

FOREIGNIZING AND DOMESTICATING RELIGIOUS TERMS AND EXPRESSIONS IN CHILDREN'S LITERATURE

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ABSTRACT

This study aims to investigate the application of main translation methods, namely, foreignization and domestication in the process of translating religious terms in children's literature from English into Arabic. This study aims at finding answers for two questions. First, is the translation of religious terms and expressions regulated by norms or not? Second, which translation method did translators opt for when translating religious terms in children's literature translated from English into Arabic? The study attempts to identify whether when translating English children's literature into Arabic, translators opt for a specific method or not. A translated version of Alice's Adventures in Wonderland, a translated version of Hansel and Gretel, and a translated version of Cinderella were analysed at the level of diction and discourse. The researcher adopted specific theoretical frameworks to classify the selected items. After identifying the selected items according to the mentioned theoretical framework, the translation of each item will be classified according to the two major methods that are the focus of the current study, i.e., domestication and foreignization. The findings of the analysis show that the translated versions are not regulated by specific norms, and the three translators did not opt for a specific method as both foreignization and domestication were found in both versions. However, the analysis shows that domestication is more prevalent in these translated stories. The findings of this study have some implications for translators in general, translators of children's literature, and translation students.

Keywords: Domestication, foreignization, Cinderella, Hansel and Gretel, Alice, children's literature and Arabic

INTRODUCTION

Children's literature can be considered one of the most valuable types of literature, as it is used in general for didactic purposes. In other words, this type of literature is used for educational purposes, and at the same time, it is used for children to establish and ensure the culture's concepts, principles, and values. These concepts, principles, and values should always be presented in a rhetorically pleasing and enjoyable way for them to have a significant impact on children. Moreover, in addition to the educational purpose, children's literature should be used for recreation and entertainment (Zhao & Jiang 2013). The period between the 1960s and the 1970s witnessed the birth of cultural studies, and a series of texts were published in Britain and the US in this field. One of the definitions of culture mentioned in the literature is by Geertz (1973), who defined culture as "the shared patterns that set the tone, character and quality of people's lives" (p. 216). These patterns include different elements, such as language, religion, gender, relationships, sexual orientation, class, ethnicity, disability, race, and age. At the beginning of children's literature, the

development included different aspects, such as ballads, poetry, and even nursery rhymes. Progressively, this field became more varied, and special materials were added to the stories written for children. In Europe, it has taken around five hundred years for the process of development in this field to reach this stage (Nikolajeva 1996, cited in Ray, 2004). Religion is also considered a crucial factor in the development of printed literature, particularly in the earliest books for children, to support both the religious and moral instruction. Accordingly, translating children's literature among cultures that have different values and principles presents a real challenge for translators, and one of these cultural items that must be taken into consideration is religion. González Davies and Scott-Tennent (2005) offered a detailed definition of these cultural items or what they referred to as 'cultural references':

Any kind of expression (textual, verbal, non-verbal or audio-visual) denoting any material, ecological, social, religious, linguistic or emotional manifestation that can be attributed to a particular community (geographic, socio-economic, professional, linguistic, religious, bilingual, etc.) and would be admitted as a trait of that community by those who consider themselves to be members of it. Such an expression may, on occasions, create a comprehension or a translation problem. (166)

As stated, one of the most important elements of this definition for culture-specific items is religion. Specific strategies are required to deal with the translation of such elements. That is to say, a translator is required to adopt certain translation strategies to solve these problems. Foreignization and domestication, as the two main methods of translation, were investigated when translating children's literature from English into Arabic. However, this study did not support one of these two methods at the expense of the other method. In other words, this study aimed only to describe this phenomenon and investigated the translator's decision between these two methods when translating the literary text. To do so, three stories translated from English into Arabic were selected for this study. The first story, *Alice's Adventures in Wonderland*, was written by Lewis Carroll and translated from English into Arabic by Shakeer Naser Ad-Deen (2012) and published by Almarqiz Ath-thagafi Al-Arabi (Arab Cultural Centre) both in Casablanca, Morocco and Beirut, Lebanon. The second story, *Hansel and Gretel*, was written by the Grimm brothers; it was translated by Marwa Abd Alfattah Shehata in 2012 and published by Hindawi Foundation for Education and Culture in Cairo, Egypt. The third story is *Cinderella*; this was written by the Grimm brothers and then translated by Nabil Al Haffar in 2016 and published in Al-Mada for Media, Culture and Arts in Baghdad Iraq, Beirut, Lebanon and Damascus, Syria.

