language

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cultural values, bringing the author back home,” whereas foreignization is an ethnovegant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”.

Although domestication and foreignization strategies have been addressed in previously-conducted studies (Jianghua, 2006; missing in the literature is an investigation of domestication and foreignization strategies in the Persian translations of *The Alchemist* (1988) by Paulo Coelho. This gave the authors of the present study an impetus to take action in this respect and, based on the results, make a comparison between the findings of this research and those of others in the past. Thus, the following research questions were posed:

Q1. What kind of translation strategies has been used in translating the CSIs of *The Alchemist* into Persian?

Q2. What are the most frequently used strategies in the Persian rendering *The Alchemist*?

## LITERATURE REVIEW

### Theoretical Framework

The theoretical framework of this study is Vinay and Darbelnet's (1995) taxonomy of translation procedures. This taxonomy includes the following procedures for domestication: transposition, modulation, equivalence, and adaptation. The procedures mentioned for foreignization in Vinay and Darbelnet's (1995) taxonomy are borrowing, calque, and literal translation. These procedures are defined by Vinay and Darbelnet (1995) as follows:

**Transposition:** It involves replacing a word-class with another without changing the meaning of the text.

**Modulation:** It involves changing the form of language.

**Equivalence** means choosing a target language equivalent with a different style and structure.

**Adaptation:** It makes the target language more compatible with the source language.

**Borrowing:** It involves using foreign phrases in translation.

**Calque:** It is the merge of borrowing and literal translation.

**Literal translation:** It is a word-by-word translation.

### Related Studies on Translation of CSIS

Jianghua (2006) analyzes domestication and foreignization strategies in two English translated versions of Hong Lou Meng, by Yang Xianyi, and David Hawkes. The study concludes that the two translators used different strategies in this regard. More particularly, Hong Lou Meng used literal translation more than the other strategies in an attempt to remain faithful to the original text. But David Hawkes adopted more domestication strategies than foreignization strategies to culturally adapt the source texts.

Zare-Behtash and Firoozkoobi (2009) explored domestication and foreignization strategies used in Persian translations of Hemingway's works from the 1950s to the 2000s period. As revealed by the results, although both domesticating and foreignizing strategies have been used over the last six decades, domestication has been the most pervasive cultural translation strategy from the 1950s up to the 2000s.

Davoudi Sharifabad, Yaqubi, and Tengku Mahadi (2013) investigated English-Persian phrasal verbs in news texts to investigate domestication and foreignization strategies. Data analysis showed that English to Persian translators used the domestication strategy more frequently. The researchers justified the finding by arguing that since culture-specific terms and words are difficult to be understood in the target language, the translators mostly tend to localize or domesticate them.

Shirinzadeh and Tengku Mahadi (2014) addressed domestication and foreignization strategies in English in the translation of Hafez's lyrics. Having analyzed the collected data, the researchers concluded that the translator has preferred foreignization procedures over domestication strategies in the English translation of Hafez's lyrics. In other words, the translator preferred to convey the foreignness sense to the translation, due to the importance of the source text work and its poet, Hafez.

Elnaili (2016) sought to examine the use of domestication and foreignization strategies in four English translations of *The Arabian Nights*. It was concluded that both translation strategies have been used in parallel by the translators in translating cultural terms. Based on this finding, the researcher argued that cultural equivalence is better accomplished when a translator domesticates the form and foreignizes the content to have a balanced outcome.

In another study by De Camargo (2004), three different genres; namely, literary, journalistic and technical texts were compared with their translations to identify the strategies used by the translators in the translation of cultural elements. To do so, the descriptive-comparative model of Aubert (1984) was utilized. Having analyzed the data, the researcher identified modulation and deletion as the most-frequently-used strategy used in the translation of the three genres.

## METHOD

### Corpus

As the corpus of the study, 80 pages of the novel, *The Alchemist* by Paulo Coelho (1986) as well as the Persian versions of the book by Hejazi (2004) and Ghahreman (1998) were analyzed. The corpus selection was done through random sampling.

### Design

In line with the nature of the research questions, a corpus-based comparative content analysis design was used in the qualitative

phase of the study. The qualitative phase involved a qualitative analysis of the content of the corpus. The quantitative phase included descriptive statistics (calculation of frequency and percentage).

### Procedures

To collect the data, the corpus of the study was explored to identify the CSIs in them. Then, the Persian equivalents of the CSIs were found in the two Persian translations of the novel by Hejazi (2004) and Ghahreman (1998). Then, the researcher identified various kinds of domestication and foreignization strategies used in Persian translations of the CSIs. Finally, descriptive statistics were run on the identified strategies to identify the most and least frequent strategies.

To analyze the collected data, qualitative content analysis was first done to identify the strategies used in the translations. Then, descriptive statistics were implemented to identify the most and least frequent strategies in the two translations.

### Results

According to the results of content analysis, the following strategies were used in translating the CSIs in the corpus: Literal translation (foreignization), calque (foreignization), equivalence (domestication), adaptation (domestication), modulation (domestication), and omission (domestication). In Table 1 below, one example for each strategy is presented. Full presentation of the results is delayed in the Appendix

**Table 1**

*Example of Calque (Foreignization)*

ST	TT1 by Hejazi	TT2 by Ghahreman	Strategy
"What do I do in <b>Salem</b> ?" The old man laughed	"در <b>سالم</b> چه کنم؟" پیرمرد برای نخستین بار به گونه ای خوش آیند قاه قاه خندید	من در " <b>سالم</b> " چه کنم؟ پیرمرد برای اولین بار از خنده روده بر شد	Foreignization (Calque)

The word *Salem* in Table 1 has been translated to *سالم* by both translators using *calque*

(as a foreignization strategy).

