The Translation of Identity Markers In The Arabic Novel *Al Shahwan* into English

Zahraa Rabea Mohammed Agha
College of archeology, University of Mosul, Mosul, Iraq

Abstract

The study deals with the translation shortcomings that lead to distortion in the transmission of the cultural identity of Mosul as enshrined in the novel *Al-Shahwan*, which serves as an accurate mirror of the historical background and heritage of Mosul. The study aims to identify the hurdles that translators pass through their attempt to maintain some aspects of the cultural identity-related to geographic, linguistic, cultural, and historical contents in the process of transferring the texts from Arabic to English. The model used in the research is that of 12 deforming tendencies by Antoine Berman, which serves as a theoretical framework on how to identify and classify translation shortcomings that mostly lead to cultural identity morphosis in translations, among these are over-clarification, expansion, reduction in cultural identity. The study also relies on content analysis and thus compares source texts to last translations in order to identify deficiencies that impact the transmission of cultural identity. The findings refer to very broad deficiencies in conveying Mosul's symbolic and cultural elements, with the end result being a translated text that minimally treats the original message. Such errors include, but are not limited to: over-explanation leading straight into the fray of art and unavailability of regional symbols. The study proposes a number of recommendations for countering these translational failures, e.g. training translators to grasp the symbolic meanings of texts and instituting increased collaboration between authors and translators to facilitate the cultural transference. It also emphasizes

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the application of analytical models as tools to evaluate translation quality and preserve the cultural integrity of literary works to allow for accurate dissemination of cultural heritage, and preserving it for furture generations.

Keywords: Mosuli identity, literary translation, Translation errors, Berman model, Cultural analysis.

1- Introduction

Arabic literature has always posed problems for translators regarding the translation of markers of cultural identity, particularly in texts with strong regional and historical attachments. The unique perspective of Mosuli cultural identity is sufficiently encapsulated by the novel *Al Shahwan*, and scant attention has been given to the translation of, and the difficulty posed by, its deep-rooted markers. Thus, the present research attempts to analyze the translation of identity in this novel and its implications for cultural representation. Many studies examined literary translation and cultural loss, but it is very few studies that viewed Mosuli identity represented in Iraqi literature. This study will, therefore, serve a fundamental gap in treating the identity markers that are specific to Mosul in English translations, bringing a fresh perspective on the translation of regional culture. The previous literature on translation studies concerns itself with a high-voltage debate of linguistic accuracy against cultural fidelity. Foundational works such as those from (Venuti,1995) and (Berman, 2009) have provided theoretical constructs for understanding errors in translating different literary texts . They may be replicated in studies done on the translation of identity in Arabic literatures in general (Gentzler, 2012; Jones, 2020). Few studies have focused on localization, such as Mosul. Therefore, this study will attempt to add to that foundation by studying how Mosuli identity is translated - as yet, the novel *Al Shahwan*.

This form of literature is among the best ways to depict human experience and local cultures, thereby contributing significant elements to the formation of collective memory and cultural identity of societies. *Al-Shahwan* (Nader Ibrahim, 2022)is a unique piece of literary work representing such cultural and social dimensions. The novel is distinguished by its elegant narrative, addressing issues of daily life, a deep connection to place, and a nostalgic yearning for the past. It richly portrays the lives of Mosul's inhabitants, a city that is a historical and cultural hub in Iraq, making it a literary text with multiple symbolic dimensions. Through *Al-*

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Shahwan, readers can traverse the entire gamut of Mosuli life, from its minarets, and the Tigris that winds through it, to the warmth and nostalgia which binds its people. Mosul identity provides a point of reference in itself-grainy, historical, cultural, religious, and social life merging. The Mosuli literature shows a thick and vital interactionism between individuals and their environment. In *Al-Shahwan*, this identity is revealed through minute particulars related to the rivers, the customs and traditions, and the imagistic poetry that brings the listener home. This literature provides firm tools for preserving the cultural heritage and for providing a sense of belongingness among its reader.(Wolper, 2015)

Translation poses, according to the general opinion, numerous problems regarding cultural and symbolic fates, particularly with literary texts where rhetorical images and symbols are so overwhelming that they are connected to time and space. This becomes evident in the translation of *Al-Shahwan*, where every word or phrase encompasses local cultural dimensions thereby rendering that text a work of art really hard to duplicate with the same power in another tongue. Traditional translation often does not maintain cultural and symbolic dimensions, and on such occasions, the original identity of the translated text is lost and is abstracted. (Al-Obaydi, 2022; Gentzler, 2012)

Common translation problems include:(Berman & Venuti, 2021)

- Quantitative and qualitative impoverishment of cultural information.
- Flattening rhetorical texts.
- Effacement of local symbolism.
- Adding interpretations not present in the original text.

