

FOREIGNIZING OR DOMESTICATING ENGLISH CHILDREN'S LITERATURE TRANSLATED INTO ARABIC: THE CASE OF ALICE'S ADVENTURES IN WONDERLAND

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Abstract: *This study investigated two significant translation methods, namely foreignization and domestication, when translating children's literature from English into Arabic. The purpose of the study is to find answers for two questions. First, do the norms regulate the translation of English children's literature into Arabic. Second, to which method do translators opt for when translating English children's literature into Arabic. The current paper attempts to identifying whether translating English children's literature into Arabic is regulated by norms or not. The translator has one option when translating a text, either to domesticate or to foreignize the text based on Schleiermacher's method of translation. Two translated versions of Alice's Adventures in Wonderland were analysed at the level of diction and discourse. A descriptive analysis of the norms was used to analyse this study and specific theoretical frameworks were used by the researchers in order to classify the selected items. The classification included ten major categories proposed by Klingberg (1986). After spotting the selected items based on the mentioned theoretical framework, each item translated in both versions was classified based on the two main methods that consist the centre of the current study i.e., domestication and foreignization Pedersen (2005). The results of the analysis show that the translations of these two Arabic versions are not systematically regulated by norms; examples of both foreignization and domestication were found in both versions. However, the analysis shows that either domestication or foreignization is more prevalent in each version.*

Keywords: *Domestication, Foreignization, Alice, Children's Literature, Arabic*

Introduction

Children's literature is considered as one of the most valuable types of literature as it is used for the purposes of didacticism. That means, it is used to educate children and at the same time, to establish and emphasize the culture's principles, values and concepts. These principles, values and concepts are introduced, in general, in a rhetorically pleasing and interesting way, to leave fantastic impact among children. Therefore, translating children's literature among cultures with different values and principles always presents a true challenge for translators. Which translation method should the translator opt when translating children's literature is one of these challenges? In other words, should the translator use foreignization or domestication in translating Children's Literature. Regarding this point, Schleiermacher (1813) states, "Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or leaves the author in peace, as much as possible, and moves the author toward him" (as cited in Venuti, 2012, p. 49).

This study investigated two significant translation methods, namely foreignization and domestication, when translating children's literature from English into Arabic. Moreover, it aims at identifying whether translating children's literature is regulated by norms or not. Identifying the norms that govern the translation of children's literature from English into Arabic constituted a priority in this study. Examining the norms that governed both the process of translation and the process of translating other literature was discussed by Toury, (2012). Toury (ibid) distinguished between two types of norms: 'preliminary' and 'operational' norms. Operational norms consist of two sub-categories: 'matricial norms' and 'textual-linguistic norms'. These two sub-categories deal with the decision's translators choose when translating. The current study investigated the 'operational' norms that govern the translation of children's literature from English into Arabic. That is to say, the current paper investigated the decisions translators opt for when translating. Specifically, the current study examined two major methods translators opt for when translating namely; domestication and foreignization.

This study is meant to describe this phenomenon and did not advocate a method at the expense of the other. To do so, two different translations of Carroll's canonical work *Alice's Adventures in Wonderland* into Arabic were analysed at the level of both diction and discourse. The first one by Ameera Kiwan (2003) and published by Dar-AlBihar in Beirut, Lebanon (This translation referred to as Translation one, or T1). The second one is translated by Shakeer Naser Ad-Deen (2012) and published by Almarqiz Ath-thagafi Al-Arabi (Arab Cultural Centre) both in Casablanca, Morocco and Beirut, Lebanon (This translation referred to as Translation two, or T2). A descriptive analysis of the norms was used to analyse this study and specific theoretical frameworks were used by the researchers in order to classify the selected items. The classification included ten major categories proposed by Klingberg (1986). Pedersen (2005) created a new approach to deal with "culture-specific items" (CSIs) or what he refers Exrtalinguistic culture-bound references as the following: The first group which can be classify under foreignization strategy and included, retention, specification and direct translation. The second group which can be classify under domestication strategy and included, generalization, substitution (culture substitution, sense transfer and situational paraphrase) and omission.

Several studies have been conducted about this story and the translation of this story into Arabic Mohamed, E. A. A. A. (2019). This study is considered as one of the important studies related to Children's Literature and specifically on the translation of *Alice's Adventures in the Wonderland*. It is the first study that tackled this story using the very detailed framework and approach.