**Table 2**  
*Example of Literal Translation (Foreignization)*

ST	TT1 by Hejazi	TT2 by hahreman	Strategy
Maybe the <b>church</b> , with the sycamore growing from within had been haunted	شاید کلیسا، با انجیر مصری ای که در آن روییده بود، سایه سیاهی بر اندیشه هایش افکنده بود.	شاید این کلیسا با سپیدارش جایگاه ارواح خبیث شده باشد	Foreignization (literal translation)

The word *church* in Table 2 has been *directly* transferred by both translators.

**Table 3**  
*Example of Adaptation (Domestication)*

ST	TT1 by Hejazi	TT2 by Ghahreman	Strategy
He said that he was tired and thirsty, and asked if he might have a sip of the boy's <b>wine</b> .	گفت خسته است، تشنه است و جرعه ای از نوشیدنی مرد جوان خواست	گفت که خسته است، تشنه است و از او خواست که جرعه ای نوشیدنی به وی بدهد	Domestication (Adaptation)

The word *wine* in Table 3 has been translated to نوشیدنی by both translators using *adaptation strategy*.

**Table 4**  
*Example of Equivalence (Domestication)*

ST	TT1 by Hejazi	TT2 by Ghahreman	Strategy
I want to see the greatness of <b>Allah</b> , 'the chief said, with respect.	فرمانده با احترام گفت: می خواهم عظمت الله را ببینم.	اما فرمانده کل با لحنی که نشان از احترام داشت پاسخ داد: من می خواهم عظمت الله را ببینم	Domestication (equivalence)

In translating the word *Allah* in Table 4, both translators have used الله as an equivalent, using *equivalence* strategy.

**Table 5**  
*Example of Modulation (Domestication)*

ST	TT by Ghahreman	Strategy
They spoke in an <b>Arabic dialect</b> that the boy didn't understand, but, when he made to leave the guard told him that something was wrong	آنها به لهجه محلی صحبت می کردند و جوان چیزی از حرف هایشان نمی فهمید. اما وقتی خواست خارج شود، نگهبان به او دستور داد که بماند	Domestication (Modulation)

In translating the word *Arabic dialect* in Table 5, Ghahreman has employed a word (لهجه محلی) using *modulation* strategy in this example. As seen in this table, *modulation* has been used by Ghahreman in just one case, and Hejazi has not used this strategy in his translation. In other words, in that case, Hejazi has used an *adaptation* strategy.

**Table 6**  
*Example of Omission (Domestication)*

ST	TT by Ghahreman	Strategy
It was the old man who had asked for a drink of his <b>wine</b> and had started the	این پیرمرد بود که سر صحبت را باز کرد و به کتاب او علاقه نشان داده بود.	Domestication (omission)

The word *wine* in Table 6 has been deleted by Ghahreman. Similar to what was seen in the case of *modulation* strategy, *omission strategy* has been used by Ghahreman in just

one case, and Hejazi has not used this strategy in his translation. In other words, in that case, Hejazi has used an *adaptation*

strategy.

Table 7 below shows descriptive statistics of the strategies identified in Hejazi's translation.

**Table 7**  
*The Frequency and Percentage of the Strategies in Hejazi's Translation*

Strategy Type	Frequency	Percentage
Calque (foreignization)	28	36.36%
Equivalence (domestication)	21	27.27%
Adaptation (domestication)	17	22.07%
Literal translation (foreignization)	11	14.28%
Total	77	100%

As it is demonstrated in Table 7, in total, 77 CSIs were recognized in the corpus which were translated by Hejazi using the following domestication and foreignization strategies: *Calque* (foreignization), *equivalence* (domestication), *adaptation* (domestication), and, *literal translation* (foreignization). In statistical terms, 28 cases of calque, 21 cases of equivalence, 17 cases of adaptation, and 11 cases of literal translation were used by Hejazi in his translation of CSIs. These strategies constituted 36.36%, 27.27%, 22.07% and 14.28% of strategies used, respectively. Hejazi used 39 foreignization and 38 domestication strategies. In other words, 50.64% of the strategies used were foreignization strategies, and 49.35% of the strategies were domestication strategies.

According to the results, among the four types of strategies recognized in the translations, the most frequent domestication strategy used by Hejazi was equivalence, which was the frequency of 21 and a percentage of 27.27%. And the most frequent foreignization strategy used by Hejazi was calque, with a frequency of 28 and a percentage of 36.36%. Moreover, the least frequent domestication strategies used by Hejazi were transposition and modulation which were not used by him at all in translations of the CSIs. In addition, the least frequent foreignization strategy used by Hejazi was *borrowing* which was not used by him in translations of the CSIs.

Table 8 below shows the frequency and percentage of the strategies identified in Ghahreman's translation.

**Table 8**  
*The Frequency and Percentage of the Strategies in Ghahreman's Translation*

Strategy Type	Frequency	Percentage
Calque (foreignization)	30	38.96%
Equivalence (domestication)	19	31.16%
Adaptation (domestication)	17	22.07%
Literal translation (foreignization)	9	11.68%
Modulation (domestication)	1	1.29%
Omission (domestication)	1	1.29%
Total	77	100%

As seen in Table 8, Ghahreman has used the following domestication and foreignization strategies in translations of the CSIs: *Calque* (foreignization), *equivalence* (domestication), *adaptation* (domestication), *literal translation* (foreignization), *modulation* (domestication), and omission (domestication). Statistically, 30 cases of calque, 19 cases of equivalence, 17

cases of *adaptation*, 9 cases of *literal translation*, 1 case of *modulation*, and 1 case of *omission* were identified in Ghahreman's translation of the CSIs. These strategies constituted 38.96%, 31.16%, 22.07%, 11.68%, and 1.29% of the strategies used, respectively. Ghahreman used 39 foreignization and 38 domestication strategies. In other words, 50.64%

of the strategies used were foreignization strategies, and 49.35% of the strategies were domestication strategies.

