| RESEARCH ARTICLE

An Assessment of Strategies Adopted in Translating Selected Chapters of Atwans's Memoir: "A Country of Words" into Arabic

Wala' Faris Talafha[1], Khaldoun Ali Al-Janaydeh[2] ✉ and Ibrahim Mohammad Dheif[3]
[13]The Ministry of Education, Jordan
[2]Ph.D. Graduate student, Yarmouk University, Jordan
Corresponding Author: Khaldoun Ali Al-Janaydeh, **E-mail**: khaldonjanaydeh@gmail.com

| ABSTRACT

This study explored the strategies adopted in translating selected chapters from Abdelbari Atwan's political memoir A Country of Words by Husam Al-Din Mohammad. Back translation was used as a method. That is, an Arab Palestinian refugee endeavors to interpret his thoughts and transfer his experience of the Arabic culture to English as a SLT, and then the translator transfers those thoughts back into the original Arabic language as a TLT. The translation is analyzed in terms of its cultural, religious and political orientations endorsed by the researcher who seeks to identify and analyze the main problematic outcomes of the translation by means of observing the contextual and cultural concordance of the two texts. The analysis attempts to figure out if the translation retains the pragmatic and semantic orientation of each expression, the problems that the translator comes across in the process of translation, and the strategic issues adopted by the translator to retain the functional-equivalence of each expression. The study concluded that the strategies enable both the writer and the translator to preserve the Arabic language, which is the essence and the distinguishing feature of the Arabic culture. Atwan, as a bilingual writer, captured the Arabic aesthetic taste in his original text by preserving the Arabic cultural content and form in the original text.

| KEYWORDS

Arabic Literature, political memoirs, *A Country of Words*, assessment of translation strategies, Back Translation, Abdel Bari Atwan

1. Introduction

The process of translation is an indispensable task to have vast knowledge of the universe in relation to different cultures, literature, arts, politics, sciences, laws, and economics. In fact, it is a crucial activity that needs to be rendered when transferring ideas from one language into another, since not only does the intelligent translator render languages, but ideas and cultures as well.

A good number of translators have made prominent contributions to the definition of translation. For instance, Newmark (1981:7) defines it as "a craft consisting in the attempt to replace a written message and /or statement in one language by the same message and /or statement in another language." Thus, translation is recoding the meaning of the original text by means of equivalence into the target language text, with an attempt to keep the closest meaning and effect. The efforts of reproduction fall on the translator's shoulders. Whereas, Catford (1965:94) defines it as "a decision in any particular case, as to what is functionally relevant in this sense must in our present state of knowledge remains to some extent a matter of opinion."

Accordingly, the translator undertakes the hard task of reproducing one text into another. He / She creates an aesthetically pleasing text of the "same" effectiveness using an appropriate equivalence. Therefore, the translator should be aware of both the text and the context. Farghal (1995:89) indicates that the purpose of the translator's goal is to fulfill translation equivalence by making sure

that the target language text (TLT) elicits a similar effect on its audience as the source language text (SLT) does on its original audience.

House (2001) states that three aspects of the preservation of meaning across two different languages and cultures are necessary for translation: a semantic, a pragmatic, and a textual aspect. Translation is viewed as a recontextualization of a text in L1 (SLT) by a semantically and pragmatically equivalent text in L2 (TLT)." In her perspective, translation is the representation, rendition and reproduction of the original text in another language.

An extensive set of strategies have been identified and labeled by many scholars and invested by professional translators in order to assess the quality of the translation, such as addition, omission, borrowing, calque, paraphrasing, equivalence, etc. Nevertheless, the strategies have not been intricately covered beyond their cornerstone constitution. Many strategies are tackled by translators when they come across problematic issues in the process of translation in order to attain the most appropriate equivalent effect on the TLT.

Munday (2001) focuses on the different qualifications of translating a text as mentioned by The Institute of Linguists in the UK (IOL); these include accuracy (the correct transfer of information and evidence of complete comprehension), the appropriate choice (of vocabulary, idiom, terminology and register), accuracy in cohesion, coherence, organization, and the criterion of accuracy in technical aspects of punctuations.

House (2001:243) asserts that translation is "essentially an operation in which the meaning of linguistic units is to be kept equivalent across languages." She believes that translation equivalence is the fundamental touchstone in the theory of translation quality assessment. Depending on the aforementioned definition, she distinguishes three different views of meaning, each of which leads to different aspects of translation assessment (semantic, pragmatic, and textual). Both the translator and translator assessor utilize a set of strategies in order to achieve the most adequate equivalence.