Literature Review

In this part, the researchers reviewed both studies related to translating children's literature and studies related to the methods in question, i.e., foreignization and domestication. At the same time the researchers reviewed the studies related to frameworks adopted to discuss and study translation of children's literature and researches conducted about this story in Arabic.

This part of this paper talks about the Children's literature in general. Several scholars (Hunt and Oittinen) examined the children's literature and have a try to explain and determine its characteristics. Hunt (1994) considered that the process of defining children's literature is a difficult and hard task. He almost added some roles to help on the process of defining children's literature. He stressed that defining the concepts of children and literature should be taking first in our consideration when translating children's literature. The concept of both, literature and children still do not have a clear-cut definition and may vary among cultures and as a result, they are borderlines are blurry. He suggested that this kind of literature i.e., children's literature, is featured by specific characteristics and "it is not inferior to other types of writing, it is different" (p. 11). Oittinen (2014) talked in detail about the problems of translating children's literature. She stressed that translating for adults and translating for children are totally different. She explained the differences between them in many aspects.

"The situation of translating for children includes several other elements besides the text in words (e.g., the translation of picture books); that the translator for children, too, should be clearly visible; and that the translator, by being loyal to the reader of the translation, may be loyal to the author of the original". (p. 6)

Moreover, Oittinen examined the problem of adaptation in translating children's literature. She considered that adaptation is 'abridgement' and also, there are purposes for this adaptation like marketing purposes i.e., to increase the sales of the book (p.77). Similarly, Ben-Ari (1992) insist that children's Literature is used for didactics purposes. She suggested that the children's literature is governed by dogmatic and epigonid norms. She explained that ideology plays a crucial role in supplementing these norms in regard of the case of post-war German-Hebrew translations. Other studies dealt with specific aspects in translating children's literature. For example, Fernandes (2006) explored the translation of names in children's fantasy; he believes that names carry cultural and social implied meanings to the audience. In other words, they cannot just be seen as names. Thus, translating names in children's literature was and still a crucial matter. He investigated ten translation procedures that translators follow when translating names of children's literature from English into Brazilian Portuguese.

As for domestication and foreignization methods in translating children's literature, Vid (2008) analyse domestication as a translation strategy adopted by Vladimir Nabokov to translate Alice's Adventures in Wonderlands. She interrogated Nabokov's over usage of domestication; as he allowed "himself to russify most aspect of Carroll's Alice" (p. 226). Schleiermacher (1813) stressed that a translator has just 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" (as cited in Venuti, 2012, p. 49). He preferred foreignization as this method gives the opportunity for other cultures to taste and enjoy the beauty of source text and basically, to promote the German culture. In the same manner, Venuti (1993) explained that foreignization is the only way to translate the text from another culture and using domestication as a translation method leads to what he calls "violence of translation" since the translator, in domesticating the text, modified the source text in a particular way to suits the expectations of the reception environment. To overcome the 'violence' that domestication causes, Venuti advocated foreignization since it "seeks to restrain the ethnocentric violence of translation" (p. 210).

In general, it is clear that scholars distinguished between foreignization and domestication as translation methods and that some of them advocate foreignization at the expense of domestication, and some do the opposite. Time and again, the current paper did not advocate a translation method, rather it aims at identifying whether the translation of children's literature regulated by norms or not. Moreover, it aims at identifying which translation method was used in two different Arabic translated versions of Alice's Adventures in Wonderland.

This part talked about both frameworks related to this study and researches conducted about this story in Arabic. Many frameworks were proposed by different researchers to help in analysis and discussion of children's literature. Those scholars proposed different ideas and categorizations about Cultural-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. It is clear from the literature related to Children's literature that some of the scholars have created some categorization models to classify the culture-specific items in the source text Klingberg, (1986), Aixela, (1996), and E. Davies, (2003). Among those categorization models of culture-related references in translation of Children's literature, was the one proposed by Klingberg (1986) and this model can be considered as the most detailed one. These categories involving: weights and measures, flora and fauna, foreign language in the source text, references to methodology and popular belief, historical, religious and political background, building and homes furnishing and food, customs and practices, play and games, personal names, titles, names of domestic animals, names of objects, geographical names and literary references.