Among the six types of strategies identified in Ghahreman's translations, the most frequent domestication strategy used was *equivalence*, with a frequency of 19 and a percentage of 31.16%. And the most frequent foreignization strategy used by Ghahreman was *calque*, with a frequency of 30 and a percentage of 38.96%. Moreover, the least frequent domestication strategies used by Ghahreman were *modulation* and *transposition* with the frequency of 1 and 0, respectively. In addition, the least frequent foreignization strategy used by Ghahreman was *borrowing* which was not used by him in translations of the CSIs.

### Discussion and Concluding Remarks

The results indicated that Hejazi has used the following domestication and foreignization strategies: *Calque* (foreignization), *equivalence* (domestication), *adaptation* (domestication), and *literal translation* (foreignization). Moreover, it was found that the most frequent domestication strategy used by Hejazi was *equivalence*. Furthermore, the most frequent foreignization strategy used by Hejazi was *calque*. In addition, the least frequent domestication strategies used by Hejazi were *transposition* and *modulation* which were not used by him at all in the translations of the CSIs. Finally, the least frequent foreignization strategy used by Hejazi was *borrowing* which was not used by him in the translation of the CSIs.

Regarding Ghahreman's translation, it was found that she has used *calque* (foreignization), *equivalence* (domestication), *adaptation* (domestication), *literal translation* (foreignization), *modulation* (domestication), and *omission* (domestication) in translating the CSIs. Moreover, the most frequent domestication strategy used by her was *equivalence*, and the most frequent foreignization strategy was *calque*. Furthermore, the least frequent domestication strategies used by Ghahreman were *modulation* and *transposition*, and the least frequent foreignization strategy was *borrowing* which was not used by him in translations of the CSIs.

In line with this study, in research by Arvela (2013), *literal translation* was applied as a translation strategy in the translation of cultural aspects in published papers. In the same vein, Jianghua (2006) reported *literal translation* as a common strategy used in the translation of the cultural elements in the translation of novels. Another study the results of which are similar to the present study findings is the one by Sabzalipour and Pishkar (2015) in which *transposition* strategy has been used with the lowest frequency in the translation of novels.

According to the obtained results in the current study, it is concluded that the translators have used foreignization and domestication strategies in parallel in translating the CSIs. That is, the difficulty of translating the CSIs has led the Persian translators to apply both translation strategies in rendering them. What is worth mentioning at the end, is that some of the CSIs have no *direct equivalent* in bilingual dictionaries. Accordingly, many translators have no way out but to omit them or use an *omission* strategy (Masoum & Davtalab, 2011, as cited in Saberi, 2015). This can result in the production of translations that do not completely and correctly convey the meaning of the ST.

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## Appendix

### CSIs and strategies

Source text N	Target text 1 by Hejazi	Strategy	Target text 2 by Ghahreman	Strategy
The boy noticed that the man's clothing was strange. He looked like an Arab which was not unusual in those parts.	جوانک متوجه شد که جامه غریبی پوشیده است، به عرب ها می مانست، و این در آن منطقه چیز نادری نبود.	Foreignization (Literal translation)	چوپان متوجه شد که او به شکل غریبی لباس پوشیده است، شبیه عربها بود و در آن منطقه البته این چیز خارق العاده ای نبود.	Foreignization (Literal translation)
"what do I do in Salem?" The old man laughed	"در سالیم چه کنم؟" پیرمرد برای نخستین بار به گونه ای خوش آیند قاه قاه خندید	Foreignization (Calque)	من در "سالیم" چه کنم؟ پیرمرد برای اولین بار از خنده روده بر شد.	Foreignization (Calque)
The old woman hadn't charged him anything. but the old man maybe he was her husband was going to find a way to get much more money in exchange for information about something that didn't even exist. The old man was probably a Gypsy, too.	پیر زن از او پولی نگرفته بود، اما این پیرمرد که شاید شوهرش بود-می خواست در ازای اطلاعاتی که وجود نداشت، پول بسیار بیشتری از او بگیرد. این پیرمرد حتما کولی بود.	Domestication (Equivalence)	پیرزن از او پولی نگرفته بود اما این پیرمرد (که شاید شوهرش بود) می خواست چیز قابل توجهی از او بگیرد آنهم در عوض اطلاعاتی که به هیچ واقعیتی مربوط نمی شد. خود او هم لابد یک کولی بود.	Domestication (Equivalence)
With a movement that was too quick for someone his age, the man covered whatever it was his cape.	اما پیرمرد با حرکتی چابک که از شخصی با آن سن و سال بعید می نمود، برگشت و با ردایش آن درخشش را پوشاند.	Domestication (Adaptation)	اما با حرکتی بسیار سریع که برای سن و سال او شگفت انگیز بود، پالتویش را روی سینه اش کشید.	Domestication (Adaptation)
The girl was typical of the region of Andalusia with flowing black hair, and eyes that vaguely recalled the Moorish conquerors.	دختری با چهره مشخص اندلسی بود؛ با موهای سیاه و انبوه، و چشمهایی که به گونه ای گنگ، فاتحان مور کهن را به یاد می آورد.	Foreignization (calque)	دختر جوانی بود که نمونه دختران منطقه آندلس بود، با موهای بلند سیاه و چشمانی که شباهتی گنگ به چشمان فاتحان مغربی داشت.	Foreignization (calque)
I know it's the vanity of vanities, as you said. my lord, But an old king sometimes has to take some pride in himself."	بار خدایا، همان طور که خودت گفته ای، می دانم باطل اباطیل است. اما یک پادشاه پیر هم گاهی باید به خودش مغرور باشد.	Domestication (Adaptation)	می دانم این نهالیت خودپسندی است، خدایا همانطور که خودت گفته ای. اما یک پادشاه پیر هم گاهی نیاز دارد که احساس غرور کند.	Domestication (Adaptation)
As a child in church, he had always looked at the image of Saint Santiago Matamoros on his white horse, his sword unsheathed, and figures such as these kneeling at his feet	وقتی کوچک بود همواره در کلیسای دهکده شان تمثال یعقوب قدیس مورکش را سوار بر اسب سفید و با شمشیر برهنه ای در دست دیده بود که افرادی شبیه به این ها در پایش افتاده بودند.	Foreignization (literal translation) Domestication (Adaptation)	در کودکی، در کلیسای دهکده اش مجسمه سن ژاک کبیر را دیده بود سوار بر اسبی سفید، با شمشیر آخته که افرادی شبیه این آدمها را پامال می کرد.	Foreignization (literal translation) Foreignization (calque)
He dressed in his Arabian clothing of white linen bought especially for this day. He put his headcloth in place and secured it with a ring made of camel skin	ردای عربی اش را پوشیده همان جامه ی کتانی سفیدی که ویژه ی چنین روزی خریده بود. دستار را بر سر بست و آن را با حلقه ای از چرم شتر محکم کرد.	Domestication (equivalence)	لباس عربی پوشیده، این لباس کتانی سفید را برای چنین روزی خریده بود. دستاری به سر بست و آن را با حلقه ای از چرم شتر محکم کرد.	Domestication (Adaptation)
I want to see the greatness	فرمانده با احترام گفت:	Domestication	اما فرمانده کل با لحنی که	Domestication