These errors erode the cultural identity of the text, leaving the translated audience with a symbolic void compared to the original.

The research will be based on delivery of Antoine Berman's model of 12 deforming tendencies to pinpoint and analyze the translation errors. This provision serves as a crucial tool of analysis in examining the translation's impact upon the source text, especially for culturally fraught originals. The model registers twelve categories of errors that might disrupt the original text during translation among them being over-clarification, expansion, flattening, wiping out of symbolic nuance, embellishment, quantitative impoverishment, and so forth. (Baroura, 2024).

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Common translation problems include: The model provides a general basis by concentrating on literary works, especially the importance of relying on cultural symbols, rhetoric, and the poetic rhythm of the original text. In the case of *Al-Shahwan*, these error-related accidents have significant impact since the text itself embodies a deeply Mosuli identity calling for sensitivity in linguistic and cultural terms in its translation.(Nasser, 2024)

When translating literary text with ample cultural nuances, there are frequent errors made that impair the flawless quality of translation. In this study, various translation errors will be categorized using the model of Antoine Berman 12 Deforming Tendencies to obtain practical examples for each category demonstrating their effects on the translated texts. Translation errors can directly influence the construction of Mosul identity in translated texts. For instance, quantitative impoverishment will cause concealing tiny important details that give distinction to Mosul customs and traditions, such as the markets and the social traditions. Likewise, flattening, the abolished violation of such examples, gives they representation tangled rhetorical images simple declarative simplicity, abstracting the text from its layers of depth. (Mukherjee, 2021).

The study, through the analysis of texts, is to ascertain the influence these errors have on the target audience's experience. The absence or distortion of cultural symbols does rob the translated texts of their essence, and thus, the foreign audiences are totally at sea about the cultural identity's dimensions. It also shows that an analysis of these influences should not only be focused on other descriptive purposes but also promote the need for improved strategies in translation so that preservation of cultural identity is ensured in literary texts.

On the basis of the analysis, the research findings will create the grounds for presenting workable guidelines for the improvement of cultural identity markers in translation. First, translators need to be trained to recognize what is essential of the cultural characters in the original texts and represent it in a manner that instills the meaning, giving a culturally sensitive translation. Equally important is that artistic ambiguity be retained and not clarified or lengthened unnecessarily, as this removes literary beauty. Another important aspect is the recreation of rhetorical imagery, focusing on reproducing rhetorical figures of the translated texts rather than giving way to vapid expressions. (Brisset et al., 2021). In order to further develop the translation quality of Mosuli culture, one must recruit specialists in Mosuli culture

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who will control a distinctive knowledge of the original texts; that in itself is to represent authentic translations emanating from here. Double-checking should be done by a cultural or nativist expert to ensure maximum accuracy and cultural faithfulness in translation. So, the whole idea of studying the translation of cultural identity markers in literary texts can be taken as a huge step within the process of developing the translation studies. The research is meant to heighten translators' consciousness of the importance of cultural identity in literary texts and show how errors might enter them.(Jones, 2020) It is the integration of cultural elements in the revitalization of cultural heritage during language interpretation, which will definitely build cultural bridges between nations. This is achieved through the analysis of *Al-Shahwan*, providing a practically oriented mode for handling texts with deep cultural dimensions and challenges faced by translators in preserving cultural identity.

This study illustrates that translation is not just a process of finding equivalents of words from one target language to another; it is a complex process which entails an understanding of the source text and context where it was created.(Vula & Muhaxhiri, 2024).The focus of the research is on examining the translation of Mosuli identity markers from Arabic into English, influenced by the deforming tendencies of Antoine Berman. The specific questions that the study seeks to answer are as follows:

What identity markers are reflected in Al Shahwan?

Which translation errors are effective in actually distorting the representation of Mosuli identity?

To what extent do these errors alter the cultural transmission in the English version?

In what way could Berman's model assist in better fidelity to translations of this cultural richness?

Cultural Impact on Mosuli Identity :Each translation mistake not only alters the textual surface but also breaks the flow of Mosuli cultural identity transmission. Lexical choices-such as making dialect words simpler or omitting heritage-rich expressions-relegate the reader away from Mosul traditions. Cultural

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markers such as "Hadbaa Minaret" or "Tigris River" wither under flattening, and that makes them brittle symbols carrying the strength of speaking about a people's heritage, resilience, and daily life.