Several studies have been conducted about this story and the translation of this story into Arabic Mohamed, E. A. A. A. (2019). The current study is very important in this field as it is the first study comparing the last two translation versions of this story based on very comprehensive framework (Klingberg 1986) and approach Pedersen (2005).

Methods

The current study aims at identifying whether the translation of children's literature is regulated by norms or not. Also, it aims at defining the strategies used by two different translators who translated Carroll's popular novel Alice's Adventures in Wonderland from English into Arabic. In other words, this study aims at presenting a descriptive analysis of the norms. To find answers for the research questions, the researchers performed a comprehensive and a thorough analysis for two different translations of Alice's Adventures in Wonderland from English into Arabic "at the level of syntax, diction or discourse" (Venuti, 1993, p.217). Here, the researchers looked at the diction and discourse level and due to space limitations, examining the syntactic level was beyond the scope of this study. A descriptive analysis of the norms was used to analyse the current study and theoretical frameworks were used by the researchers to classify the selected items. The classification included ten major categories proposed by Klingberg (1986). After spotting the selected items based on the mentioned theoretical framework, each item translated in both versions was classified based on the two main methods that consist the core of the current study i.e., domestication and foreignization Pedersen (2005). To classify the Culturally specific Items that Klingberg mentioned in his framework under foreignization and domestication, the following approach was used. Pedersen (2005) created a new approach to deal with "culture-specific items" (CSIs) or what he referred to Exrtalinguistic culture-bound references as the following: The first group which can be classify under foreignization strategy and included, retention, specification and direct translation. The second group which can be classify under domestication strategy and included, generalization, substitution (culture substitution, sense transfer and situational paraphrase) and omission.

Foreignization

This strategy has three subcategories: retention, specification and direct translation.

Retention

This strategy can be seen in the TT by existence of italics style and quotes.

Specification

This strategy can be seen when the translator keeps the CSI as in the original form the ST and at same the time providing information that is not present in the ST (Pedersen, 2005, p. 4). This strategy can be done by exploitation or addition

Direct Translation

“the semantic load” of the CSI is unchanged, “nothing is added or subtracted, or effort made to transfer connotation...”.

Domestication

This strategy has three subcategories, generalization, substitution and omission.

Generalization

In this strategy CSI that refer to something specific is replacing something more general.

Substitution

In this strategy the STs is removed and “replaced them with something else.

Omission

In this strategy the CSI of the ST is replacing with nothing.

The researchers took the document analysis method to collect the data (Ololube and Kpolovie 2012). That means, the research studied the content of the source text culture-specific items and their translation in the target language for the English story translated into Arabic.

Analysis and Discussion

This paper does not aim at providing statistics; rather, it is qualitative and analytical in approach. It aims at identifying the methods used in both translations and whether these translations were regulated by norms or not. For the purpose of the analysis the researchers compared two full translations; the first one by Ameera Kiwan (2003) and published by Dar-AlBihar in Beirut, Lebanon. The second one was translated by Shakeer Naser Ad-Deen (2012) and published by Almarqiz Ath-thagafi Al-Arabi (Arab Cultural Centre) both in Casablanca, Morocco and Beirut, Lebanon. Specific theoretical frameworks were used by the researchers in order to classify the selected items. The classification included ten major categories proposed by Klingberg (1986). After spotting the selected items based on the mentioned theoretical framework, each item translated in both versions was classified based on the two main methods that consisted the centre of the current study i.e., domestication and foreignization Pedersen (2005). These categories proposed by Klingberg included:

Weights and Measures

Issues related to weight and measures has been discussed by Klingberg. In general, he distinguished between the translation of metric and non-metric measures. Also, he was totally with the idea of keeping the same currency as in the target language to educate the children about the new currencies used in different cultures as well as the measures and weights.

Klingberg (*ibid*: 54) here discussed issues raised in the translation of non-metric measures, common in traditional children's literature. His observations showed that changing the measures in translation could have a poor result if not done carefully. (e.g. 'mile' was translated in Swedish as 'mil' which is equivalent to ten kilometers). He, however, accepted formally incorrect translations of measures if they are approximate, especially in cases where a round figure is changed into another round figure (ton ~ tonne). He encouraged the use of equivalents of non-metric measures in the target language when they exist, and if they do not, he suggested the preservation of source forms in the target text.

