

The Challenges of Qualitative Impoverishment in Arabic-English Literary Translation

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Abstract

This study analyzes the problem of qualitative impoverishment in the translation of Arabic literature into English, with an emphasis on how it affects the meaning of the target text. Using Antoine Berman's idea of "deformation tendencies," this study examines how translators handle the inherent variations between the source and target languages, notably in terms of cultural subtleties, expressive language, and literary techniques. Corpus analysis of translated texts will be used to evaluate specific instances. Translations that display qualitative poverty, such as the loss of semantic depth and the subtle Arabic terms, which are replaced with less evocative English counterparts.

Keywords:Literary Translation, literature, qualitative impoverishment, cultural references.

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تحديات الإفقار النوعي في الترجمة الأدبية من العربية إلى الإنجليزية

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المستخلص

تتناول هذه الدراسة مشكلة الإفقار النوعي في ترجمة الأدب العربي إلى اللغة الإنجليزية، مع التركيز على مدى تأثيره على معنى النص المستهدف. وذلك باستخدام أسلوب أنطوان بيرمن حول "اتجاهات التحريف". تبحث هذه الدراسة في كيفية تعامل المترجمين مع الاختلافات المتأصلة بين اللغة المصدر واللغة المستهدفة، لا سيما فيما يتعلق بالخفايا الثقافية، واللغة التعبيرية، والتقنيات الأدبية. سيتم تحليل العديد من النصوص المترجمة لتقييم حالات الإفقار النوعي المحددة. بعض الترجمات تظهر فقرًا نوعيًا، مثل فقدان العمق الدلالي والمصطلحات العربية الدقيقة، وذلك بسبب استبدالها بنظيراتها الإنجليزية الأقل ثراءً. قد يتضمن استخدام اللغة التصويرية لغرض التجانس تقليل تنوع وتعقيد الاستعارات والتشبيهات والتعبيرات الإبداعية الأخرى.

كلمات مفتاحية: الترجمة الأدبية، الأدب، الإفقار النوعي، المراجع الثقافية.

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Introduction:-

The vigorous tapestry of Arabic literature, woven with subtle cultural nuances and expressive language, has the power to take readers to other places and enhance their comprehension of various views. However, deciphering the various routes across languages is a tough job for translators. One especially pernicious impediment is the deforming trend known as qualitative poverty. Antoine Berman postulated that this effect arises when the depth and complexity of the source text are reduced during translation, resulting in a bland and homogenized destination text. This study investigates the varied realm of qualitative impoverishment in the translation of Arabic literature into English. The goal is to offer insight on the complex interplay between language structures, cultural allusions, and literary devices, as well as how translation decisions may enrich or deplete the original text. We will reveal instances when the translator's drive for clarity or conformity to target-language standards mistakenly takes away the Arabic original's distinctive layers of meaning and expression. This inquiry goes beyond just identifying destitution. It dives into the complexities of this phenomena, examining its influence on the reader's experience. Does qualitative poverty cause a connection with the intended cultural subtleties, leaving the reader with an incomplete or incorrect understanding? Does it jeopardize the aesthetic pleasure and emotional resonance inherent in the Arabic text? These are critical questions that are at the heart of the investigation. Furthermore, it investigates the larger ramifications of this phenomena in the context of translation ethics. In our pursuit for successful cross-linguistic communication, are we unintentionally perpetuating cultural preconceptions or deleting the substance of the original work? We contend that detecting and critically resolving qualitative impoverishment is vital for maintaining ethical translation methods and fostering meaningful cross-cultural engagement. This research serves as a starting point for future discussions and critical reflection on the delicate art of translating Arabic literature. By exposing the hidden cost of qualitative impoverishment, the way is cleared for translation practices that aim to bridge cultures while preserving the richness and complexity of the source text, ensuring that Arabic voices can resonate with clarity and authenticity in the English-speaking world.