Catford (1965:27) provides two types of equivalence: "textual and formal". Textual equivalence refers to the idea that the TLT must reflect the SLT message, while the latter relates to both structures (including each unit of a language structure and elements) of both texts." In that sense, Newmark (1981:38) states: ''the success of equivalence is still 'illusory' and the 'conflict of loyalties', the discrepancy of the forcefulness of the ST and TT language will definitely remain as a paramount and thorny problem in translation theory and practice."

As-Safi (2011:66) defines equivalence as "a bilingual synonymy or sameness based on lexical universals and cultural overlaps." Whilst trying to achieve the stylistic and communicative equivalence with the same effectiveness, the translator comes across problems in translating from the SLT into the TLT; one of which is selecting an appropriate linguistic unit. Thus, the prolific translator must be specific and faithful to both the (SLT) and the (TLT) in order to convey the same concept using an appropriate equivalent effect, breathing new life into the language away from any distortion and/or ambiguity.

In the same context, Pym (2014) distinguishes between two ways of thinking about equivalence. He states that, on the one hand, there would be natural equivalence. These theories suppose that the translator sees the problem, grasps the value, and looks around in the target language and the target culture for the item with the same value. On the other hand, there are theories of directional equivalence which assert that the translator is actively going to coin something new in the target language and culture, which will maintain an equivalence relationship. Thus, the translator has the hard task of representing the idea of the source text in another text, triggering the same impact on the target audience.

Literary translation focuses on translating literary texts such as novels, short stories, plays, prose, memoirs and autobiographies, poetry and other types of literary works. As literature is a culture-dependent field, the process of translating literary works is very significant in order for the translator to know different types of cultures and to be familiar with the traditions of nations around the world.

The literary text requires more attention and effort from the translator in order to produce another text of the same effect. English-written Arabic literary texts, in particular, play a pivotal role in the world of literature; they are full of aesthetic features which need to be handled in a way that helps the readership absorb this creative piece of art. Thus, translating literary texts is a challenging process requiring much effort from the translator to render it similarly, recreating an enriching piece of art.

A literary text, especially a memoirs, does not consist of objective facts; it rather offers subjective views and concepts of life that can be interpreted differently from one reader to another. This implies that the author's intention in a literary text cannot be easily determined and might be interpreted subjectively by the translator. Mathews (1966:67) states literary translation as a creative art and maintains that ''anything seems clear: to translate a poem is to compose another poem.'' Similarly, Lefever (1992) indicates that the competent literary translator should be familiar with the nature of both languages. She/he also should be accurate where she /he fills the gap with the most appropriate equivalence.

2. General Overview: A Country of Words
2.1. A Palestinian Journey from the Refugee Camp to the Front Page
Many Arab writers use English as an instrument for transmitting a message to an international readership through works of literature such as novels, memoirs, as well as journals in order to attain prominence and international recognition, among them Abdel Bari Atwan, a Palestinian writer and journalist. He is the former editor-in-chief of the London-based daily al-Quds al-Arabi, and he now edits the online newspaper *Rai al-Youm*. He is a regular contributor to a number of publications, including the Guardian and Scottish Herald, and is a frequent guest on radio and television, including regular stints on the BBC's Dateline London. His publications include *The Secret History of Al-Qaida and after bin Laden*: *Al-Qa'ida and The Next Generation*.

Abdel Bari Atwan was born in a refugee camp in the Gaza Strip in 1950. He left at the age of 17, and since then, he has become one of the world's foremost commentators in the Middle East. His toilsome life journey started in Deir Al-Balah Refugee Camp in Gaza, which extended to Jordan, Egypt, Libya, and Saudi Arabia, and then has been settled in the UK. Mohammad (2012) posits that Abdel Bari Atwan's political memoir is a combination of the Arab-Israeli conflict and an account of his own personal life. It functions as a historical, cultural, political, and philosophical text that is written in English and translated into Arabic.

AlShaer (2008) describes Atwan as an engaged, descriptive writer, but he does not seem inclined to reflect theoretically on what he writes since he sympathizes with his family's political views. One expects his sympathy to be more developed in that he does not offer insights as to how the Palestinians' living inside and outside Palestine view the conflict and how the possible solution to it can be bridged. The book is an invaluable narrative from a familiar and eminent Palestinian media figure, but it lacks the reflective subtlety of a scholar.