Several studies have been conducted about these three stories and the translation of them (Permatahati, M. I., & Rosyidi, M. I. (2017, December). The current study is considered to provide significant knowledge related to children's literature and specifically on the translation of *Alice's Adventures in the Wonderland*, *Hansel and Gretel*, and *Cinderella*. It is the first study to tackle the translation of these three stories from English into Arabic. A descriptive analysis of the selected items was used as the method of analysis in this study, and the researchers used specific theoretical frameworks to classify the selected items.

REVIEW OF RELATED LITERATURE

Children's Literature

In his book, *Understanding Children's Literature* (2006), Hunt considered that defining children's literature, and even the process of arriving at a definition, is extremely difficult. Defining both the concepts of children's literature and the children are examples of the basic tasks that should be acknowledged when translating this type of literature. In other words, the variations and the differences in the meaning of both concepts among cultures means they are blurred. Oittinen (2014) stressed that translating for children and translating for adults is not the same, and she discussed in detail the issues related to translating children's literature. One of the issues tackled by Oittinen in translating children's literature is adaptation; she explained that adaptation is like an abridgement in the translation of children's literature, and it serves a range of purposes, such as marketing. Specific aspects of children's literature have been investigated by other studies. For example, Fernando (2006) explored the names in children's fantasy literature and how to translate these names. These names, according to Fernando, cannot be translated literally because they also carry cultural meanings.

Domestication and Foreignization

These two terms, domestication and foreignization, were first proposed by Venuti (1995) in his book *The Translator's Invisibility*. They were produced as methods to translate culture-specific items. On the one hand, domestication involves removing the strangeness of the source text and replacing it with something close or related to the target readers (Shuttleworth and Cowie 1997). On the other hand, keeping the flavour of the foreign text and introducing it to the target readers as the original text is the core of foreignization (Venuti 1995). Schleiermacher (1813) mentioned that a translator has two options when translating a text: "Yet I will continue to insist that beside these two methods there can exist no third one that might serve some particular end. For there are no other possible ways of proceeding" (cited in Venuti, 2012, p. 49). He supported foreignization as the best method to translate a text. This method gives the target readers a chance to taste and enjoy the source text. In the same manner, Venuti (1995) mentioned that foreignization is the only option for a translator to translate a text from one culture to another and that the translator will commit "violence of translation" by using domestication. Many researchers have distinguished between these two main methods of translation and explored the reasons behind choosing one method at the expense of another. As stated earlier, the current study did not aim to advocate or to choose one translation method at the expense of another but to identify which translation method the translators used when translating from Arabic into English and from English into Arabic.

Religion in children's Literature

Culture is an umbrella term that covers different habits, laws, knowledge, traditions, and arts. These items within each culture should be known and clear to help in studying different fields, such as translation. In this regard, several researchers have categorized these culture-specific items in different ways. Newmark (2010) mentioned six categories related to culture-specific items:

ecology, public life, social life, personal life, customs and pursuits, and private passions. The last category, private passions, includes religion, music, poetry, and their different social organisations, e.g., Methodism. Espindola and Vasconcellos (2006) classified culture-specific items into ten categories as follows: toponyms, anthroponyms, forms of entertainment, means of transportation, fictional character, local institution, measuring system, food and drink, scholastic reference and religious celebration. The category of religious celebrations includes references to religious occasions, which are specially marked, e.g., Thanksgiving. Klinberg (1986) also put the culture-specific items into ten categories, namely, literary reference, foreign language in the source text, references to mythology and popular belief, historical, religious and political background, buildings, home furnishing and food, customs and practice, play and games, flora and fauna, personal names, titles, names of domestic animals and names of objects, geographical names, weights and measures. Religion is one of these categories, and it was mentioned within the historical, religious, and political background.

The current study focused on religion in children's literature, as it is one of the most important components. Terms related to religion sometimes have a specific meaning and sometimes an implied meaning which should be taken into consideration when translating such terms. Different scholars have proposed a range of frameworks to help in the analysis and discussion of children's literature. Those scholars proposed different ideas and categorizations about culture-related references. The categorization of culture-related references was the frame used to classify the culture-specific items in the source text, and this classification was very important to the current study (Quoted in Ray, 2004) Religion is also considered a very important factor in the development of the printed literature especially in the earliest books for children to support religious and moral instruction.