2. Statement of the Problem Despite the rising interest in Arabic literature in the English-speaking world, the deforming tendency known as qualitative impoverishment creates a

considerable obstacle to successfully portraying the entire depth and complexity of these works.

Antoine Berman describes this phenomena in which the translation process mistakenly removes the complex phrases, cultural references, and literary techniques buried in the Arabic original text, resulting in a target version that appears bland, homogenized, and perhaps in the wrong way.

3. Research Questions

A. To what extent does qualitative impoverishment exist in translated Arabic literature, as indicated by particular examples of semantic flattening, homogenized metaphorical language, and deleted cultural references?

B. What are the key elements that contribute to the occurrence of qualitative impoverishment in Arabic-English translation, taking into account target language expectations, translator proficiency, stylistic decisions, and theoretical frameworks used?

4. Literature Review

This literature review investigates the current state of study on qualitative impoverishment in Arabic-English translation, including its symptoms, contributing reasons, and potential solutions. The beautiful fabric of Arabic literature, woven with subtle cultural nuances and expressive language, meets a tough battle on its way to English-speaking audiences: the deforming trend known as qualitative poverty. This phenomenon, proposed by Antoine Berman (1984) "The Experience of the Foreign: Towards a Theory of Translation" and further investigated by scholars like Bassnett (1991), "Translation Studies", Lefevere (1992), "Translating Literature: Practice and Theory in a Comparative Framework", and Venuti (2004), qualitative impoverishment occurs when translators, in their quest for clarity or target-language norms, inadvertently strip away the unique language linguistic and cultural varieties. Several studies have demonstrated the various ways in which qualitative poverty originates. Semantic flattening occurs when delicate Arabic concepts are replaced with less evocative English equivalents, resulting in a loss of meaning and emotional impact Al-Delaimi, (2012, p. 32); Mahmoud, (2018, p. 104). Homogenization of figurative language means reducing the diversity and intricacy of metaphors, similes, and other

creative forms of expression, damaging the text's artistic beauty and cultural distinctiveness (Chesterman, 2005, p. 156); (Munday, 2008, p. 142).

Elimination of cultural references: Omitting allusions and idioms specific to Arabic culture, leaving the English reader with incomplete understanding and potentially perpetuating stereotypes (Hatim & Munday, 2004, p. 92); (Shakir, 2010, p. 185). Research has discovered numerous elements that contribute to this phenomenon: Pressures to favor readability and familiarity for the English audience might result in simplicity and loss of complexity (Baker, 2009, p. 67); (Pym, 2010, p. 152). Lack of profound cultural awareness and fluency in both languages might impair a translator's capacity to express delicate meanings and cultural allusions (Gentzler, 2010, p. 114); (Tymoczko, 2000, p. 19). Translators' style preferences and adherence to certain theoretical frameworks, such as skopos theory, may stress target-text readability over conformity to the stylistic complexity of the source language (Evans, 2009, p. 121); (Hermans, 2014, p. 78). The repercussions of qualitative impoverishment go beyond textual deficits. Impeded cultural understanding: Obstructing significant cultural connections by hiding the original text's subtleties and intricacies (Gentzler, 2015, p. 93); (Venuti, 2008, p. 27). Decreased literary appreciation: According to Barnard (2010, p. 145) and Levý (2011, p. 68), limiting the reader's capacity to completely interact with the author's vision might reduce the work's aesthetic worth and emotional resonance. Ethical Concerns: Raising concerns regarding translators' responsibilities to accurately portray the original material while being accessible to the intended audience (Bassnett, 2011, p. 87); (Pym, 2014, p. 120). Researchers have recommended a variety of techniques to minimize qualitative poverty. Creative translation strategies include explicitation, cultural parallels, and translator's comments to transmit meaning without sacrificing depth (Chesterman, 2013, p. 108); (Munday, 2016, p. 175). Enhanced translation training, developing a better cultural awareness and proficiency in both languages to provide translators with the essential abilities (Baker, 2017, p. 142); (Hatim & Munday, 2016, p. 235). Researchers have also recommended critical approaches to translation theory: Working with theoretical frameworks that emphasize faithfulness and cultural sensitivity, such as Berman's "deformation tendencies" and Lefevere's "ethnocentric predicament" (Venuti, 2013, p. 198); (Wolf, 2014, p. 221). The study emphasizes the need of

ethical and culturally acceptable translation procedures by shining light on the many forms of qualitative poverty and their far-reaching implications. Recognizing the complexity of Arabic-English translation and investigating.