In his memoir, Atwan shares his many extraordinary meetings with political and distinct figures, including Tea with Margaret Thatcher, a weekend with Osama bin Laden, intimate meetings with Yasser Arafat, and the row between Colonel Gadafi and the Shah of Iran, which earned him his first journalistic break. Atwan draws the readers' attention to political issues, such as the continuing Palestinian experience of exile and occupation, rather than an account of his personal life. It is notably undeniable that Palestine occupies a typical place for Arab writing in English.

The author thinks in the Arabic mind, and he uses English as a means of expression in order to represent a new voice emerging from Palestine, interpreting and even rejecting both the scourges of war and Diaspora in a worldwide language. Does the author achieve his goal by transferring Arabic metaphors, idioms, concepts, ideas and cultures into a book written in English? He writes for political and social purposes to reestablish his own national identity. Furthermore, he intends to reach millions of English readership, whether they are westerners, third-world, or millions of Arab and Muslims who live in different parts of the globe, in order to gain a widespread literary impact on the English speaking world.

3. Statement of the Problem
Translating literature is not an easy task, as literature has various aesthetic features that can be differently expressed in the SL and the TL. Many English-written Arabic literary works that have been translated have received little attention in the field of literary translation. For this purpose, Atwan's political memoir *A Country of Words* (2008) and its translation by Husam Al-Din Muhammad (2012) were selected. This work was originally written in English and then translated into Arabic. This work was chosen to deal with issues related to strategies adopted by the translator. Finally, the quality of the translation was evaluated, and a suggested translation was provided.

Many strategies facilitate the process of rendering the intended message of the SLT into the TLT, such as adaptation, addition, deletion, borrowing, calques, compensation, omission, description, equivalence, expansion, generalization, literal, modulation, particularization, substitution, transposition, variation, and split paragraphing.

4. Purpose of the Study
This study aimed to identify the translation strategies adopted in translating selected chapters from Atwan's *A Country of Words* by Husam Al-Din Mohammad. Back translation is used as a procedure according to which an Arab Palestinian refugee interprets his thoughts and transfers his experience across the Arab culture in English, and then the translator transfers those thoughts back into the original Arabic language.

5. Questions of the Study
This study attempts to answer the following questions:

1. What problems does the translator encounter in back-translating the literary Arabic political memoirs written in English?

2. What kinds of equivalence are opted for and echoed in the translation, and on what levels?

3. What are the most adequate strategies utilized to solve those problems?

4. To what extent are the strategies adopted by the translator effective and evaluative?

6. Significance of the Study
This study deals with the problems the translator faces while rendering an originally Arabic-English written piece of literature. It also sheds light on the efficiency of the strategies adhered to by the translator and highlights the different functional-equivalences of the expressions. Furthermore, the researchers intend to evaluate the quality of the translation by explicating the pitfalls trapped by the translator. Then, they provide their own suggested translation.

7. Limitations of the Study
This study is limited to identifying and analyzing the main perplexing and problematic outcomes that impeded the translator, as well as investigating the strategies adopted in translating twenty-two expressions from Abdel Bari Atwan's memoir *A Country of Words by Husam Al-Din Mohammad.*

8. Review of the Related Literature
This study is divided into four main parts of the previous studies: studies conducted on cultural expressions, studies conducted on strategies of translation, studies conducted on equivalence and studies conducted on stylistic features.

8.1. Cultural Expressions
Many problems related to the differences between cultures are explicitly obvious in the process of translating any text from the SL into the TL. Merriam Webster defines culture as "the customary beliefs, social forms, and material traits of racial, religious, or social groups. Also, the characteristic features of everyday existence shared by people in place and time."

With respect to the importance of culture in translation as a daily activity across nations, Nida (1984) states that language provides a great means of expressing culture, but it does not include every aspect thoroughly. While it effectively communicates certain cultural elements, it may overlook or inadequately represent others. Therefore, gaining a deep understanding of a culture goes beyond linguistic proficiency and involves recognizing its historical background, social intricacies, and everyday realities.

