

## Additions & Deletions in Translation of Chapter Two of Carlyle's 'Heroes & Hero-Worship': Applying Venuti's Theory

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### Abstract

This research investigates the additions and deletions in the target text (Arabic) of Chapter two of the English Carlyle's Historic book 'Heroes & Hero-Worship' through the lens of Venuti's theory of domestication and foreignization. It applies a descriptive qualitative method. Domestication and foreignization reflect cultural or ideological motives of the translator.

Research questions examine the notable additions and deletions in the Arabic translation of Carlyle's "The Heroes", Chapter two, whether the previous alterations reflect a strategy of domestication or foreignization, how these strategies express cultural, religious, or ideological factors, and how they influenced translation. Moreover, they present how the translator had chosen domestication or foreignization to describe Carlyle's portrayal of the Prophet and Islam.

The research concludes that the translator deletes some clauses or phrases that are related to Christianity, Western culture or any term related to non-Islamic or Arabic culture; and adds from Islamic –Arabic culture terms or phrases, and that is expressed domestication strategy. On the other side, retaining some of the Western terms and writers' names is foreignization. Thus, domestications are more than foreignizations, and they are reflected through deletions more than additions.

**Key words:** Translation, Addition & Deletion, Domestication & Foreignization.

الإضافات والحذوفات في ترجمة الفصل الثاني من  
الأبطال وعبادة "ل كارلايل: تطبيق نظرية فينوتي  
البطولة

المستخلص

يتناول هذا البحث الإضافات والحذوفات في اللغة  
الهدف (العربية) للفصل الثاني من الكتاب التاريخي

للكاتب الانكليزي كارلايل 'الابطال وعبادة البطولة'  
من منظور نظرية فينوتي في التدجين والتغريب. ويُطبق

(البحث) المنهج الوصفي النوعي

وتدرس أسئلة البحث الإضافات والحذوفات الملحوظة في

الترجمة العربية في الفصل الثاني للكتاب

('الابطال')، وفيما إذا كانت هذه التغييرات تعكس

استراتيجية التدجين والتغريب، وكيف أنها تعبر عن

عوامل ثقافية ودينية وفكرية، وتأثيرها على الترجمة

. إضافة لذلك تُقدم تلكم التساؤلات كيف أن المترجم قد

اختار بين التدجين والتغريب لوصف صورة كارلايل

.عن النبي والاسلام

ويستنتج البحث بأن المترجم قد حذف بعض الجمل

والعبارات المتعلقة بالمسيحية والثقافة الغربية أو اي

مصطلح غير اسلامي أو متعلق بالثقافة الغربية،

وأضاف مصطلحات ثقافية اسلامية وعربية وهذا يعكس

استراتيجية التدجين. ومن جانب آخر حافظ المترجم

على بعض المصطلحات الغربية واسماء اجنبية وهذا

يمثل التغريب. وبذلك كان التدجين أكثر من التغريب

.وقد تمثلتا من خلال الحذوفات أكثر من الاضافات

## 1- Introduction

Translation is an act of interaction between two languages that engages the cultural, religious,

and/or political components in these languages (Akan et al., 2019, p.58). It needs to be viewed as a means of communication governed by comprehensibility and readability, rather than an act of prescription informed by absolute views about correctness (Akan et al.:n2019:59). Thus, a translator adopts many strategies to achieve the previous goals. Addition and deletion, as well as, domestication and foreignization are among those strategies in translation, especially in literary texts. Hence, Carlyle's book is chosen, Chapter (chap.) 2 in particular, to be studied.

Chap. 2 is dealt with the Prophet Muhammed (peace be upon him & his progeny [bpuhp]). It is important and sensitive in Arabic culture and history and portrays Carlyle's concept about the Hero as a prophet. So, the research will not present the idea of translation shifts, addition & deletion and their impact on meaning, but also shows Carlyle's views of Islam and the Prophet of Islam (in terms of foreignization).

The aim of the research is to investigate the addition & deletion in the Arabic translation of Chapt.2, using Venuti's theoretical framework to assess the translation strategies. His theory of domestication and

foreignization might reflect cultural or ideological motives of the translator.

Research questions: 1- what are the notable addition and deletion in the Arabic translation of Chap.2? 2- Do these alterations reflect a strategy of domestication or foreignization? 3- What cultural, religious, or ideological factors may have influenced these translation choices through the lens of domestication and foreignization. Final inquiry is 4- How the translator may choose to domesticate or foreignize Carlyle's portrayal of the Prophet and Islam.

It is hypothesized that a translator might delete clauses or phrases that are related to Christianity, Western culture or any term related to non-Islamic or Arabic culture, and that reflects domestication. Conversely, he might add Arabic or Islamic views inside the TT; thus, he domesticates the target text (TT) in his own language (Arabic) to make the text more acceptable to the reader.