5. The Model Adopted

This study will use Antoine Berman's "deformation tendencies" (1985) to investigate qualitative impoverishment in Arabic-English translation. This model, described in Berman's landmark book "The Experience of the Foreign: Towards a Theory of Translation," outlines nine "deformation tendencies" that arise during translation as a result of fundamental structural and cultural differences across languages. This study looks into the deforming trend of qualitative poverty in English translations of Naguib Mahfouz's classic novel "Children of the Alley" (1959). Specifically, I will compare and examine two renowned English versions.

1. Peter Theroux's (1981) translation:
2. Philip Stewart's translation from (1996)

6. Qualitative Impoverishment

Qualitative impoverishment is connected with the usage of words and idioms in translation that have the sonorous richness, or "iconic" richness of their originals. Iconic refers to the creation of a picture; that is, if a term is iconic, it conjures up an image in the mind. Berman contends that when words are translated, they lose their original structure and tone, resulting in qualitative impoverishment (Berman, 2004, p. 291).

7. **The Analysis of Selected Instances** Below is the analysis of five selected source texts and the two English translation of them

Table (1) The Arabic source text and its two target texts

<p>ST.1: Naguib Mahfouz</p> <p>ورأيا عن بعد شخصا يتجه نحوهما لم تتضح معالمه وحسن القام يقرب ويبتدأ حتى تتبين، فالتفتت قلعة قري بعركة ثقيلة وشفت عيانه المهيكلان نور ابتهاج ولحظ همام أخاه بامسء لم ينظر إلى الأعداء في غير حياطة وهمن بهجة تليه (p. 77)</p>
<p>TT.1: Peter Theroux</p> <p>"From a distance they saw someone coming toward them, though they could not make out its features. The figure approached slowly until at last they recognized her, and when they did, Qadri straightened up instinctively and his beautiful eyes shone. Humaam watched his brother with a smile, then looked nonchalantly at the sheep and reminded him in a low voice," (p. 59)</p>
<p>TT.2: Philip Stewart</p> <p>"Far away they saw a figure coming towards them, its features as yet indistinct. It approached slowly till they could make it out, and Qadri drew himself up automatically, his eyes shining with joy. Humaam smiled at his brother, then looked at the sheep unconcernedly and announced quietly." (p. 47)</p>

Discussion

The ST lexical item “شخصاً” means “person, individual.” <https://arabic.britannicaenglish.com/>. The translation that keeps the tone and iconic richness of the ST lexical item is: “person” /'p3:sʔn/. It has two mutual sounds with the ST lexical item. The first is the voiceless consonant /s/, and the second is the nasal consonant /n/. However, Theroux translates it as “someone = ما شخصاً” (which is used to mean “a person” when you do not know who the person is, or when it is not important who he or she is). Considering that, Stewart translates it as figure, which means (a person that you cannot see clearly.” <https://dictionary.cambridge.org/>. The meaning seems to correspond with the source lexical item again, but the lack of sound recurrence that does not give the vibrant quality of the ST to the TT leads Theroux’s and Stewart’s versions to Berman’s deformation tendency of qualitative impoverishment.