As for the treatment of currency, Klingberg (*ibid*: 55) observed different solutions, the first was keeping the denominations of the foreign currency, the second was translating them (e.g. half-crown ~ halvkronani, the third was explanatory translation and rewording (e.g. a Danish coin worth a few pennies), and the fourth was the use of an equivalent form the target culture (e.g. a ten ore piece ~ a penny), which he did not recommend because of the fact that exchange rates change all the time.

The Measurements used in the source text, i.e., the English version are not commonly used in the Arab countries. The metric system used in the West, in general, is different from the one used in the Arab world. For example, pound is the unit of measurement that is used in the west to measure weight, whereas Kilogram is the one used in the Arab world. Analysing the translations of both T1 and T2 shows that T1 used foreignization as a method while T2 opted for domestication to translate the measurements from English into Arabic. Consider the following examples:

ST: I wonder how many miles I've fallen by this time

T1: أتسأل كم ميل قطعتم و أنا أسقط حتى هذا الوقت؟

T2: أتسأل كم قطعتم من الكيلومترات؟

In this example, T1 foreignized the translation by using the unfamiliar translation, which is 'mel' 'ميل' 'mile', while T2 chose to domesticate his translation, by using 'كيلومتر' 'kilometer' which is more frequently used in the Arab world. T2 went even further by converting some measurements from Western metric system into the one used in the Arab world. To illustrate, let us look at the following example:

ST: She came upon a low curtain she had not noticed before, and behind it was a little door about fifteen inches high.

T1: وجدت ستارة منخفضة لم تلاحظ وجودها من قبل, ووراءها يوجد باب صغير بارتفاع خمسة عشر بوصة.

T2: اكتشفت ستار منخفضاً لم تلاحظه من قبل, خلف ذلك الستار كانت هناك بوابة بعلو نحو أربعين سنتيمتراً.

In T1 the translator used 'Bosa' 'بوصة' which is the Arabic translation of 'inches'. However, 'Bosa' is not ordinary when speaking about high or dimensions. On the other hand, T2 converted the 'fifteen inches' into 'forty centimeters', which is more frequently used in the Arab world.

T1 used the foreignization method while T2 used domestication method. T1 used direct translation by using the same words from the source text which T2 used the equivalent of these measurement that are common in the Arab world. In general, T2 used these measurements carefully.

Flora and Fauna

Names of animals and plants or what Klingberg referred to as Flora and Fauna should be kept as in the source text based on the framework proposed by Klingberg. He suggested that, generally, these 'natural concepts' should be retained. Therefore, replacing the foreign elements with more common ones from the target is not recommended. However, Klingberg (41-43) admitted that this would be difficult when the plant or animal does not have a name in the target culture, or when the translator does not know the species being referred to. Animals were among the pillars upon which Alice's Adventures in Wonderland is built. The animals in this novel were unusual in a sense that they can speak. However, they did not have made up names, they were being referred to by their common names, for example 'rabbit' was used to refer to the 'rabbit' and not, let's say, 'Robert'. Consequently, knowing these animals consisted an important factor in understanding and following the sequence of events in the novel. Both translators translated many of the names of the animals in the novel into their Arabic equivalent. For instance, they both translated rabbit into 'أرنب' and mouse into 'فأر'. However, they provided different translations for other names of animals. The translations that T1 provided were Arabic translations yet; they were not well-known for the Arab readers specifically for the target Audience which was children in this case. On the other hand, T2 suggested more familiar translations. The following example explains more:

ST: The caterpillar and Alice looked at each other for some time in silence.

T1: تبادل اليسروع و اليس النظرات لبعض الوقت في صمت

T2: نظر كل من أليس و دودة القز إلى بعضهما للحظات في صمت

Both translations were Arabic equivalent to the English word 'caterpillar'. Yet, T1 i.e., 'yasroo' 'يسروع' is hard for both adults and children to recognize since it is not widely used. Children and adults might need to consult a dictionary to know what is meant by 'yasroo' 'يسروع' which is a stage in the life cycle of butterflies. This example gave the impression that T1 tried to add a foreign flavour to her translation. On the contrary, T2 went on his attempts to domesticate his translation by opting for a familiar equivalent for Arab readers, which is 'dwdat algaz' 'دودة القز', 'Silkworm'.