One of the troublesome problems in translation is the disparity among languages. In this case, the pivotal role of the translator is to transfer the message from the SC to the TC, taking into consideration the differences between the two cultures as well as the deficiency of cultural terminology. As a result, the translator should not only be bilingual, but s/he should be bicultural as well in order to achieve the most appropriate translation equivalence.

Newmark (1988) asserts that in translating cultural expressions in different texts, the translator must depend on (1) the particular text-type, (2) the requirements of the readership or client, who may also disregard the usual characteristics of the text-type and (3) the importance of cultural words in the text. As the translator deals with two different languages and two different cultures, s/he faces cultural and linguistic gaps between the two texts. Therefore, the translator should be familiar with the divergences of cultural expressions involved in the SC and TC as well as the importance of these expressions in daily use, taking into account the aesthetic values of both texts and the familiarity of the readership with these cultural expressions.

Ayoub (1994) focuses on the linguistic and cultural problems the translator may face while translating idiomatic expressions from Arabic into English. He supports some solutions, such as using the footnoting method to explain some expressions, especially in translating literary texts. The translator, therefore, has to recognize the cultural problems in the SC and TC in order to elucidate the discrepancies between the two cultural features by utilizing the most appropriate method of translation.

Abu Ismail (2009) analyzes the cultural problems in translating Palestinian folktales into English. He shows that the expressions, idioms, and terms of Palestinian folktales can be classified into many categories; some of them are geographical features, kinds of animals, clothes terms, woman and marriage, praise expressions, food terms and religious expressions. The translator should acknowledge that each language has its own specific cultural terminology and expressions, which make it a real challenge, and the translator's role is to find a suitable equivalent translation of cultural terms between the SL and TL in order to imprint on the target readers the same impression produced by the ST on the source readers.

Al-Shudaifat (2010) examines the challenges that the translator comes across while reproducing the meaning of the SLT. The study highlights the cultural aspects of translating specific sayings with specific regional attributes from culturally different areas in Jordan. As a consequence of this study, the translator should be fully aware of the culturally bound expressions and their specific features in order to represent the SLT with the same impact as the TLT. Under the umbrella of cultural context, the translator encounters many problems in the process of transferring political, religious, adverbial, and other expressions of the SLTs.

Newmark (1998) emphasizes the idea that religion is the most universal aspect of human activities, and it is reflected in language in emotive terms or in important jargon. He assures that the translator of religious texts must be sensitive and faithful to the translation of such expressions since they are full of emotive meanings.

AlKhateeb (2012) demonstrates that it is a hard task for a translator to render expressions related to religious, cultural, proverbial, and political aspects. The translator has to take into account the differences between languages and cultures as they pose many problems that require solutions by employing suitable strategies in order to reflect the impact of the SLT into the TLT. She finds out that political expressions need more effort to render the technical terms from one language into another, for they have some specific features and backgrounds. In this case, footnoting plays an outstanding pivotal role in adding information and making the expression clear and legible in the other language. This implies that translation is a cross-cultural understanding in its broadest sense, and the translator's crucial role is to make explicit in the TLT what is implicit in the SLT. Also, the translator must be careful not to impair the voice of the original text.

8.2. Strategies of translation
The strategies in translation facilitate the process of transferring the imbedded meaning of the SLT into the TLT. Accordingly, the translator plays a pivotal role in reflecting the message of the origin text using the appropriate strategy in order to draw the attention of the target audience.

Sun (2012) posits that the term 'strategy' is often used synonymously with such terms as procedure, technique, method, tactic, approach, etc. That is to say, a procedure is a way of acting or progressing in a course of action, an established method in sentences, clauses, phrases, words, etc. Thus, a procedure is a means of translating a particular element as part of a strategy. A translation strategy involves problem solving; a categorization of translation problems would correspond to a categorization of translation strategies. The difficulty with this, however, is that there are a number of ways in which problems can be categorized. Thus, a strategy is a method for achieving a specific goal within the whole text.

Vinay and Darbelnet (2000) mention that the strategies can be divided into main categories: direct/ literal and oblique. The former includes borrowing, footnoting, calque, and literal translation. The latter includes transposition, omission, modulation, equivalence, and adaptation. Ghazala (1995) assumes that literal translation is a word-for-word strategy in which the translator can find a specific equivalent for each word in the target text.