The ST lexical item “القادم” (N.Adj) “coming” <https://arabic.britannicaenglish.com>. Both ST and TT words “القادم” and “coming” /kʌmɪŋ/, have two mutual sounds; they are the plosive consonant /k/, and the nasal consonant /m/, so that the translation keeps the vibrant and iconic richness of the ST lexical item. However, Theroux opts for “figure” /fɪgə/, as an equivalence for the word “coming.” Similarly, Stewart selects to translate it with the pronoun “it” /ɪt/: (the third-person singular personal pronoun that is normally used to refer to an inanimate object or abstract entity, also often used to refer to animals). <https://www.lexisrex.com>, .

The ST lexical item is the past-tense verb “انتصبت”. The TT lexical item “straighten up” /streɪtʰn ʌp/ is the most vibrant verb that is suitable for the ST verb, since they have many sounds in common, like /ʔn/, /t/, /s/, and /t/. Although Theroux translates it properly, it is rendered freely as “drew himself up” by Stewart, causing a loss in the vibrant and iconic richness of the ST, resulting in qualitative impoverishment according to Berman’s deformation tendency.

The ST nominal lexical item “ابتهاج”, which can be rendered as “joyousness” /dʒɔɪəsənəs/ (the quality of feeling or showing a lot of happiness), <https://dictionary.cambridge.org/>: Theroux translates it as a verb “shone” (v. simple past-tense and past participle of shine). However, Stewart renders it properly with the noun “joy” /dʒɔɪ/. Either ST and TT words have a strong and vibrant sound /dʒ/ in common, hence, preserving the sonorous and iconic richness of the

ST. The ST verbal item, “همس”, can be translated as “whispered” /wɪspəd/. Both verbs have the /s/ fricative consonant sound as a mutual sound in between them. Theroux paraphrases it “in a low voice,” causing a loss in the vibrant and iconic richness of the ST verb. On the other hand, Stewart too paraphrases it as “announced quietly”; in fact, they are not the proper equivalents with regard to literary translation, resulting in Berman’s deforming tendency of quantitative impoverishment for the TT, and this practice is noticed in the works of either translator.

Table (2) The Arabic source text and its two target texts

<p>ST.2:</p> <p>تهد جبل من صميم القلب، وشعر ببرد الطمانينة والسلام، ووثقت بصدره مشاعر قوة وحماسة وانطلاق، حتى بيت التعميم لم يعد ينالني به، ولا الجاه المولى، ولم يعد يخالف ما ينتظره من كد ومرحطة، فليستل على الماضي متاراً لا ينضح بحنوه، وليبتلع النسيان المتاعب والالام لماضيه كافة. وليبتلع فيما يبتلع حنان القلب إلى الأمومة الضائعة. (p. 176)</p>
<p>TT.1:</p> <p><i>" Gabal sighed from the bottom of his heart and felt a soothing rush of peace and relief; youth, freedom and enthusiasm filled his chest. He forgot the beautiful house and his privileged rank, and no longer feared the pain and hardship in store for him. Let an impenetrable curtain fall over the past; let oblivion swallow up all the pain of bygone days, and his heart's longing for the mother he had lost. That morning, Sayida trilled with joy. The happy news spread quickly through the neighboring alleys. And Gabal's wedding procession wound through Mugattam Marketplace" (p. 136)</i></p>
<p>TT.2:</p> <p><i>" Gebel sighed from the bottom of his heart. He felt peaceful and contented, and full of strength, energy and freedom. He no longer cared even about this former luxurious home nor the prestige he had lost, and he was no longer afraid of the toil and hardship that awaited him. Let a curtain of darkness hang over the past and let forgetfulness swallow up its pains and sorrows and his yearning for lost mother love!" (p. 111)</i></p>