METHODOLOGY

A descriptive analysis is applied to examine the corpora of the study. The aim of the current study is to analyse the religious terms in three stories and to see if the translation of these stories was regulated by norms or not and if the translation of religious terms from English into Arabic opts for one method or not. A comprehensive analysis was performed to answer the research question. Translated versions of Alice's Adventures in Wonderland, Hansel and Gretel, and Cinderella were analysed at the level of diction and discourse. The researcher selected some examples from each story to answer the research question. Based on the meaning of these culture-specific items in the dictionaries, the examples mentioned below were explored to find the method the translators used to translate them. As mentioned earlier, these methods, that is, either domestication or foreignization, were explained with justifications to see if the methods used by the translators were successful in transferring the intended meaning.

ANALYSIS AND DISCUSSION

The current paper aims to provide qualitative and analytical description. In other words, the aim of the current study is not to provide a statistical analysis. Three stories translated from English into Arabic were analysed for the purpose the current study.

Alice’s Adventures in Wonderland

Table 1: Translation of Religious Terms in Alice’s Adventures in Wonderland. Example 1.

ST	TR
I'll give them a new pair of boots every Christmas .'	sawfa ohdikuma zawj h.itha‘ jadid mC h.ulul kul sanatin miladiatin jadidatin

The religious term ‘Christmas’ was used in this story when Alice wants to offer her feet a new pair of boots for Christmas. Christmas is a religious term, and according to the Longman online dictionary, it refers to the period of time around December 25th, the day when Christians celebrate the birth of Christ. The translator did not mention the meaning of Christmas as ‘Cedo almilad amajeed’. Instead, the translator used another term, that is, New Year, to translate the word ‘Christmas’. The translator domesticated this term by substituting the word ‘Christmas’ with another word.

Table 2: Translation of Religious Terms in Alice’s Adventures in Wonderland. Example 2.

ST	TR
"William the Conqueror, whose cause was favored by the pope , was soon submitted to by the English, who wanted leaders, and had been of late much accustomed to usurpation and conquest.	laqad astataC ghuywm alfatih. alladhy kan yah.z.aa bih.imayat albaba , ‘an yukhd.iC al’injaliz alladhyn kanuu bih.ajat liqadat, w alladhyn iCtaduu mundhu muddat ’alaa alaih.tilal walghuzuww.

Based on the Merriam online dictionary, the word ‘pope’ has three definitions: first, and often capitalized, a prelate who as bishop of Rome is the head of the Roman Catholic Church; second, one that resembles a pope (as in authority); and third, the Eastern Orthodox or Coptic patriarch of Alexandria or a priest of an Eastern church. The translator foreignized this term by using the literal translation to translate this religious term without adding any explanation. This term is not a new term in eastern countries, but the majority of target readers are Muslims. Although children in Arab countries are familiar with some words in Christianity, some terms, like the word ‘Pope’, need an explanation.

Table 3: Translation of Religious Terms in Alice’s Adventures in Wonderland. Example 3.

ST	TR
"Edwin and Morcar, the earls of Mercia and Northumbria, declared for him: and even Stigand, the patriotic archbishop of Canterbury, found it advisable—"	tah.alafa maCah ‘idwin wa mukar, kunt myrsy kantrbri, almaCruf biwat.niatih, stighand qad w

Again, the Merriam online dictionary defines ‘Archbishop’ as a bishop at the head of an ecclesiastical province or one of equivalent honorary rank. The translator in this story used the word ‘osqof’ to translate this religious term ‘archbishop’ instead of using the equivalent word in Arabic ‘ra’isu ‘al’asagifah’. The translator in this case domesticated this term and used a general

word to translate it although the target readers are children from a different religious background. The majority of children in the Arab countries are not familiar with such a Christian term, as most of them are Muslims.

Hansel and Gretel

Table 4: Translation of Religious Terms in Hansel and Gretel. Example 4 and 5.