Listiani (2010) stated that literal translation is a direct transfer of an SL text into a grammatically and idiomatically appropriate TL text. Principally, literal translation is a unique solution which is reversible and complete in itself. Listiani (2010) asserts that calque refers to the case where the translator imitates in his/her translation the structure or manner of expression of the ST. Calque may introduce a structure that is stranger from the TL. This indicates that the calque strategy is a word for word translation.

Borrowing is a strategy that enables the translator to adapt words directly from one language into another without changing the syntactic or semantic structure of the borrowed words. Many English words are transplanted into other languages in order to compensate for the loss of such terms in the original language. For example, café, passé and résumé are borrowed from French; hamburger and kindergarten are from German; bandana, musk and sugar are from Sanskrit, and Algebra, Admiral, and chemistry are from Arabic (Bosco, N.D).

Listiani (2010) confirms that borrowing is a word or an expression taken from an SL and used in a TL, but in a 'naturalized' form; that is, it is made to conform to the rules of grammar or pronunciation of the TL. It is usually used in terms of new technical or unknown concepts. In other words, borrowing is another term for loan translation. Footnoting is a method by which a translator can interpret a loan definition in order to make it clear. Further, footnoting is placed at the bottom of a page in which a loanword is used, such as interpreting cultural expressions that do not have equivalences in the receptor language. An oblique translation strategy is used when the structural or conceptual elements of the source language cannot be directly translated without altering meaning or upsetting the grammatical and stylistics elements of the target language.

An addition is made for the sake of creating a communicatively oriented translation that produces a similar effect on the TL receptors. Nida (1964) asserts that the translator can use the addition strategy whenever the text requires more expansions to be clearer and more coherent. Concerning the addition strategy, Baker (1992) stresses the idea that this strategy can be tracked to reserve the syntactic and communicative functions of the SLT through information flow.

Omission is the deletion in translation, which is usually adopted by some translators intentionally or unintentionally. Baker (1992) describes omission strategy as, in some cases, translators choose to omit translating certain words or expressions when their

inclusion is not essential to the text's progression or comprehension. This decision allows for a smoother reading experience without the need for lengthy explanations about relatively insignificant details.

Shamout (2015) considers adaptation as free translation, which is a procedure whenever the translator replaces social or cultural expressions or words with reality in the source language with a corresponding reality in the target text, and this new reality must be more usual to an audience of the target text. Listiani (2010) defines transposition as replacing one word class with another without changing the meaning of the message. The strategy also involves a grammatical change that occurs in translation from SL to TL (passive to active, singular to plural, position of an adjective, changing the word class or part of speech). For instance, the Arabic language favors active over passive, whereas English favors passive over active. She explains that modulation is a change in point of view that allows us to express the same phenomenon in a different way. Modulation as a procedure of translation occurs when there is a change of perspective accompanied by a lexical change in the TL. There are two types of modulation, i.e. Free or Optional Modulation and Fixed or Obligatory Modulation. Accordingly, modulation is reproducing a different phrase or sentence preserving the same idea in the SLT far from any distortion to the original message.

8.3. Equivalence
A bunch of studies have tackled the issue of equivalence in the process of translation. The paradigm has been viewed through various lenses and has been defined and covered by different translation scholars and linguists. Equivalence is perceived as a pivotal concern in the field of translation, although its definition has caused heated controversy among translation theorists.

Nida (1964) pinpoints two basic types of equivalence: formal and dynamic equivalence. He states that formal equivalence focuses attention on the message itself, in both form and content. In such a translation, one is concerned with such correspondence as poetry to poetry, sentence to sentence, and concept to concept. Viewed from an informal orientation, one is concerned that the message in the receptor language should match the different elements in the ST as closely as possible. Whereas dynamic/functional equivalence necessitates presenting the translation to the principles of naturalness and fluency for the sake of creating a similar or equivalent effect upon the target language readers to the one generated by the source language text on its readers. In this regard, the new translation must elicit the same spirit as the original text to the TL readership.

Bassnet (1991) confirms that equivalence, then, should not be approached as a search for sameness since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version. Newmark (1991) puts forward that equivalent correspondences are not consummate, but they are mere approximations which serve the appropriateness of transmitting messages between languages. He states that no SL word and its TL correspondent have perfect extra contextual translation equivalence.