2- Theoretical background

Antoine Berman's *12 Deforming Tendencies* model provides a framework for understanding how errors in translation can distort literary texts. These tendencies highlight various ways in which the translation process can alter the original text's meaning, cultural identity, and literary qualities. One tendency, clarification, occurs when translators add unnecessary details not present in the original, thus eliminating the ambiguity and deeper meanings that the original text allowed for interpretation. Another tendency, expansion, involves making the translated text longer and less concise by adding unnecessary words or phrases, which weakens its expressive density. Flattening refers to the loss of rhetorical imagery or poetic rhythm, making the translation dull and uninspiring. Quantitative impoverishment happens when important cultural or identity-related details are omitted, leading to a loss of meaning. Effacement of superimposition languages involves the removal of cultural or linguistic symbols that are unique to the original text, while ennoblement occurs when the translator overly refines the language, which compromises the cultural authenticity of the original. Other tendencies include distortion of meaning, where misinterpretation leads to the loss of cultural dimensions, and reduction of cultural identity, which happens when cultural elements are removed or altered. Destruction of rhythms refers to the loss of internal rhythm, particularly in literary or poetic works, and destruction of linguistic patterns occurs when unique features of the original text's language are lost. Finally, destruction of vernacular network refers to the over-explanation of metaphors, which removes the artistic ambiguity of the original text. Berman's model underscores the significant impact that translation errors can have on preserving the cultural and literary integrity of the original text(Berman, 2009).

Mosul identity encompasses a set of values, customs, and traditions that distinguish the people of Mosul. It is reflected in language, social traditions, religious practices, and cultural symbols. In literature, Mosuli identity is a core element that portrays the geographical and cultural belonging of the Mosul community. Many different features behave in synergy, affecting the City of Mosul's identity: geographical features: Locations, such as the Tigris River, ancient alleys, and mosques projecting

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the character of the city. Cultural: rites of passage of Islam; wedding rituals; Ramadan rituals; local dishes such as Mosuli kabba. Linguistic: the Mosul dialect, strongly marked by its distinct vocabulary and pronunciation with cultural value. Historical: the literary link with Mosul's history, including historical periods such as the Abbasid era or the Ottoman period.

Mosul literature leans toward those elements to capture accurately the city and the people. The translation of this literature should encompass these elements so that it embraces the authentic spirit of Mosuli texts through the language of two or more lands.

This study sets out to examine translation errors in the novel *Al-Shahwan* with reference to Berman's model and their influencing role in the identity of Mosul. It would analyze the original text and the translated text and analyze the nature of the errors along with suggestions of alternative translations that best retain cultural identity. In addition, this research will discuss the importance of cultural identity's preservation in literary translation, adding to highlighting human cultures' diversity. Mosul identity represents a rich cultural dimension in Arabic literature, with *Al-Shahwan* being a front-line case that reflects this aspect. This study aims to analyze how elements of Mosul identity have been translated from Arabic into English, with a concentration on the translated texts to reveal the strategies employed. The significance of this analysis lies in determining whether such translation does become the consolidation of cultural identity or gets lost due to translation errors.

The novel depends on a number of interrelated cultural aspects that make Mosul identity, including rhetorical depictions of imagery, geographical details, historical connections, and social customs. Translating them into another language demands extreme linguistic and cultural tuning to guarantee that the audience can receive such cultural messages in an effect similar to what the original readers felt. Within this interpretation, the analysis of the translated texts becomes a primary tool of the evaluation of the success of translating in retaining the cultural identity of Mosul.

The study aims at exploring possible strategies that could help enhance the preservation of cultural identity during literary translations by providing studying the following four issues:

1. Which identity markers specific to the city of Mosul appear in the novel *Al-Shahwan*?
2. What mistakes occurred in the process of translating these Mosuli identity markers?

3. How did such mistakes influence the transmission of cultural identity in the translated text?

4. In what way can Antoine Berman's 12 Deforming Tendencies become significant for enhancing the translation process of cultural texts?

 The novel *Al-Shahwan* is rich in Mosul identity markers that are evident in its language, symbols, and customs. It can be summarized as

the novel features numerous words and expressions that reflect the Mosul dialect. For example, terms such as "al-Tarshi" and "al-Suqla" indicate the local linguistic heritage. References to the Tigris River and the old alleys of Mosul serve as powerful symbols of Mosul identity, tying these places to the city's history and culture. The depiction of daily activities, such as celebrations and family gatherings, reflects Mosul traditions, adding authenticity to the text. The novel highlights Mosul community values, such as generosity and familial bonds, capturing the spirit of the local society .