of Allah,' the chief said, with respect.	می خواهم عظمت الله را ببینم.	(equivalence)	نشان از احترام داشت پاسخ داد: من می خواهم عظمت الله را ببینم.	(equivalence)
Then the time passed ,and the city also changed, The siege grew bigger than Tangier and trade slmped.	سپس زمان گذشت، و شهر نیز دگرگون شد. سبته بیشتر از طنجه رشد کرد و تجارت کساد شد.	Foreignization (Calque)	بعد زمان گذشت، و شهر هم عوض شد. "سبته" بیش از طنجه رونق گرفت و تجارت بسوی دیگری متوجه شد.	Foreignization (Calque)
The wind has many names. In that part of the world, it was called the sirocco, because it brought moisture from the oceans to the east.	باد نام های بسیاری داشت. در آن جا سیروکو خوانده می شد، چون عرب ها گمان می کردند از سرزمین های پوشیده از آب، از سکونگاه سیاه پوستان می آید.	Foreignization (Calque)	باد نامهای متفاوتی داشت، در آنجا "سیراکو" نامیده می شد، چون اعراب گمان می کردند که از سرزمینی پر آب که مردان سیاه در آن زندگی می کنند، می وزد.	Foreignization (Calque)
The boy's name was Santiago. Dusk was falling as the boy arrived with his herd at an abandoned church.	نام جوان، سانتیاگو بود. هنگامی که به کلیسای کوچک و متروک رسید، هوا دیگر داشت تاریک می شد.	Foreignization (Calque)	اسم او سانتیاگو بود. وقتی به کلیسای ویران و متروک رسید، شب فرود می آمد.	Foreignization (Calque)
Maybe the church, with the sycamore growing from within had been haunted.	شاید کلیسا، با انجیر مصری ای که در آن روییده بود، سایه سیاهی بر اندیشه هایش افکنده بود.	Foreignization (literal translation)	شاید این کلیسا با سپیدارش جایگاه ارواح خبیث شده باشد.	Foreignization (literal translation)
He drank a bit from the wine that remained from his dinner of the night before ,and he gathered his jacket closer to his body.	از شربتی که از شب پیش مانده بود، جرعه ای نوشید و خرجه اش را به دور خودش بیچید.	Domestication (Adaptation)	از شربتی که از شب پیش مانده بود کمی نوشید و بالا پوششش را دور بدنش بیچید.	Domestication (Adaptation)
And he gave the boy his blessing.	و او را دعای خیر کرد.	Domestication (Adaptation)	پدر دعای خیر بدرقه راه پسرش کرد.	Domestication (Adaptation)
Looking at the sun, he calculated that he would reach Tarifa before midday.	به آسمان نگرست، و بر مبنای محاسباتش، پیش از ظهر به "طارفا" می رسیدند.	Foreignization (Calque)	به آسمان نگرست طبق محاسباتش می بایست قبل از نهار به "طارفا" برسد.	Foreignization (Calque)
It sounded like a Gypsy prayer.	به دعای کولیان می مانست.	Domestication (Equivalence)	شبهه دعاهای کولیاها بود	Domestication (Equivalence)
He went to market for something to eat ,he traded his book for one that was thicker, and found a bench in the plaza where he could sample the new wine he had bought.	به فروشگاه رفت و کمی غذا خرید، کتابش را با کتاب حجیم تری عوض کرد، و بر نیمکت کنار میدانی نشست تا از شربت تازه ای که خریده بود، لذت ببرد.	Domestication (Adaptation)	اول برای تهیه غذا رفت و بعد کتابش را با کتاب کلفت تری عوض کرد، آنوقت به میدان شهر رفت روی نیمکتی نشست تا سر فرصت از نوشیدنی جدیدی که خریده بود لذت ببرد.	Domestication (Adaptation)
He said that he was tired and thirsty, and asked if he might have a sip of the boy's wine.	گفت خسته است، تشنه است و جرعه ای از نوشیدنی مرد جوان خواست.	Domestication (Adaptation)	گفت که خسته است، تشنه است و از او خواست که جرعه ای نوشیدنی به وی بدهد.	Domestication (Adaptation)
"It's like it always has been ."No clue yet. But he knew that Salem wasn't in Andalusia.	"همان طور که همیشه بود." اما این راهنمایی اش نکرد. فقط فهمید سالیم در اندلس نیست. وگرنه تا به حال نامش را شنیده بود.	Foreignization (calque)	مثل همیشه، همانطور که همیشه بوده. این پاسخ هیچ چیز را روشن نکرد فقط او فهمید که "سالیم" در اندلس نیست اگر نه این شهر را می شناخت.	Foreignization (calque)
He was sitting in a bar very much like the other bars he had seen along the narrow streets of Tangier.	در قهوه خانه ای نشسته بود، همانند تمامی قهوه خانه هایی که در خیابانهای تنگ شهر دیده بود.	Domestication (Adaptation)	او در قهوه خانه ای شبیه سایر قهوه خانه هایی که در کوچه های تنگ شهر دیده بود نشسته بود.	Domestication (Adaptation)