ST	TR
heaven will take care of us.	In ytkhalla Canaa allah
and thought they were in heaven.	waz.anna ‘annahuma fi aljanna

In short stories like the delightful children’s tale ‘Hansel and Gretel’, religious terms and expressions are employed in different parts of the story. There are two examples of using religious terms in ‘Hansel and Gretel’. These examples emphasize the significance of employing religious expressions in the SL culture and the corresponding TL culture of children’s literature. In different contexts of the children’s tale, the same religious ST word or expression can be employed. However, its corresponding word or term might not be the same in the TT as in the following English (ST)-Arabic (TT) pairs:

In the first example, the word “heaven” is paraphrased to denote its direct meaning, i.e., ‘God will not abandon us’. Paraphrasing the English religious word “heaven” involves using domestication as a method in translation to avoid using literal translation, which might be understood incorrectly by the TL recipients (Arabic) if the word ‘heaven’ is translated literally into ‘assama’ or ‘aljanna’. In the ST (i.e., the English version), however, using “heaven” might not create any problem for the SL recipients, as heaven is part of the ST culture. In contrast, “heaven” cannot be translated literally into Arabic as ‘assama’ or ‘aljanna’. Therefore, the translator opted for paraphrasing this word to convey the intended meaning in the TT (Arabic) culture.

In the second example, the word “heaven” is translated literally into ‘aljanna’, which adequately conveys the intended message of the SL “paradise”. In the religious context of Arabic, ‘aljanna’ is the most suitable equivalent in translation and, therefore, the use of ‘aljanna’ in the TL culture (religious Arabic culture) has been successfully employed.

Cinderella

Table 5: Translation of Religious Terms in Hansel and Gretel. Example 6, 7, 8, and 9.

ST	TT
"Dear child, when I am gone, continue good and pious, and Heaven will help you in every trouble, and I will be your guardian angel."	((ya binti alh.abiba ‘ibqy taqyah wa taybah, k da‘iman maCaki, wasa‘otabaCuki min ‘alya‘ minki))
and Cinderella went three times every day to pray and weep at the grave	wasarat almushah.h.arah tadhhab thalath ma alshajarah wa tabki watoslli.
As the bridal party walked to church, they placed themselves, one on the right and the other on the left of the bride	waCindama dakhala alCarisan ‘ila alkanis alkubraa ‘ala yamin alCarus wa alsughraa ‘ila yafarih.at ‘ibnata zawjatihi, faqad kanat ‘aqdam
When the step-sisters heard of this proclamation from the prince, they were delighted, for they both had small feet.	

In children's literature, most folktales contain some religious terms and expressions. The following example is taken from the well-known folktale "Cinderella"; when Cinderella's mother was about to die, she gave Cinderella her last advice, which included English (SL) religious terms as follows:

ST: "Dear child, when I am gone, continue good and pious, and Heaven will help you in every trouble, and I will be your guardian angel".

TT: “((ya binti alh.abiba ‘ibqy taqyah wa taybah, kay yaqifa alrabbu alrrah.im da‘iman maCaki, wasa‘otabaCuki min ‘alya‘ alsama‘ wa‘akun qaribah minki))”

The first word “pious” is translated directly by using foreignization as a strategy, and its direct equivalent in Arabic is employed, which is ‘taqyah’. According to the Collins English Dictionary, someone who is pious is extremely religious and moral. However, in the religious context of Arabic, this term covers various concepts and meanings, which include God-fearing, righteous, and pious according to the Dictionary of Islamic words and expressions. Although direct translation is used from English into Arabic, the exact religious meaning of this term is not the same in both the ST and the TT cultures. Using the direct translation of “pious” almost conveyed the meaning of this religious word, which refers to the way Cinderella should behave after her mother's death by being a good or religious person. Thus, the translator used the Arabic equivalent ‘taqyah’ for “pious”; however, this word can be understood as referring to a very religious person based on the meaning of this word in the Arabic language and culture. In this case, translation can be performed with some explanation or the use of another Arabic expression to convey the message of being a decent person, who behaves morally.

The second term is “heaven”, which in some religions and based on the English dictionary, means the place where God lives, where good people go when they die, and where everyone is always happy, and it is usually imagined as being high up in the sky. In the ST, an implied reference to “God” is made through the word “heaven” to convey the intended message, i.e., “God in heaven will help Cinderella”. In translating “heaven” into Arabic, the translator opted for domestication by paraphrasing it to convey the intended meaning in the TT culture. Therefore, a direct reference is made to “God” by using two words, ‘alrabbu’, which means literally “The Lord” and ‘alrrah.im’, which means literally “The Merciful or The Compassionate”. Both words are used to refer to “God” in the TT religious culture, which conveyed the intended meaning without further explanation.