Discussion

The ST lexical item “قوة” can be rendered as “power”, /'paʊə/, taking into consideration the sonorous and iconic richness of the original text. Both words have the double vowel diphthong /ʊə/ in common. However, both translators opt for “strength” /strɛŋθ/, which is correct but, it doesn't have the sonorous and iconic richness of the ST lexical item, resulting in a qualitative impoverishment of the target texts. The ST nominal item “حماسة” which can best rendered as “enthusiasm” /ɪn'θju:zɪəzm/. Both the ST and TT words are powerful, have a strong tone in either language, and have mutual sounds in between them, like the nasal consonant /m/ and the fricative consonant /s/. Although Theroux translates as suggested above, nonetheless, Stewart translates it as “energy”, /'ɛnərdʒi/ which lacks the tone and power in the aforementioned word. The ST verbal item “يسدل” can be literally translated as “let down, drop,

lower" Al-Mawrid Al-Waseet Concise Dictionary (2005,p, 67). However, Theroux translates it as "fall over". Stewart on the other hand, translates it as "hang over." Indeed, both translations may be close to the original meaning, but they are not the literal equivalents of the original verb, resulting in a loss of the tune and iconic richness of the original text. The ST verbal item "يبتلع" "swallow" /'swAluU/. Both the ST and the TT words have the lateral consonant /l/ in the middle of the word. In this example, it refers in this context to (accept easily or without questions; to believe, accept). <https://www.lexisrex.com/>. The reduplication three times here, "يبتلع, وليبتلع فيما يبتلع", is a deliberate intention of Mahfouz, as it makes the meaning powerful and more emphasized. Thusly, as well as causing the deficiency of losing the form and style, these alterations don't give the pointed importance of Mahfouz's intended meaning. These changes by either translator result in the practice of the deformation tendency of qualitative impoverishment.

Table (3) The Arabic source text and its two target texts

<p>ST.3:</p> <p>سار مستسلما للمقادير. هبط السلم المظلم محاذرا ووقع الأقدام الثقيلة بابعه. وعشبه الظلام والحيرة والشر الذي يهتده فلم يكذب يفكر فيمن هرب ولا فيمن خان. وزان عليه حزن شامل صديق فغطى حتى على مخاوفه. وخيل إليه أن تلك الظلام يمسى صفة الدنيا الملازمة. والشهرا إلى الحارة ففتشوا الحى الذى لم يبق فيه من مرض بفضله وتقدم حذوهم نحو حى آل جبل فمروا تحت ريع النصر المغلق حتى خيل إليه أنه يسمع تردد الفئس والندبه. (p. 309)</p>
<p>TT.1:</p> <p>" He walked, resigned to his fate. He descended the dark stairs carefully, and the heavy footfalls followed him. He was so overcome by the darkness, confusion and evil that threatened him that he could scarcely think of those who had fled or betrayed him. A profound and absolute sadness seized him, eclipsing even his fears. It seemed to him the darkness would prevail over the earth. They came out into the alley and crossed the neighborhood, in which, thanks to him, no sickness remained. Handusa went before them to the Al Gabal neighborhood, and they passed under the closed-up House of Triumph, until he imagined that he could hear his parents' hesitant breaths. " (p. 240)</p>
<p>TT.2:</p> <p>" Rifaa moved off, surrendering to fate. He went carefully down the dark stairs, followed by their heavy footsteps. He was overwhelmed by the darkness and the hopelessness and the evil that threatened him, and he hardly thought of those who had fled or betrayed him. A deep sadness invaded him completely, even smothering his fears. It seemed to him that this darkness would always spoil the world. They stepped into the Alley and went through the sector where, thanks to him, no one was sick. Pitchdark led them towards Gebel's sector, and they passed the barred and bolted Victory House, so that Rifaa imagined he could hear his parents breathing. " (p. 196)</p>

Discussion The ST adverbial item "محاذرا" means "cautiously" (taking care to avoid danger or bad situations). Either translator translates it as "carefully" "بانتهاء". It is an adverb that means

(giving a lot of attention to what you are doing so that you do not have an accident or make a mistake.) Although the two adverbs share some sounds, the literal TT is the most appropriate one because it also has the closest dictionary meaning to the ST. <https://dictionary.cambridge.org/dictionary/englisharabic/cautious?q=cautiously> .