The owner of the bar approached him, and the boy pointed to a drink that had been served at the next table. It turned out to be a bitter tea. The boy preferred wine.	قهوه چی نزدیک شد و پسرک با اشاره نشان داد که همان نوشیدنی ای را می خواهد که در میز دیگری هم صرف می شد. که چیزی نبود جز چای تلخ جوانک ترجیح می داد باده بنوشد.	Domestication (Adaptation) Foreignization (literal translation)	صاحب قهوه خانه به او نزدیک شد و او نوشیدنی را که سر میز دیگری برده بودند نشان داد. چای تلخ بود، او ترجیح می داد شربت بنوشد.	Domestication (Adaptation) Domestication (Adaptation)
During the time the boy had spent in the fields of Andalusia, he had become used to learning which path he should take by observing the ground and the sky.	در مدتی که در دشتهای آندلس بود، عادت کرده بود علایم مسیری را که می بایست می پیمود، در زمین و آسمان بخواند.	Foreignization (calque)	در مدتی که در دشتهای آندلس گذرانده بود آموخته بود تا در روی زمین یا در آسمان علانمی را مربوط به مسیری که می بایست دنبال کند، بیابد.	Foreignization (calque)
He opened his pouch to see what was left of his possessions 'maybe there was a bit left of the sandwich he had eaten on the ship.	خورجینش را گشود تا ببیند در آن چه دارد، شاید از ساندویچی در کشتی، چیزی بر جای مانده بود.	Foreignization (literal translation)	خورجینش را گشود تا ببیند چه چیزی برای خوردن دارد، شاید از ساندویچی که در کشتی خورده بود چیزی مانده باشد.	Foreignization (literal translation)
Now he understood why the owner of the bar had been so upset.	اکنون سرخورده گی صاحب قهوه خانه را نیز می فهمید.	Domestication (Adaptation)	حالا می فهمید که صاحب قهوه خانه چه چیزی را می خواسته به اصرار به او حالی کند.	Domestication (Adaptation)
Sit down, and let me treat you to something." Said the boy." And ask for a glass of wine for me. I hate this tea."	جوانک گفت: "بنشین و به حساب من چیزی سفارش بده برای من باده بگیر. از این چای متنفرم."	Foreignization (literal translation)	بنشین و به حساب من برای خودت چیزی سفارش بده، برای من هم شربت سفارش بده من از این چای بیزارم.	Domestication (Adaptation)
He no longer had to seek out food and water for the sheep, he could go in search of his treasure, instead. He had not a cent in his pocket, but he had faith.	دیگر ناچار نبود به جست و جوی آب و غذا برود، می توانست به جست و جوی گنجش برود. یک پیشیز هم در جیب نداشت، اما به زندگی ایمان داشت.	Domestication (Adaptation)	دیگر مجبور نبود بدنبال آب و علف برای حیوانات باشد، او می توانست به جستجوی گنج برود. حالا حتی یک شاهی هم در جیب نداشت ولی به زندگی ایمان داشت.	Domestication (Adaptation)
Relax and unhurried, he resolved that he would walk through the narrow streets of Tangier.	تصمیم گرفت بی عجله و بی اضطراب، در خیابانهای طنجه قدم بزند.	Foreignization (calque)	تصمیم گرفت در کوچه های تنگ طنجه پرسه بزند.	Foreignization (calque)
"Even if you earned a good commission selling every piece, you would still have to borrow money to get to Egypt.	"حتی اگر یک سال تمام هم بلورهای مرا پاک کنی، حتی اگر از فروش هر کدام از آن ها حق العمل خوبی بگیری، هنوز هم برای رفتن تا مصر باید پول زیادی قرض کنی.	Domestication (Equivalence)	اگر تو یک سال تمام هم بلورهای مرا تمیز کنی و از فروش مغازه هم حق العمل خوبی بگیری باز هم برای رفتن به مصر باید پول قرض کنی	Domestication (Equivalence)
Maybe it was his treasure to have wound up in that strange land met up with a thief and doubled the size of his flock without spending a cent.	شاید گنجش این بود که به آن سرزمین غریب بیاید، یا یک دزد ملاقات کند، و بدون نیاز به خرج کردن یک پیشیز، تعداد رمه اش را دو برابر کند.	Domestication (Adaptation)	شاید گنجینه او این بود که به این سرزمین بیگانه بیاید، با یک دزد برخورد کند، و بدون خرج کردن یک شاهی، تعداد گوسفندانش را دو برابر کند.	Domestication (Adaptation)
Who told you that?" asked the boy, startled. "maktub" said the old crystal merchant. And gave the boy his blessing.	جوان، هراسان پرسید: "کی به شما این را گفت؟" بلورفروش پیر به سادگی گفت: "مکتوب" و دعای خیرش کرد.	Domestication (Adaptation)	چه کسی این را به شما گفته است؟ پیرمرد مغازه دار خیلی ساده پاسخ داد: "مکتوب". و دعای خیر بدرقه راهش کرد.	Domestication (Adaptation)