Foreign Language in The Source Text

Klingberg (ibid: 29), suggested that the 'degree of adaptation' or the extent to which a text conforms to the 'interests, needs, reactions, knowledge, reading ability and so on of the intended reader' (ibid: 11) is the essential to deal with foreign language in the source text. As a result, both the understanding or not understanding of the foreign language for the target readers comparing to that to the source readers was core in deciding whether to translate the foreign term or not.

Where is my cat? or what was mentioned in the story (ou est ma chatte) is a French sentence. Both translators dealt with this sentence as an English sentence and translated it directly.

T1 "أين هي قطتي؟"

T2 ((أين قطتي؟))

Both T1 and T2 used retention to translate this foreign language in the source text which part of foreignization.

References to Methodology and Popular Belief

Klingberg (ibid: 30-33) talked about issues related to the translation of names, terms used for supernatural beings, concepts, events, and customs. The Author of Alice's Adventures in

Wonderland incorporated extraordinary or mythical animals in his novel; these animals can speak to each other and to human being as well. The two translations at hand rendered these animals differently. Let us look at the following example:

ST: ‘-as far out to sea as you can-’ ‘Swim after them!’ screamed the Gryphon.

T1: “أبعد ما يمكن إلى البحر-، صرخ الغريفن : “ و تسبحين في إثرها

T2: أبعد ما يكون في البحر ... و نلحق بها سباحة! صاحت العنقاء ...

Although Gryphon does not exist in reality, it was translated and used in Arabic. T1 transliterated the English word ‘Gryphon’ into ‘grefin’ ‘الغريفن’. Whereas, T2 used the Arabic translation which was ‘Al-Anqaa’ ‘العنقاء’ for ‘Gryphon’. Gryphon is defined in Merriam online dictionary as “a mythical animal typically having the head, forepart, and wings of an eagle and the body, hind legs, and tail of a lion”.

T1 used direct translation by transliterated this word which can be considered as a part of foreignization while T2 used the famous word for a mythical animal used in Arabic stories ‘العنقاء’ which is part of domestication.

Historical, Religious and Political Background

Klingberg (ibid: 33) mentioned that the procedures used to handle references to the historical, religious and political background of a source text is totally, depend on the aim of the translation (the 'skopos' in Reiss and Vermeer's (1984) terms). The aim of translation plays an essential role to translate this type of (CSI) Cultural Specific Items. In other words, the translation purpose plays an important role in translation of historical, religious and political background in children’s literature.

The word Christmas was used when Alice wants offers her feet a new pair of boots for Christmas. Christmas as a religious term and according to Merriam online dictionary means a Christian feast on December 25 or among some Eastern Orthodox Christians on January 7 that commemorates the birth of Christ and is usually observed as a legal holiday.

T1 used another word to translate the term Christmas which might be understood as a person birthday of (birthday) and T2 used another translation which is (new year). Both T1 and T2 did not mentioned the meaning of Christmas as عيد الميلاد المجيد .

ST: I’ll give them a new pair of boots every Christmas.

T1: سأقدم لهما زوجا جديدا من الأحذية في كل عيد ميلاد

T2: سوف أهديكما زوج حذاء جديد مع حلول كل سنة ميلادية جديدة

Both T1 and T2 domesticated this term by substituted the word Christmas with another word. Another example related to the political background is the following example.

ST: A Caucus-Race and a long tale

Based on Merriam online dictionary caucus means a closed meeting of a group of persons belonging to the same political party or faction usually to select candidates or to decide on policy. T1 used مؤتمر الحزب to translate the term of caucus which literally means in Arabic conference while T2 used a general word to translate caucus and deals with this word as an adjective to the word race. T2 added the two words جماعي محموم to describe the word race. The meaning of these two words are جماعي which means as a group and محموم

As running.

T1: سباق مؤتمر الحزب وقصة طويلة

T2: سباق جماعي محموم ... وحكاية طويلة

T1 used literal translation Direct translation which is part of foreignization while T2 omitted the translation and added something else which is part of domestication.