## 2- Literature Review

### 2.1. Carlyle & His Book

Carlyle was born in a small village south of Scotland in 1795.

He came from a poor religious family. They wanted him to be a priest, but he didn't like to. He learned Latin and French languages, and he liked reading history books. In 1814 he continued his education in Edinburgh by studying mathematics. He returned to his village to work as a teacher; though he didn't like teaching. He went back to Edinburgh and learned German, and began to work as a translator from German literature. A few years later he composed books in philosophy and history such as The French Revolution 1837/1839, Oliver Cromwell's Letters and Speeches in 1845, and his important & famous book On Heroes, Hero-Worship and the Heroic in History in 1840/841. (Adhem, n.d.)

His famous book that is studied (Chapt.2) in this research is known among the British **Heroes & Hero-Worship** and among the Arabs **the Heroes**. Originally, it is a collection of six lectures presented in 1840 in London. It is generally considered a philosophical and historical book. It deals with historical figures (such as the Prophet Muhammad, Odin, Dante, Shakespeare, Luther, Rousseau, Cromwell, and

Napoleon). Through these figures he presented his philosophical concept of heroism, leadership, and their impact on society. This work reflects Carlyle's view on the heroes; they are great men shaped history by their actions. (Adhem, n.d.)

In Chapter 2 he describes the Prophet Muhammad's life and his personality, as well as the principle of Islam. During Carlyle's time of writing (18<sup>th</sup> century), the Prophet Muhammed was a target of bad pens, but "the Heroes" was changed the view of the West toward the Prophet to be much better as as-Siba'i comments in his introduction to "The Heroes".

## 2.2. Addition & Deletion

Addition and deletion are two translation strategies mostly used in literature (William & Chesterman, 2014, pp.87-116). They are used to overcome problems in translation process, and to deal with the differences between two languages (Guerra, 2012 cited in Djohan & Lestari, 2021, p.591). The translator uses such strategies to help him/her to get the best way of rendering the meaning to the target text.

## 2.3. Venuti's Translation Theory

Venuti is an American translation theorist, introduced domestication and foreignization as the "earliest and fundamental translation strategies bringing about both linguistic and cultural conscience." (Mengzhi, 2004 cited in Abdurrosyid, SS, M. EIL. Domesticating refers to "an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home" (Venuti, 1995, p.4). On the other hand, foreignizing refers to "an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (p.20). The former is focused on the reader of translation, while the latter is focused on the author. Venuti proposes the strategy of foreignization against the tradition of "smooth translation"(Abdurrosyid, SS, M. EIL., ). They are concerned with the two cultures; domestication means replacing the source culture with the target culture and foreignization means preserving the differences of the source culture (Yang, 2010, p.77). "Foreignness in language or culture can serve as a standard to judge whether a translation is domesticated or foreignized." (P.77) Finally, it should be said that Venuti favors

foreignization as a means of resisting cultural dominance of the SL, or the TL. Instead he encourages diversity in rendering of certain text, for instance transferring SL culture into the TL culture or the opposite.

### 3- Methodology

The researcher adopts a descriptive qualitative type of research as this method describes and explains the two strategies (addition & deletion) in Arabic translation (TL) of a historic English book (SL). The source text (ST) used in this paper is chapter two of the *Heroes & Hero-Worship*, drawing a hero as a Prophet, and its translation. It is translated into Arabic, target text (TT) by the famous Egyptian writer Muhammad as-Siba'i. The researcher chooses this chapter because of its relatedness to the Islamic-Arabic culture that is talking about the Prophet Muhammad (pbuhp). The researcher investigates how the TT of Chap. two add to or delete from the ST, using Venuti's theatrical framework to assess the translation strategies: domestication and foreignization. The researcher discusses certain texts in (SL & TL) and presents whether the translator domesticates or foreignizes the ST through addition or deletion during rendering into the TT. After discussing 15 excerpts, data analysis

is presented as a table and its explanation. Then, conclusions are drawn out.

### 4- Discussion

#### 4.1. ST: (Carlyle, 1966, p.42)

FROM the first rude times of Paganism among the Scandinavian in the North, we advance to a very different epoch of religion, among a very different people: Mahometanism among the Arabs. A great change; what a change and progress is indicated here, in the universal condition and thoughts of men!

TT: (As-Siba'i, n.d., p.42)

ننتقل الان من العصور الخشنة – الوثنية الشمالية الى دين آخر في امة اخرى – دين الاسلام في امة العرب وما هي الا نقلة بعيدة وبون شاسع بل أي رفعة وارتقاء نراه هنا في أحوال العالم العامة وأفكاره.