The hills of Andalusia were only two hours away but there was an entire desert between him and the pyramids.	تا دشت های آندلس، فقط دو ساعت حرکت با کشتی راه بود، اما صحرای عظیمی میان او اهرام قرار داشت.	Foreignization (calque)	از آنجا تا دشتهای آندلس فقط دو ساعت راه بود، ولی بین او و اهرام یک صحرا جدایی می انداخت.	Foreignization (calque)
"He lives at the Al-Fayoum oasis," his friend had said. "And people say that he is two hundred years old, and is able to transform any metal into gold.	دوستش گفته بود: "در واحه ای به نام "القیوم" زندگی می کند و مردم می گویند دویست سالش است و می تواند هر فلزی را به طلا تبدیل کند"	Foreignization (calque)	دوستش به او گفته بود: این مرد در واحه ای بنام "قیوم" زندگی می کند. مردم می گویند دویست سال عمر دارد و قادر است هر فلزی را به طلا مبدل کند.	Foreignization (calque)
"There's a caravan leaving today for Al-Fayoum,"	"بخت با شما یار است. امروز عصر کاروانی به القیوم می رود."	Foreignization (calque)	کاروانی به مقصد "قیوم" امروز بعد از ظهر به راه می افتد.	Foreignization (calque)
BY Coincidence-or maybe it was an omen the old boy thought-he came to the bar he had entered on his first day there.	به طور تصادفی به نظرش رسید که شاید این هم یک نشانه است. به قهوه خانه ای رسید که در نخستین روز به آن وارد شده بود.	Domestication (Adaptation)	تصادفاً به همان قهوه خانه ای رسید که سال گذشته در اولین روز ورودش به آن رفته بود، آیا این یک نشانه نبود؟	Domestication (Adaptation)
I used to live near El Cairum." He said. "I had my orchard, my children, and a life that would change not at all until I died.	گفت: در جایی نزدیک به القیروم زندگی می کردم. سبزی کاری می کردم. فرزندان و زندگی داشتم که بنا نبود تا زمان مرگ تغییر کند.	Foreignization (calque)	من در مکانی نزدیک "القیروم" زندگی می کردم. سبزی کاری و زراعت می کردم، خانواده ام را داشتم و روال زندگی من نمی بایست تا زمان مرگ تغییر کند.	Foreignization (calque)
The boy learned that the liquid part of the Master Work was called the Elixir of Life, and that it cured all illnesses. 'it also kept the alchemist from growing old. And the solid part was called the Philosopher's Stone.	جوان دریافت که بخش مایع اکسیر اعظم، اکسیر جوانی نام دارد و علاوه بر جلوگیری از پیر شدن، کیمیاگر، درمان تمامی بیماری ها نیز هست. و بخش جامد آن حجر کریمه نام دارد.	Domestication (equivalence)	مرد جوان از طریق مطالعه فهمید که بخش مایع اکسیر اعظم را "اکسیر جوانی" می نامند و این اکسیر نه تنها شفا دهنده همه بیماریهاست بلکه مصرف آن موجب پیشگیری از پیری کیمیاگر است و بخش جامد آن را "حجر مکرّم" می نامند.	Domestication (equivalence)
The future was already written by Allah, what he had written was always for the good of man.	آینده به دست الله نوشته شده بود، و هر آن چه به دست او نوشته می شد، برای خیر انسان بود.	Domestication (equivalence)	آینده را الله نوشته بود و هر چه بود در جهت خیر انسان بود	Domestication (equivalence)
They spoke in an Arabic dialect that the boy didn't understand, but, when he made to leave the guard told him that something was wrong.	با لهجه ای به زبان عربی صحبت می کردند که جوان نمی فهمید، اما هنگامی که قصد خروج از آن جا را کرد، نگهبان دستور داد بماند.	Foreignization (calque)	آنها به لهجه محلی صحبت می کردند و جوان چیزی از حرف هایشان نمی فهمید. اما وقتی خواست خارج شود، نگهبان به او دستور داد که بماند.	Domestication (Modulation)
He was reminded of the image of Santiago Matamoros, mounted on his white horse, with the infidels beneath his hooves.	بی درنگ به یاد تمثال یعقوب مورکش افتاد که کفار زیر پاهای اسب سفیدش افتاده بودند.	Domestication (Adaptation)	و بلافاصله به یاد مجسمه اژاک قدیس، شقه کننده مغربها، افتاد که کافران را زیر سم سفیدش پامال می کند.	Foreignization (calque)
The sword remained where it was. "Who are you to change what Allah has willed?"	شمشیر هم چنان روی پیشانی اش بود. "تو کیستی که تقدیر الله را دگرگون کنی؟"	Domestication (equivalence)	تو کیستی که بخواهی سرنوشتی را که الله مقدر داشته داشته تغییر دهی.	Domestication (equivalence)