Building and Homes Furnishing and Food

Klingberg (ibid: 36) is against the idea of deleting buildings, furnishings and food elements or replacing them with elements from the target culture as he mentioned that such ST elements give a 'better understanding' of the source culture when cultural context adaptation is thought to be necessary. Klingberg suggested added explanation as a possible technique. He supported this opinion with the idea that children are interested in the detailed description of food in literature, and that reading about what children eat and drink in a different culture could raise the interest of the child reader in this foreign culture.

The translation of building, furnishing and food, based on Klingberg framework, is very direct. These parts of CSI should not be deleted or replaced with any element from the target culture as these elements can help the children to understand the source culture. Translating food from one language into another can be problematic, since certain kinds of food tend to be specific to certain cultures. Of course, many kinds of food are common worldwide, which can make translating them much easier. In Alice's Adventures in Wonderland, some kinds of food were translated differently; the translator in T1 tends to foreignize her translations while the translator in T2 domesticates his translations. For example:

T1: مربى الليمون

T2: مربى البرتقال

(Marmalade generally refers to a fruit preserve made from the juice and peel of citrus fruits boiled with sugar and water. It can be produced from kumquats, lemons, limes, grapefruits, mandarins, sweet oranges, bergamots, and other citrus fruits, or any combination of them, even though the original Portuguese marmalade is produced only from quince.)

Both T1 and T2 translated marmalade as jam. T2 used orange jam which is not regular in the Arab world. In the Arab world we have apricots jam, fig jam or even strawberry jam. T1 used (lemon jam) and this might add more strangeness to this fictional story.

Another example about translating food might help to see the differences between the two versions of this story.

ST: Cherry-tart

T1: تورتة الكرز

T2: فطيرة الكرز

In T1 the translator transliterated 'tart' into 'turta' 'تورته' which is not even an Arabic word. Whereas, the translator in T2 chose to translate 'tart' into 'fataar' 'فطائر', which means in English 'pies' or 'pastry'. This translation, 'fataar' approximates the meaning to the Arab readers.

The Translator in T2 insisted on familiarizing the Arab audience with the source text (henceforth, ST) by trying his best to domesticate the ST. On the other hand, the translator in T1 maintained her tendency toward foreignizing the ST. the following example explains more:

ST: custard

T1: الكاسترد

T2: الكريمة المقلوبة

Again, T1 transliterated 'custard' into 'kastrd' 'كاسترد' preferring to foreignize her translation. Whereas, T2 provided a domesticated version of 'custard' as 'alkrema almaqloba' 'الكريمة المقلوبة' literary means 'upside down cream' which does not completely convey what is meant by the English 'custard'. Yet, this showed that T2 stuck to using domestication although it did not convey the exact meaning of the ST.

In all the above-mentioned examples about the food domestication was used clearly in both T2 by substituted these types of food with other types of food in related to Arab culture.

Customs and Practices, Play and Games

Customs and practices, play and games are very important elements in children's literature and the translation of these elements should be done through the approach used by Klingberg to translate building, furnishing and food. In other words, these elements should not be deleted or replaced with other elements from the target culture to give better understanding of the source culture.

Croquet defines in Merriam online dictionary as a game in which players using mallets drive wooden balls through a series of wickets set out on a lawn.

ST: The Queen's Croquet-ground

T1: أرض الملكة المعدة للكروكيه

T2: ملعب الكروكيت الخاص بالملكة

Both T1 and T2 used transliteration of the word croquet which is a game that is not familiar in the Arab world and even if some kids heard about this game, they do not have any idea about it and how it plays. Foreignization method was used in translating this term by transliterated it and using direct translation by both T1 and T2.

Personal Names, Titles, Names of Domestic Animals, Names of Objects Proper Names

Klingberg distinguished five different types of personal names in children's books and ways of handling them in translation. The first category is 'personal names belonging to everyday language'. Klingberg (1986:43) believes it is reasonable to demand that personal names, belonging to everyday language and without any special meanings that the readers have to understand, should not be altered when a foreign culture is introduced by way of translation. The second category is 'personal names belonging to everyday language, the meaning of which has been utilized by the author in a way not intelligible to the readers of the target text.' Klingberg (1986:45) suggests that 'some cultural adaptation has to be undertaken in such cases'. The third consists of 'personal names not belonging to everyday language and with a meaning essential for the understanding' (*ibid*: 45). The fourth category of names consists of 'fictitious personal names with a special melodious ring'. The fifth category is 'personal names which are loans from a primary language'.