In the Arabic translation we see the deletion of the “Scandinavian”, which reflects the SL culture. Here the translator tries to domesticate the text by the Arabic translation “الوثنية الشمالية”. Domestication can be observed also by the deletion of “Mahometanism”, which is translated into “دين الاسلام”.

There about 20 lines of the first paragraph (in the ST) are deleted (Carlylr, 1966, p. 43). The first five lines only are translated as in the ST & TT below. Carlyle states in this paragraph that "he marvels at people can become so overwhelmed by admiration and reverence". (GPT) They fall prostrate, i.e. completely submissive before Heroes like Odin (as in Chapter 1) – worshipping them as gods. "They fell in their hearts that these heroes are not just human beings, but something more: a "denizen of skies", a divine being. It is clear from the previous explanation that deletion is done due to domestication, since Islam rejects worshipping except to Almighty God.

#### 4.2. ST: (Carlyle, 1966, p.43)

For at bottom the Great Man, as he comes from the hand of Nature, is ever the same kind of thing: Odin, Luther, Johnson, Burns; I hope to make it appear that these are all originally of one stuff; that only by the world's reception of them, and the shapes they assume, are they so immeasurably diverse.

TT: (As-Siba'i, n.d., p.43)

فإن الرجل العظيم إذا كان مصدره واحدا – أعني من ذات الله فهو جنس واحد: "أودين" أو "لوثر" أو "جونسون" أو "بارنز" وأرجو أن أوفق

الى إفهامكم أن جميع هؤلاء من طينة واحدة وأنه لم يحدث الخلاف العظيم بين أحدهم والآخر إلا الهيئة التي يكتسونها هم أو الطريقة التي يستقبلها بها أهل زمنهم.

The phrase "from the hand of Nature" is deleted from the ST, whereas the phrase "أعني من ذات الله" is added in the TT in terms of domestication. That is because "Nature" is related to the English, not Islamic, culture, whereas "ذات الله" is related to the Islamic (Arabic) culture.

The following passage (ST: p.43) is deleted (in the TT):

We have chosen Mahomet not as the most eminent Prophet; but as the one we are freest to speak of. He is by no means the truest of Prophets; but I do esteem him a true one. Further, as there is no danger of our becoming, any of us, Mahometans, I mean to say all the good of him I justly can. It is the way to get at his secret: let us try to understand what *he* meant with the world; what the world meant and means with him, will then be a more answerable question.

It is obvious that the previous paragraph is not translated because it contains Western views to the "Mahometans": the followers of Muhammad (pbuhf), henceforth Muslims. Their Prophet is "the truest" and has "all the good" to talk about him, though you Western people, Carlyle states, don't be afraid of becoming Muslims "Mahometans". Thus, the translator deletes it in terms of domestication.

#### 4.3. ST (Carlyle, 1966, pp.43-44)

Our current hypothesis about Mahomet, that he was a scheming Imposter, a Falsehood incarnate, that his religion is mere mass of quackery and fatuity, begins really to be now untenable to any one. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only. When Pococke inquired of Grotius, Where the proof was of that story of the pigeon, trained to pick peas from Mahomet's ear, and pass for an angel dictating to him? Grotius answered that there was no proof! It is really time to dismiss all that. The word this man spoke has been the life-guidance now of a hundred-and-eighty millions of men these twelve-hundred years. These hundred-and-eighty millions were

made by God as well as we. A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here.

TT: (As-Siba'i, n.d., p. 42)

لقد أصبح من أكبر العار على أي فرد متمدن من إبناء هذا العصر أن يصغى إلى ما يظن من أن دين الإسلام كذب وأن محمداً خداع مزور وأن لنا أن نحارب ما يشاع من مثل هذه الأقوال السخيفة المخجلة فإن الرسالة التي أداها ذلك الرسول مازالت السراج المنير مدة اثني عشر قرناً لنحو مائتي مليون من الناس أمثالنا خلقهم الله الذي خلقنا أفكان أحدكم يظن أن هذه الرسالة التي عاش بها ومات عليها هذه الملايين الفائقة الحصر والإحصاء كذبة وخدعة؟ أما أنا فلا أستطيع أن أرى هذا الرأي أبداً ولو أن الكذب والغش يروجان عند خلق الله هذا الرواج ويصادفان منهم مثل ذلك التصديق والقبول فما الناس إلا بله ومجانين وما الحياة إلا سخف وعبث واضلولة كان الأولى بها ألا تخانق [تُخلق].

The translator adds the preliminary sentence " لقد اصبح من اكبر العار على اي فرد متمدن من ابناء هذا العصر أن يصغى الى ما يظن من أن دين الاسلام كذب". This addition reflects domestication. However, it is subjectively added, since it could reflect the translator point of view.