Regarding the equivalence paradigm in translation, the translator should transfer as literally and meaningfully the form and content of the original text and bring it as closely together as possible. One should identify with the author in the SL and understand his or her customs, manner of thought and means of expression in order to fulfill an approximate equivalence in the TL, conveying the spirit and manner of the original text. Farghal (1992:39) refers to ideational equivalence as "a new type of equivalence, which arbitrates between formal and functional equivalence. He posits, "this notion defines utterances as conveying the 'ideas' that comprise the communicative sense, as compared to utterances formally defined as patterns of words in clauses or functionally defined as actions like 'welcoming' or 'promising'."

Vinay and Darbelnet (1995) regard equivalence-oriented translation as a procedure that reduplicates the same situation as the original while using completely different words. They also propose that if this procedure is applied during the translation process, it can maintain the stylistic impact of the SL text in the TL text. According to them, equivalence is, therefore, the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds.

In addition, Farghal and Shunnaq (1999:9-11) debate that the type of equivalence the translator opts for depends on three contextual factors: the author, the text, and the audience. If the translator deals with authoritative texts such as legal or religious ones, he should focus on formal equivalence since the text itself is the most important contextual factor; if the translator deals with news, reports and newspaper editorials, ideational or functional equivalence will be the most favorable as the audience is the most significant contextual factor. In emotive text like poems, a translator is advised to adopt functional equivalence rather than the other two types for the purpose of maintaining equivalent emotiveness in the TT. In such a case, the author is regarded as the most proponent of contextual factors; hence, it will not be an easy undertaking to handle texts from completely different cultures. Nida (1964) states that there can be no absolute correlation or totally precise translation between languages due to the unique meanings and arrangements of symbols in each language. The impact may be similar to the original, but there is no detailed identification.

Thus, the message in the receptor language should match the different elements and echo of the SLT as closely as possible. In other words, the equivalent response is "a relationship that holds between the ST and the TT, which allows the TT to be considered to be translation of the ST, and also it holds between the parts of the ST and the TT" (Kenny, 2001: 77). Dickens, Hervey and Higgins (2002:19) demonstrate equivalence as "Descriptively, 'equivalence' denotes the relationship between ST features and TT features that are seen as directly corresponding to one another, regardless of the quality of the TT."

In that sense, Shunnaq (2005) postulates that translation scholars have thoroughly allocated the problem of finding an appropriate equivalence. He points out that the translator may encounter some Arabic terms which have no equivalence relation or are difficult to be fully rendered into English, such as عم"uncle" and ابن العم/ابن الخال "cousin". He asserts that there are some lexical items in Arabic that have no cultural equivalence in English because the concept by no means exists in English. These items are culture-bound terms like قيام الليل، صلة الرحم. This entails that there is no fully appropriate equivalence between two languages due to cultural gaps; in other words, the translator should retain the linguistic and cultural knowledge and master the cultural discrepancies between both the SL and TL in a way which meets the expectations of the TT readers.

As shown above, translators endeavor to accomplish the style and function of the original text, yet they have to recognize that they cannot achieve an absolute equivalence in the translated text. Concerning the importance of finding a suitable equivalence while creating a new text in the process of translation, Levy (2011) indicates that tracing the translator's process is more challenging than tracing the original work period. The creative process of a translation is more difficult to understand than that of the original author because the former process can only be followed through the language phrase utilized. This indicates that translators ought to take into consideration that the connotative meaning of a certain word in the SL is different in the TL (Al-Harahsheh, 2013). For example: "Fascist Islam" has a negative emotive meaning when translated into Arabic، الإسلام الفاشي *as this term is marked and unacceptable for Muslims and Arabs."*

Hence, the translator is called on to create an impact in the TLT which is equivalent to that in the SLT; the translator should also steer much effort towards a more challenging task in order to achieve the appropriate equivalence since equivalence is much more than rendering word-for-word or sentence-for-sentence, rather, rendering a whole text in the SLT for a text in the TLT.

8.4. Stylistic Features

The term style has been variously tackled, reviewed, and defined by many theorists and resources. The Encarta English dictionary lists eleven definitions of the word style. One of them is the way of writing or performing, the way in which something is written or performed as distinct from the content of writing or performance. If the style is functioned adequately, the content of any text will be conveyed efficiently. In literature, the author and the translator shape the style of the language in order to let the audience wittily experience the literary text. The translator, as a mediator and match-maker, ought to focus on style, the essential feature of any literary work. The translator's role is to reflect his/her thoughts and emotions depending on the style of the language.