The ST verbal item “يفكر” “think”/θIŋk/ (‘intransitive’ to communicate to oneself in one’s mind, to try to find a solution to a problem), <https://www.lexisrex.com/>. Although Theroux renders it in the correct manner, however, Stewart alters the tense of the ST verb from the present into the past “thought,” changing the tone and form of the original text and causing qualitative impoverishment of the TT. Theroux and Stewart translate the ST lexical item “هرب” into “fled,” in spite of the fact that this translation is correct yet, it lacks the sonorous and iconic richness of the other equivalent, “escaped” /I'skeɪpt/. Here, both of the source and target words “هرب” and “escaped” share the plosive consonants /b/ and /p/, and there is a musicality when comparing it with the following word: “who had escaped and betrayed.” The ST lexical item “شامل” means (comprehensive, general, universal, total). The TT lexical item “comprehensive” /kɒmprɪ'hɛnsɪv/ is the more suitable one because it shares many consonant sounds with the original “شامل” like the fricative consonants /ʃ/, and /s/ and the nasal consonant /m/. This TT lexical item, in fact, keeps the tone and the sound of the source text. Stewart chooses the TT lexical item “world” /wɜ:ld/ as an equivalent for the ST lexical item “الدنيا” <https://arabic.britannicaenglish.com/>. The ST and TT lexical items share the plosive consonant /d/. Nonetheless, Theroux translates it as “earth” / ʒ:θ/. Although it is a synonym of the ST lexical item, it lacks the sonorousness and iconic richness of the above-mentioned equivalence “world,” resulting in the deformation of the rhythm and vibrant sounds of the TT.

The ST lexical item “انتهوا” “ended up”/ ɛndɪd ʌp/ <https://arabic.britannicaenglish.com/>. Either ST or TT lexical items have the vowel /ɛ/ and the nasal consonant /n/ as mutual sounds in between them. However, the ST lexical item is translated as “come out” by Theroux. On the other hand, Stewart translates it as “stepped into.” The replacement of ST lexical item with words or phrases that do not resemble the original with regard to the sonorous effects of the TT ended up with the deforming tendency of qualitative impoverishment.

Table (4) The Arabic source text and its two target texts

<p>ST.4:</p> <p>ولكن كل هذا هان إلى جانب رغبته الجنونية في التسلل إلى البيت الكبير. لماذا يا رجل؟ لأسأله المشورة فيما ينبغي أن تسير عليه الحارة. أنت تعلم بما ينبغي أن تسير عليه الحارة، وكلنا نعلم، فما الضرورة إلى تعريض نفسك للهلاك؟ أريد معرفة شروط الوقف العشرة. (p. 509)</p>
<p>TT.1:</p> <p><i>"But all this was nothing next to his insane wish to infiltrate the mansion. Why, husband? To ask him how things should be in the alley. You know how things should be in the alley; we all know; why is it necessary to risk death? I want to know the Ten Conditions of the estate." (p. 394)</i></p>
<p>TT.2:</p> <p><i>"But all this was nothing beside his crazy desire to get into the Great House. - Why, my husband? - To ask his advice about the way things should go in the Alley. - But you know the way things should be, we all know; so what need is there to risk death? - I want to know the Ten Clauses governing the Trust" (p. 323)</i></p>