The above underlying lines in the ST is deleted due to its relatedness to a false and insulting legend against the Prophet spreading in Europe at that time. It was said that "Muhammad had trained a pigeon to pick peas from his ear and he supposedly tricked people into thinking that this bird was the angel Gabriel giving him revelations." (GPT) Here deletion is due to domestication as this legend is against the Islamic Arabic culture.

#### 4.4. ST: (Carlyle, 1966, p.46)

This Mahomet, then, we will in no wise consider as an Inanity and Theatricality, a poor conscious ambitious schemer; we cannot conceive him so. The rude message he delivered was a real one withal; an earnest confused voice from the unknown Deep. The man's words were not false, nor his workings here below; no

Inanity and Simulacrum; a fiery mass of Life east-up from the great bosom of Nature herself. To *kindle* the world; Maker had ordered it so. Neither can the faults, imperfections, insincerities even, of Mahomet, if such were never so well proved against him, shake this primary fact about him.

TT: (As-Siba'i, n.d., p.45)

وعلى ذلك لسنا نعد محمدا هذا قط رجلا كاذبا متصنعا يتذرع بالحيل والوسائل الى بغية أو يطمح الى درجة ملك أو سلطان أو غير ذلك من الحقائق والصغائر وما الرسالة التي أداها إلا حق صراح وما كلمته إلا صوت صادق صادر من العالم المجهول كلا ما محمد بالكاذب ولا الملقق وإنما هو قطعة من الحياة قد تفتطر عنها قلب الطبيعة فإذا هي شهاب قد أضاء العالم أجمع ذلك أمر الله وذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم وهذه حقيقة تدمغ كل باطل وتدحض حجة القوم الكافرين.

Here the translator adds the Holy Aaya of Quran, " ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم" (سورة الجمعة آية٤). By the previous addition he expresses domestication in the TT since the Quran is a specific feature of Islamic culture. Moreover, the translator adds the attractive term "القوم الكافرين", which clearly refers to the West and their belief in the eyes

of Islam & Muslims. This addition is ideologically domestication.

4.5. ST: (Carlyle, 1966, pp.47-48)

These Arabs Mahomet was born among are certainly a notable people. Their country itself is notable; the fit habitation for such a race. Savage inaccessible rock-mountains, great grim deserts, alternating with beautiful strips of verdure: wherever water is, there is greenness, beauty; odoriferous balm-shrubs, date trees, frankincense-tree. Consider that wide waste horizon of sand, empty, silent, like a sand-sea, dividing habitable place from habitable. You are all alone there, left alone with the Universe; by day a fierce sun blazing down on it with intolerable radiance; by night the great deep Heaven with its stars. Such a country is fit for a swift-handed, deep hearted race of men. There is something most agile, active, and yet most meditative, enthusiastic in the Arab character. ... . They had 'Poetic contest' among them before the time of Mahomet. Sale says, at Ocadh, in the

South of Arabia, there were yearly fairs, and there, when the merchandising was done, Poets sang for prizes: - the wild people gathered to hear that.

TT: (As-Siba'i, n.d., p.46)

كانت عرب الجاهلية أمة كريمة تسكن بلاداً كريمة وكانما خلق الله البلاد وأهلها على تمام وفاق فكان ثمة شبه قريب بين وعوره [وعورة] جبالها ووعورة أخلاقهم وبين جفاء منظرها وجفاء طباعهم وكان يلف من قسوة قلوبهم مزاج من اللين والدمائة كما يبسط من عبوس وجود البلاد رياض خضراء وقيعان ذات أمواه [مياه] وأكلاء كان الاعرابي صامتاً لا يتكلم إلا فيما يعنيه إذ كان يسكن أرضاً قفراً تخالها بحراً من الرمل يصطلي جمرة النهار طوله ويكافح بحروجه نفحات القرليله.

رأت رجلاً أما إذا الشمس عارضت  
فيضحى وأما بالعشى فيخصر

ولا أحسب اناساً شأنهم الانفراد وسط  
البيد والقفار يحدثون ظوهر [ظواهر]  
الطبيعة ويناجون أسرارهم إلا أنهم  
يكونون أذكاء القلوب حداد الخواطر  
خفاف الحركة ثاقبي النظر ..... وكان لهم  
قبل زمن محمد (عليه السلام) منافسات في  
الشعريجرونها بسوق عكاظ في جنوب  
البلاد حيث كانت تقام اسواق التجارة فإذا  
انتهت الاسواق تناشد الشعراء القصائد  
ابتغاء جائزة تجعل للأجواء قريضا  
والاحكم قافية فكان الأعراب الجفاة ذوو

الطباع الوحشية الوعرة يرتاحون لنغمات  
القصيد ويجدون لرناتها أية لذة فيتهافتون  
على المنشد كالفراش ويتهاكون.