The question that might spring into one's mind: To what extent is the style translatable? Some scholars agree that the original literary style is untranslatable, but the majority believe that the style can be translatable by reproducing the original text in a way that may inspire and entertain the target audience in the same way the native readership is entertained. Catford (1965:95) defines style as "a variety which correlates with the number and the nature of the addresses and performer's relationship to them." He adds that the markers of styles could be of three types: lexical, syntactic, or phonological. He posits that the translatability of the SL style depends on the existence of an equivalent style in the TL.

Nida and Taber (1982) focus on the idea that the reproduction of the stylistic aspects of the original text is impossible. They also suggest that the translator should opt for functional equivalence in rendering style. Regarding the speculation of translatability of style in literature, Shunnaq (1992) states that Literary works are designed to be emotionally charged. Emotional meaning is clearly intended to be accomplished by stylistic appropriation or, more precisely, grammatical and lexical strategies. The only issue here is that what is considered a highly passionate literary composition in English may not be such in Arabic. As a result, translators must get a thorough understanding of styles and stylistic methods in order to duplicate a good literary work and so attain emotiveness.

Many stylistic features are tackled by translation theorists, such as formality vs. informality, the style of fronting and the style of parallelism, the style of ambiguity, passive vs. active, the style of repetition and variation, the style of redundancy, expressivity and show of muscles, and the style of normalization vs. verbalization (Ghazala, 1995).

Obeidat (1998) analyses the stylistic formation that takes place when translating a text from Arabic into English and vice versa. He stylistically compares selected excerpts of contemporary Arabic and English novels with their respective translation. He asserts that the importance of his study comes forth from the fact that stylistic differences in the choice of lexis and grammatical categories comprise the difference between culture and thought. Cued to the reader, Al-Diab (2004) postulates that the notion of style is

concerned with the individuals' own way of writing. Style differs according to the users of the language and the subject they handle. This indicates that tackling style requires previous knowledge of the text types.

9. Data Collection

Whilst reading the various literary works of Atwan, the researcher has found that the most interesting work is that of *A Country of Words: A Palestinian Journey from the Refugee Camp to the Front Page* (2008) and its rendition by Husam Al-din Mohammad into Arabic (2012). The researcher chooses some chapters that fall into:

1. Religion-bound expressions;
2. Culture-bound expressions; and
3. Politics-bound expressions.

A Country of Words falls into ten phases of Atwan's journey. The researcher selects 22 excerpts that are oriented towards religious, cultural, and political expressions.

10. Data Analysis

The issues encountered by the translator through observing the contextual and cultural correspondence of the two texts were discussed and analyzed. The researcher discusses the strategies tackled by the translator and then tries to evaluate the quality of the translation of the ST by suggesting, as she believes, to be a better and more accurate rendition. The translation is analyzed in terms of its cultural, religious and political orientations. The analysis will attempt to find out:

- To what extent the translation retains the pragmatic and semantic orientation of each expression;
- The problems the translator comes across in the process of translating and
- The strategies the translator adopts to retain the functional and stylistic equivalence of each expression.

The researchers apply back translation as a method according to which Arab Palestinian refugees endeavor to interpret their thoughts and transfer their experiences across the Arab culture in English, and then the translator transfers those thoughts back into Arabic.

11. Back Translation

In his political memoir, Atwan seeks to transfer Arabic culture into the English readership in order to establish his own identity as an SLT in English. Hegemony and cultural dominance are said to be profoundly reflected and presented in his writings. The rendition of the book reflects the ideological and political agendas of the author.

From the researcher's point of view, the translated text is considered to be a back translation. Back translation is delineated as a procedure according to which a translator reiterates a text which has previously been translated into a given language into an SLT, retaining the same semantic, stylistic and contextual correspondences of both the SLT and TLT for the purpose of ascertaining the quality and accuracy of the translation.

The process of back-translation has been used for various different purposes. For example, since at least the middle of the 1970s, the term has been used in the literature regarding Bible translation to illustrate sometimes vast structural and conceptual differences between SL and TL. Back-translation is a helpful method for professional translators who intend to evaluate the quality and accuracy of a translated text to avoid errors and inadequacy (Dictionary of Translation Studies, 1997).