When translating the novel into English, several errors occurred that affected the transmission of cultural identity. The translation errors significantly impacted the conveyance of cultural identity in the translated text. This impact can be analyzed as follows; loss of cultural connection when local elements such as dialect or cultural symbols are lost, the translated text fails to convey the cultural affiliation of the original. Obscuring local values as neglecting details related to customs and traditions makes the translated text less impactful, as the reader cannot grasp the daily life dimensions of Mosul society. In addition to distorting the literary message errors like flattening or quantitative impoverishment led to the loss of the original text's literary beauty, rendering the translated version ordinary and devoid of the original spirit. Weakened engagement with foreign readers texts that lose their cultural identity become less appealing to foreign readers, as they fail to introduce the culture of the original text effectively .

Antoine Berman's "12 Deforming Tendencies" framework serves as an excellent guide for the analysis of translation and makes the identification of errors in cultural texts easier. Some major ways wherein this model has provided enhancement to certain translated texts like *al-Shahwan* are:

1. Including Common Errors in Awareness: This will enable translators to identify and work on recurrent errors such as over-explaining and flattening and work with extra care during translation.

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2. Cultural Identity Preservation: The model advocates for withholding the symbols and elements of culture within the original text- like the local tongue and inherited customs.

3. Balancing Ambiguity and Clarity: The model sets an agenda for balancing the ambiguity intended in the original text with how readily its meaning can be acceptable to the receiving reader.

4. Dissemination of Professional Skills: The deployment of this model in the programmers for training translators would enhance their capability to handle cultural artifacts, hence serving to improve the general quality of translation.

The impulse to create few signals regarding the errors that translators make should encourage them to articulate reasonable procedural strategies, as one of the 12 implies the important role of an actor's reality, including the spoken word and even the sum of procedures, including interstate agents' context. Thus, the stark and stark silence of inviolable blame will transform into goods reflecting not only by Alliance limits but also codes of practice concerning which possible cultural valuation is important for translators engaged with mysteries like *Al-Shahwan*. (Berman et al., 2021).

Berman's model serves as an effective analytical tool for understanding the challenges translators face when dealing with literary texts. Applying the model helps to identify common errors such as expansion or flattening, enabling translators to avoid them. Preserve cultural identity by emphasizing the importance of retaining local symbols without distortion. Also, enhance translation quality by balancing faithfulness to the original text with the needs of the target audience (Eccleshall, 2019).

3- Methodology

The methodology itself is the backbone for any scientific research that provides an ordered venue for gathering as well as analyzing data with a view to securing honest and justifiable results. This study, which investigates translation errors in the representation of Mosuli identity markers in *Al-Shahwan*, executes content analysis to compare the original and translated texts. The errors are examined and assessed according to Berman's 12 Deforming Tendencies model by aiding Berman's model of 12 Deforming Tendencies (see fig 1).

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Antoine Berman's Model
Translation Errors a Translator Might Commit

- Clarification
- Expansion
- Flattening
- Quantitative Impoverishment
- Effacement of Languages
- Ennoblement
- Distortion of Meaning
- Reduction of Identity
- Rhythm Destruction
- Linguistic Pattern Loss
- Vernacular Effacement

Figure 1 Berman 12 deforming tendencies

Content analysis is structured in such a way that it first compares the Arabic text of *Al-Shahwan* directly with its English translation to identify the discrepancies that would possibly alter meaning or cultural identity. The process of finding Mosuli identity markers focuses on phrases or vocabulary that signifies Mosuli heritage, such as geographical references, local customs, and dialect-specific expressions. Errors are subsequently classified according to Berman's model in that they are categorized as resulting from tendencies like clarification, expansion, or reduction of cultural identity. This study adopts the qualitative content analysis approach by comparing certain selected segments of the Arabic source text with their English translation. Each segment was analyzed based on Antoine Berman's twelve deforming tendencies aiming for the identification of specific kinds of translation errors. The work involved someone first selecting culturally loaded excerpts, then analyzing the original and translated texts, regrouping the errors, and assessing their impact on cultural identity. In doing the contrastive analysis, phrases or sentences were first found in the Arabic novel that any way carried elements of cultural identity or historical or linguistic identity; these were then paired to their English counterparts. These errors were placed as per the categories in Berman's

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list. For every error, an alternative translation is proposed, indicating how the cultural integrity could have been better preserved. Culturally dense excerpts were selected-those that carried Mosuli dialect, historical references, local tradition, and geographical symbolism. Next, the researcher compared the Arabic and English texts line by line to know where there had been semantic and stylistic shifts and also where the symbolic shifts occurred. After that, any shift would be matched to one of the twelve deforming tendencies of Berman-the basis of interpretive analysis.