The translator deletes the parenthetical clause “Mahomet was born among”. The translator renders the description of Arabs without mentioning the name of the Prophet either for purpose (it could be foreignization) or without purpose as the text obviously describes Muhammas’s people. On the other hand, he adds the term “الجاهلية” in addition to the poetic line “رأت رجلا أما ...” wherein domestication is clearly expressed. He deletes the name of a writer who cited the information of Ocadh’s Fair, “Sales says”, that is related to domestication.

4.6. Source Text: (Carlyle, 1966, pp.49-50)

To the idolatrous Arabs one of the most ancient universal objects of worship was that Black Stone, still kept in the building called Caabah at Mecca. ... . A Well is in all places a beautiful affecting object, gushing out like life from the hard earth; - still more so in those hot dry countries, where it is the first condition of being. ... A curious object, that Caabah! There it stands at this hour, in

the black cloth-covering the Sultan sends it yearly; ...

TT: (As-Siba’i, n.d., p.47)

والحجر الأسود كان من أعم معبودات  
العرب ولا يزال للآن بمكة في البناء  
المسمى "الكعبة" ... والبئر تعلمون  
منظر حيثما كان سار مفرح تنجس  
من الحجر الأصم كالحياة من الموت  
فما بالكم بها اذا كانت تفيض.

بديمومة لا ظل في صحصحاتها  
ولا ماء لكن قورها الدهر عوم

ترى الأل فيها يلطم الأل مائجا  
وبارحها المسموم للوجه الطم

أظل إذا كافحنها وكأني  
بوهاجها دون اللثام ملثم

... وما أعجب هذه الكعبة وأعجب  
شأنها فهي في هذه الآونة قائمة على  
قواعدها عليها الكسوة السوداء التي  
ترسل كل عام ...

Here in the ST the author describes Arabs by “idolatrous” where in the TT the translator deletes this term, as well as, “the Sultan” who sends the cover of Kaaba each year. However, as it seems, they are ideologically deleted, and it could be related to domestication. On the other hand, the poetic Arabic lines

are added in terms of domestication.

4.7. ST: (Carlyle, 1966, pp.54-55)

... A Hero, as I repeat, has this first distinction, which indeed we may call first and last, the Alpha and Omega of his whole Heroism, That he looks through the shows of things into *things*. ... Idolatries never so gilded waited on my heads of the Koreish, will do nothing for this man. Though all men walk by them, what good is it? The great Reality stands glaring there upon *him*. He there has to answer it, or perish miserably. Now, even now, or else through all Eternity never! Answer it; *thou* must find an answer. – Ambition? What could all Arabia do for this man; with the crown of Greek Heraclius, of Persian Chosroes, and all crowns in the Earth; - what could they all do for him? It was not of the Earth he wanted to hear tell; it was of the Heaven above and of the Hell beneath. All crowns and sovereignties whatsoever, where would *they* in a few brief years be? To be Sheik of Mecca or Arabia, and have abit of gilt wood put into your head, - will that be one's salvation? I decidedly think,

not. We will leave it altogether, this impostor hypothesis, as not credible; not very tolerable even, worthy chiefly of dismissal by us.

TT: (As-Siba'i, n.d., pp.52-53)

... وقد قلت أن أهم خصائص البطل وأول صفاته وآخرها هي أن ينظر من خلال الظواهر إلى البواطن ... وما لهذا الرجل والاصنام وأنى تؤثر في مثله أو ثان ولو رصعت بالنجوم لا بالذهب ولو عبدها الجحاح من عدنان والأقيال من حمير أي خير له في هذه ولو عبدها الناس كافة! إنه في واد وهم في وادهم يعمّهون في ضلالهم ... فلتجربها يا محمدا! اجب لا بد من أن توجد الجواب أيزعم الكاذبون أنه الطمع وحب الدنيا هو الذي أقام محمداً وأثاره. حمق وأيم الله وسخافة وهوس أي فائدة لمثل هذا الرجل في جميع بلاد العرب وفي تاج قيصر و**صولجان** كسرى وجميع ما بالارض من تيجان و**صوالجة** وأين تصير الممالك والتيجان والدول جميعها بعد حين من الدهر؟ أفي مشيخة مكة وقضيب مفضض الطرف أو في ملك كسرى وتاج ذهبي الذؤابة منجاة للمرء ومظفرة؟ كلا – إذن فلنضرب صفحا عن مذهب الجائرين القائل أن محمداً كاذب ونعد مواقفهم عاراً وسبة وسخافة وحمقاً فلنربأ بنفوسنا عنه ولنرتفع.