Next morning ,there were two thousand armed men scattered throughout the palm trees at AL-Fayoum.	صبح روز بعد، دو هزار مرد مسلح در میان نخل های القیوم مستقر شدند.	Foreignization (calque)	صبح فردا، دو هزار مرد مسلح در واحه، بین درختان خرما یوم مستقر شده بودند.	Foreignization (calque)
The boy remembered the crystal merchant who had always wanted to go to Mecca, and the Englishman in search of the alchemist.	جوان به یاد تاجر بلور فروش افتاد که همواره آرزوی رفتن به مکه را داشت، و به یاد انگلیسی که در جست و جوی یک کیمیاگر بود.	Foreignization (calque)	مرد جوان به تاجر بلور می اندیشید که همواره در آرزوی رفتن به مکه بود و به مرد انگلیسی که در جستجوی یک کیمیاگر بود.	Foreignization (calque)
Should I understand the Emerald Tablet?" the boy asked	جوان پرسید: "باید کتیبه زمرد را بفهمم؟"	Domestication (equivalence)	آیا لازم است که من "صحیفه زمرد" را بفهمم؟	Domestication (equivalence)
"Perhaps if you were in a laboratory of alchemy, this would be the right time to study the best way to understand the Emerald Tablet. But you are in the desert. So immerse yourself in it.	"شاید، اگر در یک آزمایشگاه کیمیاگری بودی، اکنون برای مطالعه بهترین شیوه درک کتیبه زمرد لحظه مناسبی بود. اما تو در صحرا هستی. پس در صحرا غرق شو.	Domestication (equivalence)	شاید، اگر تو در یک آزمایشگاه کیمیاگری بودی، شاید لحظه مناسبی برای درک صحیح "صحیفه زمرد" بود. اما تو در صحرا هستی، در صحرا عمیق شو.	Domestication (equivalence)
At the camp ,it was difficult to see anything .The men of the desert were already familiar with that wind .They called it the simum, and it was worse than a storm at sea.	در اردوگاه دیگر نمی شد هیچ چیز را تشخیص داد. مردان صحرا این باد را می شناختند. آن را شمعون می نامیدند و از توفان های دریایی بدتر بود.	Domestication (equivalence)	در اردوگاه هیچ چیز قابل تشخیص نبود. مردان صحرا این باد را که "شمعون" نامیده می شد می شناختند. این باد از طوفانهای دریایی هم بدتر بود.	Domestication (equivalence)
Leafing through the pages, he found a story about Naricissus	هم چنان که کتاب را ورق می زد، به داستانی در باره نرگس برخورد.	Domestication (equivalence)	در حالی که کتاب را ورق می زد به داستانی برخورد که در باره "نرگس" بود.	Domestication (equivalence)
Dusk was falling as the boy arrived with his herd at an abandoned church.	هنگامی که با گله اش به جلوی کلیسای کهن و متروکی رسید، هوا دیگر داشت تاریک می شد.	Foreignization (literal translation)	روز رو به زوال می رفت که با گله اش به کلیسای کهنه متروکی رسید.	Foreignization (literal translation)
The shepherd told her of the Andalusian countryside and related the news from the other towns where he had stopped.	چوپان از دشتهای آندلس گفت و از جدیدترین چیزهایی که در شهرهای سر راهش دیده بود.	Foreignization (calque)	چوپان از دشتهای آندلس گفت و از تازه ترین چیزهایی که در شهرهای سر راهش دیده بود.	Foreignization (calque)
He had suddenly remembered that, in Tarifa, there was an old woman who interpreted dreams.	به خاطر آورده بود که در "طارفا" پیرزنی بود که می توانست رویاها را تعبیر کند.	Foreignization (calque)	به خاطر آورده بود که در "طارفا" پیرزنی بود که می توانست رویاها را تعبیر کند.	Foreignization (calque)
The room's furnishings consisted of a table, image of the Sacred Heart Of Jesus and two chairs	در درون اتاق، یک میز، یک تمثال از قلب مقدس عیسا مسیح، و دو صندلی قرار داشت.	Domestication (equivalence)	یک میز، یک تمثال عیسی مسیح و دو صندلی در آن اتاق بود.	Domestication (equivalence)
He paused for a moment to see if the woman knew what the Egyption pyramids were	لحظه ای صبر کرد تا ببیند پیر زن می داند که اهرام مصر چیست یا نه.	Foreignization (literal translation)	سکوت کرد تا ببیند آیا پیرزن می داند که اهرام مصر چیست.	Foreignization (literal translation)
Africa was only a few hours from Tarifa.	آفریقا فقط چند ساعت با طاریفا فاصله داشت.	Domestication (equivalence) Foreignization (calque)	آفریقا فقط چند ساعت با "طارفا" فاصله داشت	Domestication (equivalence) Foreignization (calque)