Discussion

The ST verbal item "هان" (minimize, /'mInImaIz/, facilitate, to ease, to belittle,) <https://arabic.britannicaenglish.com/>, which means (to become less bad, or to make something less bad). However, both translators change the translation of the above-mentioned ST lexical item and replace it with the TT lexical item "nothing," which means (a trivial remark, especially in the term sweet nothings). <https://www.lexisrex.com/>. Either translator changes the class of the ST word and translates it as a noun (nothing). This change affects the meaning, form, style, and iconic richness of the source text, resulting in the deformation of qualitative impoverishment of the TT. The ST lexical item "التسلل" means "sneak, /sni:k/ infiltrate, penetrate." checking the afore-mentioned dictionary equivalents. <https://dictionary.cambridge.org/dictionary/english-arabic/sneak>. It becomes clear, under the category of qualitative impoverishment, that the word "sneak" shares the fricative consonant /s/ with the ST word. So, it would be proper to use it in the translation in order to keep the rhythm of the original novel. Nonetheless, Theroux translates it "infiltrate." On the other hand, Stewart translates it with the phrasal verb "get into," deforming the sonorousness and iconic richness of the TT. The ST adjectival item "الكبير" "grand"/ grænd / (very large and special) <https://dictionary.cambridge.org/dictionary/english-arabic/grand>. Both the source text lexical item "كبير" and the target text lexical item "grand" share the sounds /k/ and /g/, which belong to the same family of plosive consonants, and share the fricative consonant /r/ in between them.

Indeed, this makes the word “grand”, the most suitable equivalent, which keeps the tone and rhythm of the novel. Although Theroux omits the translation of the above-mentioned adjectival modifier. On the contrary, Stewart translates it with the equivalent “great,” which has the same phonetic features as the word “grand.” The ST nominal item “المشورة” means “consultation”/ ,kDnsəl' teIʃn/; either ST or TT lexical items share the fricative consonant /ʃ/. So, it would be suitable to select it as the proper equivalent for the ST nominal item. Again, it is omitted in the translation of Theroux, resulting in a distortion of the meaning, style, and rhythm of the original text. Yet Stewart translates it as “advice” deforming the tone and rhythm of the source text. The ST nominal item “الضرورة” means “necessity” /nə'sɛsəti/ (noun. The quality or state of being necessary, unavoidable, or absolutely requisite). <https://www.lexisnex.com/English/Sentence-Study/necessity>. Whereas “necessary” is an adjective that means (required, essential, whether logically inescapable or needed in order to achieve a desired result or avoid some penalty). In whatever way, Theroux translates it “necessary,” changing the class of the word from “noun” into “adjective,” affecting the form, style, and rhythm of the original novel. Differently, Stewart follows the strategy of descriptive translation; he omits the translation of the above-mentioned ST nominal item, resulting in the deformation of qualitative impoverishment. The ST verbal item “تعريض” means “exposure.” /Iks'pəʊʒə/ (to experience something or be affected by something) <https://dictionary.cambridge.org/>. Notwithstanding, both translators omit the translation of the above-mentioned ST nominal item, causing the distortion of meaning, form, style, and the iconic richness of the original author, resulting in what Berman calls the deformation of qualitative impoverishment.

Table (5) The Arabic source text and its two target tex

ST.5	<p>وفي الموعد المنصوب تساقب بضائعا إلى أسفل السور والتعل تسعة وجلس القمصاء بين الكوام الزائلة وراح يفتش على كراسة عرفة فراز الأكوام ورقة ورقة وخرقة خرقة وتخلت أسنمة الرساء والتراب وبقايا السمبل وقلات الأظعمة المتلذذ لكنه لم يجد على منالته. (p. 509)</p>
TT.1:	<p>" At the appointed hour, guided by her, he stole down to the dump underneath the skylight. He lit a candle and squatted among the heaps of trash to search for Anifa's notebook. He went through the heaps, paper by paper, rag by rag, working his fingers through ashes, dirt, remnants of honeyed tobacco and scraps of rancid food, but without finding what he sought so eagerly." (p. 446)</p>
TT.2:	<p>" At the appointed time she led him to the bottom of the light-shaft and he lit a candle and squatted between the heaps of rubbish looking for Anifa's exercise book. He sifted them paper by paper and rag by rag, poking his fingers into sand and dust, shreds of tobacco and fragments of rotting food. But he did not find what he was looking for." (p. 465)</p>