The translator deletes the inserted phrase “the Alpha and Omega of his whole Heroism” due to domestication, since “Alpha” & “Omega” are the first and last letters

of the Greek alphabet (GPT). It is related to a foreign culture and it used metaphorically to mean 'the beginning and the end' or 'the most essential elements' of Heroism.

In the second line of the TT he adds " الجاحج من عدنان والأقيال من حمير", "إنه في واد وهم في وادهم يعمهون في ضلالهم". These additions connect to Arabic culture so they are domestication. On the other hand, the additions "يا محمد" and "أيزعم الكاذبون أنه الطمع وحب الدنيا هو الذي أقام محمداً وأثاره. حمق وأيم الله وسخافة وهوس" could be related subjectively to the translator himself. Moreover, "صولجان", its plural name, and "قضييب مفضض الطرف" are added domestically. Finally, the phrase at the end of the TT "مذهب الجائرين" is added to emphasize the oppressive concept of the West towards the Prophet.

#### 4.8. ST: (Carlyle, 1966, p.56)

'If this be *Islam*,' says Goethe, 'do we not all live in *Islam*?' Yes, all of us that have any moral life; we all live so.

TT: (As-Siba'i, p.53)

وقد قال شاعر الألمان وأعظم عظمائهم "جابتى" إذا كان ذلك هو الإسلام فكنا إذن مسلمون نعم كل من كان فاضلاً شريف الخلق فهو مسلم ...

Here in the TT the translator adds two identification phrases to introduce this poet, Goethe, to the Arabic readers, though it is foreignization reflecting the SL view. Moreover, to retain the Western poet's name is foreignization.

#### 4.9. ST: (Carlyle, 1966, p.57)

This is the soul of Islam; it is properly the soul of Christianity; - for Islam is definable as a confused form of Christianity; had Christianity not been, neither had it been. Christianity also commands us, before all, to be resigned to God. ... , and say, It is good and wise, God is great!

TT: (As-Siba'i, n.d., p.54)

وهذا يا اخواني هو روح الإسلام! وهذا هو ايضا روح النصرانية، والإسلام لو تفقهون ضرب من النصرانية والإسلام والنصرانية يأمراننا أن نتوكل على الله قبل كل شيء ... ونقول الحمد لله على كل حال وتبارك الله ذو الفضل والجلال ...

The translator adds "ضرب" 'kind/ type' of Christianity, and deletes the adjective "confused". The two modifications are related to domestication. Moreover, he adds the phrase "وتبارك الله ذو الفضل والجلال" which is obviously related to Islamic culture. Thus, it is domestication.

#### 4.10. ST: (Carlyle, 1966, p.61)

Much has been said of Mahomet's propagating his Religion by the sword. It is no doubt far nobler what we have to boast of the Christian Religion, that it propagated itself peaceably in the way of preaching and conviction. Yet withal, if we take this for an argument of the truth or falsehood of a religion, there is a radical mistake in it. The sword indeed: but where will you get your sword! ... We do not find, of the Christian Religion either, that it always distained the sword, when once it had got one.

TT: (As-Siba'i, n.d., p.57)

ولقد قبل كثيرا في شأن نشر محمد دينه بالسيف فإذا جعل الناس ذلك دليلاً على كذبه فشد ما أخطأوا وجاروا فهم يقولون ما كان الدين لينتشر لولا السيف ولكن ما هو الذي أوجد السيف؟ هو قوة ذلك الدين وانه حق والرأي الجديد أول ما ينشأ يكون في رأس رجل واحد فالذي يعتقده هو فرد – فرد ضد العالم أجمع فاذا تناول هذا الفرد سيفاً وقام في وجه الدنيا فقلما والله يضيع وأرى على العموم أن الحق ينشر نفسه بأية طريقة حسبما تقتضيه الحال أولم تروا النصرانية كانت لا تأنف أن تستخدم السيف احياناً ...

The translator in the above texts deletes and adds; he deletes from the ST, the second

sentence (that is underlined), and adds in the TT “ فإذا جعل الناس ذلك دليلاً على كذبه فشد ما أخطأوا وجاروا”. It is obvious that the first ST deletion is due to domestication, whereas the addition in the TT is related ideologically to the translator as well as the writer view to Islam though it is domestication as well.

4.11. ST: (Carlyle, 1966, pp.62-63)

Mahomet's Creed we called a kind of Christianity; and really, if we look at the wild rapt earnestness with which it was believed and laid to heart, I should say better kind than that of those miserable Syrian Sects, with their vain janglings [jangling] about Homoiousion and Homoousion, the head full of worthless noise, the heart empty and dead!