Translating proper names is not an agreed upon issue in translating children’s literature. Different scholars argued for different methods to translate proper names, in this regard Tymoczko (1999) explains:

“There is a widespread disposition that names should be transposed unchanged in textual writings (...). Indeed, a naive or inexperienced translator (...) may look forward to the proper names in a text as islands of repose – unproblematic bits to be passed intact without effort into the new linguistic texture being created – translated in the sense of carried across the language gap without alteration, in the sense that a saint’s relics are translated from one resting place to another” (as cited in Fernandes, 2006, p. 44)

Unlike the previous analysed categories, all names in both Arabic translations, i.e., T1 and T2 were transcribed in Arabic alphabet, i.e., foreignized. Both translators did not change the names or even try to domesticate them, rather they used them as they were used in the ST. consider the following table:

Table 1: Names in both Translations

ST	T1	T2
Alice	أليس	أليس
Dinah	دينا	دينا
Mabel	مابيل	مابيل
Ada	أدا	أدا

Direct translation was used by T1 and T2 by transliterating all the proper names in this story which means that foreignization was totally applied to translate all proper names in both T1 and T2.

Translating proper names in Alice’s Adventures in Wonderland in both translations (T1 and T2) and in other children’s novels should be further investigated by other researches since these names can carry implied cultural and social meanings (Fernandes, 2006).

Geographical Names

As for the names of geographical places, Klingberg's (*ibid*: 50-51) maintain to retain these names as in the source language. When standard forms are available in the target language these forms should be used (e.g. the Thames -7 Thamesen in Swedish). However, when a target form is not available, the translator should not create one.

ST: New Zealand or Australia

T1: نيوزيلندة أو أستراليا

T2: زيلاندة الجديدة أو أستراليا

T1 translated both Newzealand and Australia into Arabic as they have an equivalent in Arabic. T2 translated Australia into Arabic but added a new translation for the other name (New Zealand) as two words then translated the first part and transliterated the other word.

For this category of Cultural Specific Items both T1 and T 2 used the direct translation to translate the geographical names which is part of foreignization method.

Literary References

Klingberg (1986: 19) mentioned that literary references including title of books, short stories newspapers and magazines, in addition to references to characters or events in other literary works should be interesting and very attractive for the children. As a result, translation of the title is one of the most important parts in translating of children's literature. The title should be attractive for the children and at the same time children can understand it.

Both T1 and T2 used the same translation for the title.

ST: Alice in Wonderland

T1: أليس في بلاد العجائب

T2: أليس في بلاد العجائب

In translation of the title both T1 and T2 used the same method to transfer the meaning from English into Arabic. Both used direct translation which is part of foreignization method in translating children's literature.

Conclusion

This study intends to investigate whether translating children's literature is regulated by norms or not. Also, it aims at identifying which translation method did each of the two translators opt for when translating Alice's Adventures in Wonderland into Arabic. The textual analysis at the level of diction and discourse of these two translations, by looking for dominant patters, showed/revealed the following results: First, although the domestication, as a translation method, was used in T2 this translation/version still use foreignization to translate certain elements of the source text. Such elements, that domesticated by the translator, vary among names of characters, names of animals, and food such as Alice, caterpillar and tart. Second, while foreignization seems to be a dominant feature of T1 there are some examples of domestication such as the translation of historical religious and political background such as Christmas.

It is clear that both translators used both methods, foreignization and domestication to translate the Cultural Specific Items (CSI) in this story. The first translator T1 uses foreignization in most cases with using domestication in few cases to translate the CSIs while the second translator T2 uses both foreignization domestication to translate the CSIs. To conclude, the translation of these two Arabic versions were not systematically regulated by norms; examples of both foreignization and domestication were found in the two versions. Both translators of the Arabic versions used both methods of translation, foreignization and domestication. The first translator T1 used foreignization in most cases and at the same time used domestication in few cases to translate the CSIs while the second translator T2 uses both foreignization domestication to translate the CSIs.

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