That's never happened to me, "the boy said."They wanted me to be a priest, but I decided to become a shepherd."	جوانک گفت: "برای من این طور نشده می خواستند کشیش بشوم، و من تصمیم گرفتم چوپان بشوم."	Foreignization (literal translation)	مرد جوان گفت: این اتفاق برای من نیفتاده، چون می خواستند از من یک کشیش بسازند و من تصمیم گرفتم که چوپان شوم.	Foreignization (literal translation)
It was the old man who had asked for a drink of his wine, and had started the conversation.	پیرمرد بود که تقاضای نوشیدنی کرد، سر صحبت کرد و به کتاب او توجه کرد.	Domestication (Adaptation)	این پیرمرد بود که سر صحبت را باز کرد و به کتاب او علاقه نشان داده بود.	Domestication (omission)
The old man laughed "well, I'm the king of Salem!"	پیرمرد گفته بود: "من پادشاه سالیم هستم."	Foreignization (Calque)	پیرمرد گفته بود: من پادشاه "سالیم" هستم.	Foreignization (Calque)
Then when he spoke about me he would say that I am Melchizedek, the king of Salem.	در این صورت، هر وقت در باره من صحبت می کرد، می گفت که من ملک یصدق هستم، پادشاه سالیم.	Foreignization (Calque)	آنوقت هرگاه از من حرف می زد می گفت که من ملک یصدق پادشاه سالیم هستم.	Foreignization (Calque)
"How come you speak Spanish? He asked.	پرسید: تو از کجا اسپانیایی می دانی؟"	Domestication (equivalence)	از او پرسید: تو از کجا اسپانیولی بلدی؟	Foreignization (Calque)
They're called Urim and Thummim, and they can help you to read omens.	سنگ ها برای تقال به کار می روند. نام آن ها اوریم و تمیم است."	Foreignization (Calque)	بیا اسم یکی "اوریم" است و اسم آن دیگری "تمیم".	Foreignization (Calque)
Mecca is a lot farther away	مکه بسیار دورتر از اهرام است	Domestication (equivalence)	مکه بسیار دورتر از اهرام است	Domestication (equivalence)
		Foreignization (literal translation)		Foreignization (literal translation)
I've already imagined a thousand times crossing the desert, arriving at the Plaza of the Sacred Stone, the seven times I walk around it before allowing myself to touch it.	تاکنون هزاران بار عبور از صحرا، ورود به میدانی که کعبه مقدس در آن است، و هفت باری را که باید دورش بگردم تا بتوانم حجر الاسود را لمس کنم، تصور کرده ام	Domestication (equivalence)	تا به حال هزاران بار عبور از صحرا رسیدن و دیدن حجر الاسود و هفت دور طوافی را که قبل از دست زدن به آن باید انجام داد، در خیالم تکرار کرده ام.	Domestication (equivalence)
By coincidence-or maybe it was an omen, the boy thought-he came to the bar he had entered on his first day there.	به طور تصادفی-به نظرش رسید که شاید این هم یک نشانه است-به قهوه خانه ای رسید که در نخستین روز به آن وارد شده بود.	Domestication (Adaptation)	تصادفا به همان قهوه خانه ای رسید که سال گذشته در اولین روز ورودش به آن رفته بود	Domestication (Adaptation)
First, he had studied Esperanto, then the world's religions, and now it was Alchemist.	نخست به اسپرانتو علاقمند شده بود، سپس به ادیان، و سر انجام به کیمیاگری.	Foreignization (Calque)	در آغاز به اسپرانتو علاقمند شده بود، بعد به مذاهب مختلف و بالاخره به کیمیاگری.	Foreignization (Calque)
If this boy was going to Al-Fayoum, there would be someone to talk to when there was no other imp	اگر این جوان تا الفیوم می آمد، کسی را داشت که وقتی مشغول کارهای مهم تر نبود، با او صحبت کند.	Foreignization (calque)	اگر این جوان هم تا "فیوم" می آمد می توانست مواقعی که مشغولیت مهم تری نداشت با او حرف بزند.	Foreignization (calque)
But the only God I aserve is Allah, and in his name I swear that I will do everything possible once again to win out over the desert.	اما یگانه خدای من الله است، و به او سوگند می خورم تمام تلاشم را برای پیروزی دوباره بر صحرا بکنم.	Domestication (equivalence)	ولی تنها خدای من الله است و به الله قسم می خورم که هر آنچه از دستم بر بیاید انجام دهم تا بار دیگر بر صحرا غلبه کنم.	Domestication (equivalence)

The boy swore to Jesus Christ .	جوان به عیسی مسیح سوگند خورد.	Domestication (equivalence)	جوان به عیسی مسیح سوگند خورد.	Domestication (equivalence)
"It's the Emerald Tablet," said the Englishman, proud that he might teach something to the boy.	انگلیسی، راضی از این که می تواند چیزی به آن جوان بیاموزد، گفت: کتیبه زمره	Domestication (equivalence)	مرد انگلیسی که خیلی راضی بود از اینکه می تواند چیزی به او بیاموزد به مرد جوان گفت: منظور "صحیفه زمره" است.	Domestication (equivalence)
That's the Philosopher's Stone and the Elixir of Life	این ها حجر کریمه و اکسیر جوانی هستند.	Domestication (equivalence)	"حجر مکرم" و "اکسیر جوانی".	Domestication (equivalence)
The caravans had been stopped at Giza for some time, waiting for the wars to end.	زمان درازی بود که کاروان ها در انتظار پایان یافتن جنگ، در جیزه متوقف شده بودند.	Foreignization (calque)	مدت زیادی بود که کاروان ها در جیزه متوقف شده بودند و در انتظار پایان محاصمه بودند.	Foreignization (calque)
The verses of your son who was the poet were very popular in Rome, the angel said. Everyone loved them and enjoyed them. But when the reign of Tiberius ended, his poems were forgotten.	در روم باستان، در دوره امپراتور تیبریوس، مرد بسیار خوبی می زیست که دو پسر داشت	Foreignization (calque)	در روم قدیم در دوران سلطنت امپراتور تیباریوس، مرد بسیار خوبی زندگی می کرد که دو فرزند داشت	Foreignization (calque)
I dreamed that I should travel to the fields of Spain and look for a ruined church where shepherds and their sheep slept.	خواب دیدم که باید به دشتهای اسپانیا بروم، کلیسای ویرانی را بجویم که چوپان ها عادت دارند با گوسفندهاشان در آن بخوابند.	Foreignization (literal translation)	خواب دیدم که باید به اسپانیا بروم و کلیسای روستایی و ویران را که محل اطراق چوپانها و گوسفندانهاست و یک درخت سپیدار تنومندی در صندوقخانه آن روئیده است، پیدا کنم.	Foreignization (literal translation)