TT: (As-Siba'i, n.d., p.59)

نحن سمينا الإسلام ضرباً من النصرانية ولو نظرنا الى ما كان من سرعته الى القلوب وشدة امتزاجه بالنفوس واختلاطه بالدماء في العروق لأيقنا انه كان خيراً من تلك النصرانية التي كانت إذ ذاك في الشام واليونان وسائر تلك الأقطار والبلدان – تلك النصرانية التي كانت

تصدع الرأس بضوضائها الكاذبة وتترك  
القلب يبطلانها قفراً ميتاً: ..

The addition of the clause "واختلاطه بالدماء في العروق" reflects the emotion of the translator more than domestication. Conversely the deletion of the two terms "Homoiosion and Homoousion" clearly reflects domestication. That is because these terms come from a famous theological controversy in early Christianity; they are Greek terms used in debates about the nature of Christ's divinity (GPT).

4.12. (Carlyle, 1966, p.63)

God alone is; God alone has power; He made us, He can kill us and keep us alive: 'Allah akbar, God is great.' Understand that His will is the best for you; that howsoever sore to flesh-and-blood, you will find it the wisest, best: you are bound to take it so; in this world and in the next, you have no other thing that you can do!

SS: (As-Siba'i, n.d., p.59)

لو تعلمون إنما الحق أن لا إله  
إلا الله وحده لا شريك له خلقنا وبه حياتكم  
وموتكم وهو أرف بكم منكم وما أصابكم  
من شيء فهو خير لكم لو كنتم تفقهون.

Here the translator condenses the ST by rendering it in terms of domestication, especially the last part of the TT which is part of the Aaya from the Holy Quran "وعسى أن تكرهوا" (شيثاً وهو خير لكم" (سورة البقرة ٢١٦).

4.13. ST: (Carlyle, 1966, p.74-75)

Two remarks only I shall make, and therewith leave it to your candour. The first is furnished me by Goathe; it is a casual hint of his which seems well worth taking note of. In one of his Delineations, in *Meister's Travels* it is, the hero comes-upon a Society of men with very strange ways, one of which was this: ... it is the reducing of our moral self to slavery by them that is. Let a man assert ...The Month Ramadhan for the Moslem, ...

The previous lines are deleted; they are not translated in the TT. It is related to the Western culture, though the main concept is rendered. The core point of the paragraph is that each person should strongly resist

their desire in one particular direction. Discipline in one area strengthens your freedom in others, and the goal is to avoid becoming a slave to pleasure. That is what Islam, especially in Ramadhan, is ordered. Carlyle connects these views to Goethe's broader philosophy of self-mastery and moral freedom. However, the translator omits this foreign view and suffices to explain Islamic ones.

The translator states in his language: (As-Siba'i, 65-66)

... ولعل أجد الخصال وأشرف المكارم هو أن يكون للمرء من نفسه على نفسه سلطان وأن يجعل من لذاته لا سلاسل وأغلالا تعييه وتعتاص عليه إذا هم أن يصدعها بل حليا وزخارف متى شاء فلا أهون عليه من خلعها ولا أسهل من نزعها وكذلك أمر رمضان ....

4.14. ST: (Carlyle, 1966, p.75-76)

But there is another thing to be said about the Mahometan Heaven and Hell. This namely, that, however gross and material they may be, [...] they are an emblem of an everlasting truth, not always so well remembered elsewhere. ... ; the great enormous Day of Judgment he perpetually insists on: what is all this but a rude shadow, in the rude Bedouin imagination, of that grand spiritual Fact, ..., which it is ill for us too if we do not all know and

feel: the Infinite Nature of Duty? ... , and in his threescore years of Time holds an Eternity fearfully and wonderfully hidden: ... With bursting earnestness, with a fierce savage sincerity it, bodies it forth in that Heaven and that Hell. Bodied forth in what way you will, it is the first of all truth. ... He does not like a Bentham, a Paley, take Right and Wrong, and calculate the profit and loss, ultimate pleasure of the one and of the other; ... You shall not measure them; they are incommensurable: ... Bentham's Utility, virtue by Profit and Loss; reducing this God's-world to a dead brute Steam-engine, ...: - if you ask me which gives, Mahomet or they, the beggarlier [more beggarly] and falser view of man and his Destinies in this Universe, I will answer, It is not Mahomet!-

TT: (As-Siba'i, n.d., p.66)

ويمكننا القول على كل حال بأن الجنة والنار هاتين هما رمز للحقيقة أبدية لم تصادف من حسن الذكر قط مثلما صادفت في القرآن وماذا ترون تلك الجنة وملاذها وهاته النار وعذابها وقيام الساعة التي يقول عنها "يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى" ماذا ترون كل هذا إلا ظلا تمثل في خيال ذلك النبي الشاعر للحقيقة الروحانية الكبرى ... أعني الواجب وجسامة أمره لقد كان هذا الرجل يرى الحياة أمرا جسيما ويرى لكل عمل انساني مهما حقر خطارة كبرى ... وإن على عمره القصير تقوم دعائم ابدية هائلة خفية ...