Selecting chapters and passages, both of which explicitly point to Mosuli identity, involved assessing geographical descriptions that point out significant locations within Mosul, references to customs and traditions that reflect local cultural practices and are clearly noteworthy, unique linguistic components that characterize the Mosuli dialect, and historical contexts preserving references to Mosul's past historical periods. The reading of both the original and translated text sheds light on the cultural context and points out its revealment in translation. The striking out of some examples demonstrates Mosuli identity markers: dialect vocabulary, geographical descriptions, and cultural expressions that imply Mosuli traditions. In turn, Berman's model is applied to analyze the errors. They were classified based on their impact on the culture. errors tend to change the culture in a minor way without greatly affecting cultural identity. Several problems emerged during the analysis. The complexity of the Mosuli dialect sometimes made translating an expression directly a chore that made identifying an error complicated. Also, certain errors overlapped with the traits of multiple deforming tendencies, and thus, a discernment needed to happen. Last but not least, cultural bias proved to be a challenge since handling translated texts is to be done cautiously in order to yield no biases from the researcher.

4- Data Analysis

ef.	Source text	Translated Text	Proposed translation
1.Clarification	إني لأسمع تأريخي الجديبا... يرن مغزله القديم في جعبتي"...	I can hear my barren history... its old spindle ringing in my pouch.	I hear my barren history... its spindle resonating faintly in my pouch.
	Error: The translator added excessive interpretation to "رن مغزله," which caused the historical symbolism of the text to be lost.		
	Impact: Over-clarification weakened the historical symbolism tied to Mosul's past.		
	ماضيك يخبُ نحوي ويحمحم مرة أخرى.	Your past trots towards me and neighs once again.	Your past gallops towards me, neighing anew.
	Error: Adding "once again" was unnecessary and not present in the original.		
	Impact: Over-clarification weakened the symbolic resonance between the text and historical events.		
2.Expansion	ذبحوا كل جميل وعذب فيك	They slaughtered every beautiful and pure thing inside of you, leaving nothing but ruins.	They slaughtered every beautiful and pure thing in you.
	Error: The addition of "leaving nothing but ruins" was not in the original.		
	Impact: The addition disrupted the conciseness and depth of the destruction depicted in the original.		
	تتصاعد ألسنة اللهب وتتكاثف على أسطح البيوت.	The flames rise high, thickening and spreading across the rooftops of houses, consuming everything in their path.	The flames rise, thickening over the rooftops.
	Error: The addition of "consuming everything in their path" was unnecessary and not present in the original text.		
	Impact: The addition disrupted the historical visual imagery of the Mosul fire.		

3.Flattening	ذكريات غضة تطل من بيوتات عتيقة وأزقة ضيقة.	Fresh memories appear from old houses and narrow alleys.	Tender memories peek from ancient houses and narrow alleys.
	Error: The richness of "غضة" and the imagery of "تطل" was lost.		
	Impact: Flattening diminished the poetic quality reflecting the soul of the place.		
	لن يفقد دجلة لحنه الآشوري، ولا حدبائه العتيدة.	The Tigris will not lose its melody or its old Hadbaa.	The Tigris will never lose its Assyrian melody or its ancient steadfast Hadbaa.
	Error: The translation lost the historical depth of "لحنه الآشوري" and "حدبائه العتيدة"		
	Impact: Flattening weakened the symbolic historical connection between Mosul and the Tigris River.		
4.Quantitative Impoverishment	أتعبتني الأيام والفضاءات وأنا أجول في أحشائك	The days and spaces exhausted me.	The days and spaces exhausted me as I wandered through your depths.
	Error: The omission of "وأنا أجول في أحشائك" removed the depth and intimacy of the original.		
	Impact: The impoverishment weakened the historical and cultural imagery.		
	بقايا من ريازة مئذنته الحدباء الشهيدة...	Remains of its martyred Hadbaa minaret.	Fragments of its intricate martyred Hadbaa minaret.
	Error: The descriptive "ريازة مئذنته" was omitted, losing its historical and aesthetic significance.		
	Impact: The omission diminished the artistic reference to the Hadbaa's heritage.		
ment of the Superimposition	النوافذ تطل نحوي من كل زاوية وركن	Windows look towards me from every corner.	Windows gaze at me from every corner and nook.
	Error: The symbolic meaning of "النوافذ" as eyes watching the past was lost.		