The third term is “guardian angel”, which is specific to the SL culture. According to the Collins English Dictionary, this expression refers to a spirit that is believed to protect and guide a particular person. In the English-Arabic translation, the translator opted for domestication by substituting this religious expression with a more general Arabic phrase, which conveyed the intended message as follows:

‘ wasa‘otabaCuki min ‘alya‘ alsama‘ wa‘akun qaribah minki’ which means literally “I will follow you from the sky, and I will be close to you”.

In the SL culture, this term is used based on some religious beliefs that are related to the English religious culture, which means that the ST culture recipients will understand this

expression. However, in the TL culture, the translator opted for substituting the expression to be understood by the TT culture recipients. In both cases, the recipients of the SL and TL cultures can understand the meaning of this expression and understand the story. In the following example, the SL culture and the TL culture have the same expression. However, these expressions are different.

ST: and Cinderella went three times every day to pray and weep at the grave.

TT: wasarat almushah.h.arah tadhhab thalath marrat ywmyan litajlis tah.ta alshajarah wa tabki watoslli

The translator opted for foreignizing this word by giving the literal meaning of “pray”. The meaning of “pray” according to the Collins Dictionary means “speaking to God in order to give thanks or to ask for help”. However, the most suitable meaning in Arabic according to the Dictionary of Islamic words and expressions is “the prayer that one performs, not just says”, as in performing the regular five daily prayers, which consist of standing, bowing, prostration, and sitting in a particular manner and order while reciting certain verbal prayers. In the SL culture, this expression is used based on its meaning in the English dictionary, and the ST recipients can understand it, but according to the context, the meaning does not convey the exact literal meaning of ‘salah, which is “pray”. The meaning of this expression in the TT culture is “supplication”, which means literally in Arabic ‘doCa’. In this context, if this word is translated literally, it will not convey the intended message of the ST culture. In other words, the recipients of the TT culture will have an image in which Cinderella is performing the same prayer as the one they are familiar with in the Arabic religious culture. As a result, translating such religious expressions literally can affect the informative function in these types of stories, which affects the overall understanding of the story. The last example of the religious expressions in Cinderella is the term “church”.

ST: As the bridal party walked to church, they placed themselves, one on the right and the other on the left of the bride

TT: waCindama dakhala alCarisan ‘ila alkanisah liCaqd alqiran mashat alkubraa ‘ala yamin alCarus wa alsughraa ‘ila yasariha

In this example, the translator opted for foreignizing “church” by using its direct equivalent in Arabic. In the SL text, the word “church” is well known to the recipients of English. However, “church” in Arabic is not the normal place to have the bridal party. Therefore, this word might need an additional explanation, as the majority of the TT recipients might not be familiar with this word; even if “church” is familiar to them, the image and understanding of the word would not be complete. In other words, this term might be known by some of the recipients of the Arabic religious culture, but they might not be familiar with the idea of performing a wedding ceremony in the church as a religious place. These stories aim to give the recipients of the TT culture information about the ST culture, but this needs further explanation or a different strategy from the translator to convey the intended message so that the TT culture recipients understand such religious expressions and enjoy the story.

CONCLUSION

This study explored two basic translation methods when translating religious terms and expressions in children's literature from English into Arabic using two methods, namely, foreignization and domestication. The aim of this study is to answer two questions. The first is regarding whether translating religious terms in English children's literature into Arabic is regulated by norms or not. The second question is regarding which translation method translators opt for when translating religious terms in children's literature translated from English into Arabic. The study attempted to identify whether translators who are translating English children's literature into Arabic opt for a specific method or not. The textual analysis at the level of diction and discourse of these two translations, by looking for dominant patterns, gives the following results. First, the analysis shows that neither domestication nor foreignization is more prevalent in each version. Second, although domestication, as a translation method, is dominant in translating religious terms from English into Arabic, this translation/version still use foreignization to translate certain elements of the source text. To conclude, the translation of the religious terms from English into Arabic did not opt for one method of translation, such as domestication or foreignization. Examples of both foreignization and domestication were found in the three translations. The three translations from English into Arabic used domestication in most cases and, at the same time, used foreignization to translate the CSIs. The findings of this study have some implications for translators in general and translation students, and specifically the translators of children's literature. In other words, the findings of the study present an important resource for researchers of culture-specific items and specifically religious terms and expressions translated from English into Arabic.

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