وكل ذلك قد حاول في اشد اخلاص وأحد جد ان يخرجها للناس ويصوره لهم ... في صورة تلکم النار والجنة واي ثواب [ثوب] لبسته هذه الحقيقة وأى قالب صبت فيه فلا تزال اولى الحقائق مقدسة في أى اسلوب واى صورة.

In the above TT and ST domestications are obviously expressed. Firstly, deletion from the ST of Bentham and Paley's calculating philosophy, which weighs right and wrong in terms of pleasure, pain, and measurable outcomes. Secondly, addition in the TT of the Aaya in the Holy Quran: "يوم ترونها" (تذلل كل مرضعة ... (سورة الحج، اية ٢). Moreover, the translator adds "صادقت" since the great facts that the author presents in the ST are existed in the Quran. At the same time he omits "the Mahometan" from the ST where the author states that the facts of Heaven and Hell exist in Islam as a whole.

4.15. The last two paragraphs have mostly deletions in terms of domestication. For they are related to Western culture: "The Scandinavian God *Wish*", "Scandinavian Paganism", "English Puritans" (Carlyle, 1966, p.76).

On the other side, retaining the names of Western writers during rendering into the TT reflects foreignization. They are Diodorus Siculus (Carlyle, 1966, p.49), in the

TT (as-Siba'i, n.d., p.47), Novalis (Carlyle, 1966, pp.57-58) (as-Siba'i, p.45-55), Prideaux (Carlyle, 1966, p.65) (as-Siba'i, p.60) and Goethe (see no.8 above).

However, there are many additional terms and phrases, added subjectively by the translator due to rhetorical style of Arabic language. For example: (Carlyle p.45) describes the Hero: "... no man adequate to do anything, but is first of all in right earnest about it ; what I call a sincere man. I should say *sincerity*, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic." As-Siba'i (n.d., p.43) rendered the previous quotation as, " أنه ما من رجل كبير... كفاء للقيام بعمل ما إلا وكان الصدق والإخلاص وحب الخير أول باعته على محاولة ما يحاول أعنى أنه رجل صادق النية جاد مخلص قبل كل شيء بل أقول إن الاخلاص – الإخلاص الحر ... العميق الكبير – هو أول خواص الرجل العظيم

Moreover, there are Arabic expressions Carlyle has kept them as he was writing his English text like: *Kebla* (p.50), *Allah akbar* (p.63), *Allah* (p.72), *Salam* (p.74) could be considered foreignization inside the ST during writing of the text itself.

## 5- Data Analysis

Before analyzing the above discussion the researcher will present briefly in the following table the

additions & deletions in Chapt.2 of Carlyle's and how they are reflected through foreignization and domestication in certain phrases, clauses and/or paragraphs:

No. of the Text	No. of Addition / Deletion	Venuti's Strategy (domes. / foreign.)
1	2 deletions	domestication
2	7 deletions (6 lines)/ 1 addition	domestication
3	1 addition 1 deletion	ideological domes. domestication
4	2 addition	Aay / ideological
5	2 deletions /1 addition, poetic line	domestication
6	1 addition, 3 poetic lines/2 deletions	domestication
7	1 deletion / 5 additions	=
8	Retain a name of a Western writer, Goethe	foriegnization
9	1 addition	domestication
10	1 deletion/ 1 addition	domestication ideological domes.
11	1 addition 1 deletion	ideological domes. domestication
12	1 addition	Aaya
13	5 lines deletions	domestication
14	8 (one of them 6 lines) deletions 2 additions the second is Aaya	domestication ideological domes. domestication
15	3 deletions	foreignization
	Retaining the names of four Western writers	foreignization

(Table A)

One can observe from the table above that there are 33 deletions from the ST and 19 additions. Hence, deletions are more than additions. Then we have the third column, i.e. the kind of strategy that is followed according to Venuti's theory. It is clear that domestications are more than foreignizations. The main reason

for that is the whole Chapter (2) talking about the Prophet of Islam and it is part of Arabic history and culture, putting aside the translator is Arabic one, and he translates into the Arabic language (TT).

## 6- Conclusion

The researcher finds out that the hypotheses of the study are true. The translator deletes some clauses or phrases that are related to Christianity, Western culture or any term related to non-Islamic or Arabic culture; and adds from Islamic – Arabic culture terms or phrases, and that is expressed domestication strategy. On the other side, retaining some of the Western terms and writers' names is foreignization. Thus, domestications are more than foreignizations, and they are reflected through deletions more than additions.

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