		Impact: Effacement erased the symbolic cultural layer tied to history.	
	الجامع النوري، مئذنته الحدباء الشهيدة	The Great Nuri Mosque, with its martyred minaret.	The Nuri Mosque, its minaret—the stoic Hadbaa—now a martyr.
	Error: The translation failed to preserve the symbolism of "الحدباء".		
	Impact: Effacement removed the historical symbolism of "الحدباء" linked to Mosul.		
6.Ennoblement	يقتلني الشوق إليك	My longing for you takes my breath away.	My longing for you kills me.
	Error: The translation added an overly embellished tone not present in the original.		
	Impact: Ennoblement stripped the text of its raw simplicity and emotional authenticity.		
	هذه أنفس ما في مكتبة الجامع النوري	This is the most precious treasure from the Great Nuri Mosque's library.	These are the rarest pieces from the Nuri Mosque library.
	Error: The translation overemphasized the significance of the text, making it grander than the original.		
	Impact: Ennoblement affected the historical simplicity of the text.		
7. Distortion of Meaning	ركام فوق ألم أحجار تناثرت هنا وهناك	Debris over pain, scattered stones everywhere.	Piles of debris over the pain of scattered stones.
	Error: The translation shifted the meaning of "ركام فوق ألم" into an incorrect context.		
	Impact: Distortion altered the visual and emotional connection between the pain and destruction.		
	تسرق آثارها إلى دول أخرى.	Its artifacts are smuggled to other nations.	Its artifacts are stolen and taken to other countries.
	Error: The word "Smuggled" conveys a different meaning than "تُسرق".		

	Impact: Distortion altered the historical portrayal of Mosul's artifact theft.		
8.Reduction of Cultural Identity	تسافر معه الأكلاك والشباك	Boats and nets travel with it.	The aklak boats and nets travel with it.
	Error: Omitting the cultural connotation of "الأكلاك" as a local symbol.		
	Impact: The reduction caused a loss of local cultural essence.		
	تتردد شائعات... أن الجرافات راحت تطمس تأريخ وتراث المدينة.	Rumors spread that bulldozers are destroying the city.	Rumors spread that bulldozers are erasing the city's history and heritage.
	Error: Omitting "تأريخ وتراث" stripped the text of its cultural dimensions.		
	Impact: Reduction obscured the depiction of Mosul's cultural destruction		
9.Destruction of Rhythms	ذكريات غضة تطل من بيوتات عتيقة	Fresh memories from old houses.	Tender memories peek from ancient houses.
	Error: The poetic rhythm of "تطل من بيوتات عتيقة" was lost.		
	Impact: The destruction of rhythm reduced the evocative quality of the narrative.		
	آه... يا نورستي ... !!!	Oh... my seagull!	Oh... my beloved seagull...!
	Error: The translation lost the emotional rhythm of interaction.		
	Impact: Loss of rhythm weakened the text's emotional resonance.		
10. Destruction of Linguistic Patterns	طيف خفي... يمرق غفلة أمام باصرتي.	A faint shadow flashes before my eyes.	A faint shadow glides unnoticed past my gaze.
	Error: The linguistic structure lost its rhetorical flow.		
	Impact: The destruction undermined the text's literary fluidity.		

11.Destruction of Vernacular Network	النوافذ تعرف الحكاية لكنها لا تقص لي ما جرى	Windows know the story but don't tell me what happened.	Windows know the tale but remain silent about what unfolded
	Error: The translation over-explained the artistic ambiguity of the original.		
	Impact: The loss of ambiguity weakened the literary and symbolic depth.		
	يدغدغني بأوهام أفهم بعضاً منها وتتيه بقيتها مني.	It teases me with illusions, some I understand, others elude me.	It teases me with illusions, some grasped, others drifting away.
	Error: The translation clarified the artistic ambiguity in the text.		
	Impact: The loss of artistic ambiguity diminished the unique depth of the original.		
12.Destruction of Cultural Dimensions	بُنيت قلعة بش طابية في العصر العثماني.	Bash Tabia Castle was built in the Ottoman era.	The Bash Tabia Castle, a sentinel of the Ottoman legacy, stands witness to our rich history."
	Error: The translation omitted the historical and cultural richness of " قلعة بش طابية."		
	Impact: The destruction diluted the historical and cultural dimensions.		
	حتى تنهض مدينتي ويصبح الكل في واحد.	Until my city rises and unity prevails.	Until my city rises and its people unite as one.
	Error: The translation lost the cultural significance of "الكل في واحد."		
	Impact: Effacement weakened the cultural dimensions of Mosul's unity.		