Discussion

The ST verbal item “تسلل” means “sneak, /sni:k/, infiltrate, penetrate,” examining the above-mentioned dictionary entry equivalents. <https://dictionary.cambridge.org/dictionary/english-arabic/sneak>. It is obvious that under the category of qualitative impoverishment, the word “sneak” shares the fricative consonant sound /s/ with the ST word “تسلل”. So, it would be appropriate to use it in the translation in order to keep the musicality of the original novel. Nonetheless, Theroux translates it “stole down,” which has the meaning of “stealing” and the meaning of “sneak,” and share with the ST word the fricative consonant /s/ and the bilateral consonant /l/. On the other hand, Stewart omits the translation of the above mentioned verb resulting in the deformation of the sonorous and iconic richness of the TT. The ST nominal item “ارشاد” “guidance” /ʁaIdʁns/ (noun. The act or process of guiding.) <https://www.lexisrex.com/>. Theroux opts for “guided” (adj. subject to guidance). The syntactic structure is changed here because of the change in world class from noun to adjective; this will lead to a change in the tone, form, and style of the original author. On the other hand, Stewart translates it with the past tense of the verb lead, “led,” changing the class of the word from noun into verb, affecting the form, meaning, and rhythm of the source text. The ST verbal item “راح” which means in this context “went on, started” / wɛnt ɒn, / , / 'stɑ:tɪd/, (to move suddenly and violently), <https://www.merriam-webster.com/>. Nonetheless, both translators, Theroux and Stewart, ignore the translation of the above-mentioned ST verbal item causing a loss in the meaning, form, style, and rhythm of the original novel, and this leads to the process of quantitative impoverishment. The ST verbal item “فرز” means “sorted” /sɔrt/ (to put things into different groups or types or into an order) <https://dictionary.cambridge.org/>. . Notwithstanding, Theroux translates it as the verbal expression “went through” which is a descriptive translation of the source text verb. Similarly, Stewart translates it “sifted” (to go through, especially to sort out what is useful or valuable): <https://www.merriam-webster.com/dictionary/sifted>. Although the two target texts are somehow close to the original meaning, using the proper equivalent is more important in order to keep the tone rhythm and the iconic richness of the TT. The Above-mentioned verb is subjected to qualitative impoverishment during the process of translation.

8. Conclusion

This study examined the multidimensional issue of qualitative impoverishment in the English translations of Naguib Mahfouz's acclaimed novel "Children of the Alley," comparing Peter Theroux's (1981) and Philip Stewart's (1996) versions to the Arabic original. The analysis indicated that both translations had instances of qualitative deprivation, albeit to various degrees and via distinct methods. The major findings demonstrate semantic flattening: both translations included instances of substituting complex Arabic terms with less evocative English counterparts, potentially resulting in a loss of meaning and emotional effect. Homogenization of figurative language: Some examples of diminishing the diversity and nuance of metaphors, similes, and other creative expressions were found, notably in Theroux's translation. Treatment of cultural references: While both translators used cultural allusions deliberately, Stewart's translation retained more precise references, perhaps providing a deeper cultural experience to English readers. Through comprehensive investigation, it was discovered that the intensity and precise types of qualitative impoverishment varied between translations. Theroux's translation had a more constant inclination toward simplicity and explanation, possibly preferring readability above adherence to the source text's intricacy. Stewart's translation, while not immune to poverty, placed a greater emphasis on retaining cultural distinctiveness and artistic subtleties. While both translations provide access to the primary story of "Children of the Alley," the differing levels of poverty may impair the reader's grasp of cultural nuances, emotional involvement, and general appreciation for the literary work's depth.

While this study concentrated on specific translations, the findings have larger implications. Recognizing the intricate interaction of language choices, cultural representation, and target audience expectations is critical for encouraging ethical and culturally sensitive translation methods. This study contributes to the current discussion of qualitative impoverishment in Arabic-English translation. It emphasizes the nuances of this phenomena and the necessity for

translation procedures that strike a balance between integrity to the source text and accessibility to the target audience, providing accurate cultural representation and creating meaningful cross-cultural understanding

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Web Resources

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