5- Results

Through the analysis of the translation of the novel *Al-Shahwan* using Antoine Berman's Deforming Tendencies," several common translation errors were identified that directly impact the cultural representation of Mosuli identity. These errors include:

➢ Clarification: This error occurs when unnecessary explanations are added, which diminishes the artistic quality of the text. For instance, translating a symbolic phrase like "the sky is crying" into a direct explanation removes its ambiguity.

➢ Expansion: Involves adding unnecessary phrases that make the text longer and less dense, weakening the impact of the cultural message. This type of error hampers the skill of the translation in rendering in detail the various facets of Mosuli identity.

➢ Unlike Qualitative Impoverishment, which deprives the translation of its phrases and specific cadence, such as the direct translation of imagery related to the Tigris River or Mosuli alleys, they just look lame and would lose essence in cultural terms.

➢ Quantitatively : Aguesty This error manifests through the omission of main cultural-meaningful details, such as the descriptions of Mosuli celebrations.

➢ Erasing what's superimposed by languages. Translation allows a slight yet culturally significant local element to slip, reducing the symbolic profundity of the text.

➢ Terrorization: This method involves attempting to embellish the text through numerous rhetorical techniques that lead to a betrayal of its real nature and veracity.

➢ Perverse Interpretation: This type of error misinterprets the intended meaning of the phrases, leading to a misinterpretation of the cultural text.

➢ Vanishing culture: This involves omitting details of Mosuli culture that would wipe the cultural identity off the texts.

➢ Ruinous bursts of literary rhythm: This leads to a rhythmic dissipating of the prosodic effect on the text.

➢ "Invisible" Pattern-Dissolution: That misalign with the creative rhythm and character this kind of structure embodies.

➢ Cultural principles vanished: Shrinks any symbolic or cultural significance characteristic of Mosuli literary texts.

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The analysis showed very big gaps between the source and translated texts, mainly in those aspects reflecting Mosuli identity.   One is the weakened representation of geographical allusions, which means that vital places, like the Tigris River, the back alleys of Mosul, were poorly expressed in writing, stripping them of their connotations. Special traditions and customs known to Mosul themselves were either left out of the translation or altered, diminishing regional cultural identity. The language nuances and many features of the Mosuli dialect, which were inherent to the personality of the text, were also inadequately translated; hence there was a dent both on the very source of authenticity of the translation. Mosul-associated cultural dimensions, such as the Abbasid and Ottoman periods, tended to be superficial and distorted, which finally leaves a gap in reader interpretations regarding the text's historical background. These areas illustrate the challenges in the translation of Mosuli detail.

Based on the analysis, several recommendations were made to create better translations of culturally rich texts such as *Al-Shahwan*. First and foremost, translators who are culturally aware are important. Again, understanding the local culture is of utmost importance in literary works depicting cultural identity. Preferably, Mosuli cultural background translators should be used so as to properly highlight the subtleties involved. Second, the training of translators in symbolical analysis is vital. Analysis approaches while studying literary texts will enhance the ability of the translators to understand the cultural and social symbols and work well past key words and phrases. It is also essential to create closer collaboration between authors and translators. This working relationship helps in gaining insight into backgrounds or cultural symbols that might not be clear to the translator. It is just as important to get cultural reviewers for accuracy. Having someone who specializes in Mosuli culture review previously translated texts will help in picking up on subtle cultural inaccuracies. Finally, it is, however, recommended to use Berman's model as an evaluative framework. The suggested presentation by Antoine Berman of the "12 Deforming Tendencies" provides a structured way of analyzing and interpreting translations which then allows for exposing and correcting common translation weaknesses affecting cultural accuracy.

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6- Discussion

Clearer spoilers of how translation is grievously wrong- ranged in compromising the very identity of Mosuli. This includes not simply some technical inaccuracies but also cultural inaccuracies that refer to the power of change in the whole essence of the original story. Much in the findings buttresses Berman's claim on the fact that literary translation poses the question of balance between faithfulness and cultural nuance. In the case of Al Shahwan, the translation suffers from lack of sensitivity in symbolic and regional elements: it thus needs to be more context-aware. The above outcomes give credence to Berman's (2009) and Gentzler's (2012) argument that translation errors are more than technical problems; they are ideological distortions. In the case of *Al Shahwan*, the identified errors suggest the emergence of a cultural flattening that counters the general issue with translation in marginalizing regional identities. This study adds, therefore, to the discourse by evidence for theoretical claims arising from a localized case study.

7- Conclusions

Cultural identity preservation over and through translations does not remain a mere mechanical process but is an ethical obligation to present texts along with their original cultures for a world audience. The cultural identity of a text reflects its ties with a specific time and place, and its loss entails a reduction in the text's literary value. Such a critical analysis by means of tools or models like Berman's points out the urgent need to develop new strategies for putting the *truth in translation*. In order to improve translations, translators should develop their consciousness about cultural elements of texts and analysis-aiding tools for a more truthful translation. Except for translation students, teachers, and curriculum developers, the study urges the relevance of including culturally oriented texts in translation training. Identity-sensitive translation enriches translator education and promotes the deeper appreciation of regionally based cultures. Translation studies researchers can also use Berman's model as a diagnostic tool in evaluating translation quality in a variety of cultural contexts.

8- Limitations and Future Research

A limitation in this study arises from the consideration of one literary text only, *Al Shahwan*, which is rich in the Mosuli identity, and does not have the

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potential to characterize a great number of Iraqi cultural texts. The analysis is largely limited to Berman's model, which is comprehensive but disregards the sociopolitical dynamics in translation. Future researchers may, focus on a larger selection of diverse literary texts in Iraq and apply comparative models such as Venuti's domestication/foreignization and possibly to interview translators to achieve a richer contextualization of identity representation.

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ترجمة مؤشرات الهوية في الرواية العربية *الشهوان* الى الإنكليزية

زهراء ربيع محمد
قسم الحضارة. كلية الاثار, جامعة الموصل, الموصل, العراق

المستخلص

تناولت الدراسة أوجه القصور في الترجمة التي تؤدي إلى تشويه نقل الهوية الثقافية الموصلية، كما تجسدها رواية *الشهوان*، التي تعد مرآة دقيقة للخلفية التاريخية والتراثية لمدينة الموصل ، و تهدف الدراسة إلى تحديد العقبات التي يواجهها المترجمون أثناء محاولتهم الحفاظ على بعض جوانب الهوية الثقافية بما يشمل المحتوى الجغرافي، واللغوي، والثقافي، والتاريخي، خلال عملية نقل النصوص من العربية إلى الإنجليزية، ويعتمد البحث على نموذج "12 ميلاً من التشويه" لآنتوان بيرمان، الذي يوفر إطارًا نظريًا لتحديد وتصنيف أوجه القصور في الترجمة التي تؤدي غالبًا إلى تحريف الهوية الثقافية، ومن بين هذه التشوهات: الإفراط في التوضيح، التوسع، والاختزال في الهوية الثقافية. كما تعتمد الدراسة على تحليل المحتوى، حيث يتم مقارنة النصوص الأصلية بالترجمات النهائية بهدف تحديد أوجه القصور التي تؤثر على نقل الهوية الثقافية، وتشير النتائج إلى وجود أوجه قصور واسعة في نقل العناصر الرمزية والثقافية للموصل، ما يؤدي إلى نص مترجم لا يعالج الرسالة الأصلية إلا بشكل محدود. وتشمل هذه الأخطاء، على سبيل المثال لا الحصر، الإفراط في التفسير الذي يؤدي إلى فقدان الجانب الفني، وعدم توفر الرموز الإقليمية في الترجمة. وتقدم الدراسة بعض

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التوصيات لمعالجة هذه الأخطاء، مثل تدريب المترجمين على استيعاب المعاني الرمزية للنصوص، وتعزيز التعاون بين المؤلفين والمترجمين لتسهيل عملية النقل الثقافي، كما تسلط الضوء على أهمية تطبيق النماذج التحليلية بوصفها أدوات لتقييم جودة الترجمة والحفاظ على التكامل الثقافي للأعمال الأدبية، مما يسمح بنقل التراث الثقافي بدقة والحفاظ عليه للأجيال القادمة.

الكلمات المفتاحية :الهوية الموصلية، الترجمة الأدبية، أخطاء الترجمة، نموذج بيرمان، التحليل الثقافي.