According to Larson (1984), back translation focuses on meaning equivalence rather than naturalness. It can be stated that anyone with the capacity of back translation would be able to improve the quality of his translation. The researcher prefers Baker's point of view. Regarding the method of back translation, in which it can prove the internal consistency of transferring the message. Considering the translation of Atwan's memoir, the researcher views the back-translation method from a different lens. Back Translation with Atwan's *A Country of Words* is very specific to the way the source text has been developed and initialized. It is a phenomenon of translation where culture, including language, is rooted in the source of inferences made in the source language in which the original text has been written. The translator's rendition of Atwan's memoir is to be dealt with as back translation as the author implies his mother tongue, the Arabic culture, to write his memoir in English (SLT), then the translator interprets the memoir into Arabic, trying to reprint Atwan's thoughts onto the Arabic readership. The process of back translation crystalizes three levels: the first level is the source culture that constitutes the basis for the original text, including a solid connection with the mother tongue of the writer, i.e. (the Arabic culture). The second is the language and surrounding culture where the original text has been written, i.e. (the English SLT). The third level is the initialization of a new text, that is, a translation of the original text where the translator tries to revive many aspects of the origins of the source language, i.e. (the Arabic TLT). The questions that might spring into one's mind would be:

How does the translator approximate the original words and ideas of the culture being analyzed in the translation as closely as possible? Does Atwan preserve his unique Arabic voice and vision in his English writing? The answers to these questions will be analyzed and further illustrated by discussing the following relevant selected expressions.

12.1 Cultural Expressions (Traditional and Social)

Culture in translation plays a pivotal role as it is considered to be an alien dimension in translation since it has to convey a message using an approximately acceptable equivalent text. In accordance with translation, culture is certified in two ways: the concept or reference of the vocabulary items is specific to the given culture, and the concept or reference is actually general but expressed in a way specific to the SL culture. Therefore, the translator should take into consideration the purpose of translating cultural-bound expressions by using suitable translation strategies.

Wittgenstein (1958: 53) states that the limits of my language are the limits of my world." Every piece of literature reflects the culture of that piece. The translator, in this case, must be aware of all aspects of each culture, for there are culturally-specific terms that have no equivalence or do not exist in English. Additionally, the translator, in the case of the differentiation of each culture and its own specific features like idiomatic and rhetoric styles, must know and use different strategies that are suitable for rendering the concept without any loss in the impact of the SLT. Literal, paraphrasing, substitution, and addition strategies do help. The importance of culture-bound expressions will be manifested throughout the following relevant examples.

1. In Palestine, there is a forty-day period from late December when the nights are long and icy cold and nobody ventures out. (p15)

في فلسطين، فترة أربعين يوماً تبدأ من أواخر كانون الأول/ ديسمبر تكون فيها الليالي طويلةٌ ثلجية باردة، ولا يغامر أحد خلالها بالخروج من منزله.
(ص21)

In this example, Atwan describes the severity of winter days in Palestine as cold and long, lasting forty days from late December. He employs the English Language structure to give a clear image of winter days in a pleasing and natural way. On the other hand, the translator misleads the Arabic audience by misusing the sentence syntactic structure due to resorting to word-for-word translation or calque strategy in which he imitates the structure and manner of the English text, upsetting the grammatical structure of the TLT. The translator should start with a verbal sentence to describe the cold nights in the Arabic version, for what is acceptable in English may not be acceptable in Arabic. Additionally, in Arabic, there is a culture-specific term which can be employed by the translator to describe this cold period of time, which starts on December 21st till January 31st as' al-*Marba'anieh'* (المربعانية).

In fact, the translator fails to transfer the expression "forty-day period" to its proper equivalence in Arabic. This raises two predicaments: First, the translator is really unfamiliar with the culture where Atwan grew up as a boy, and the predicament in this is that the availability of making-decisions from equivalent text with a cultural system is undoubtedly unattainable. Second, for a man of Atwan's age, this period of cold is practically a troubling step toward understanding his usage of language. Instead, the researcher suggests translating it as:

في فِلسطين، تبدأ "مربعانيةُ الشتاء" في أواخر كانونَ الأول حيث تكون الليالي طويلةً، شديدةُ البرودة.

2. As soon as I woke, I would go and clean up under the cows, taking the manure for fertilizer in the fields...We made butter and clay cooking pots and fetched water. There was always something that had to be done. It was hard work, but everything was satisfying; you felt you were on God's earth for a purpose. (p18)

"حالما كنت أستيقظ، كنت أذهب لتنظيف المكان تحت الأبقار، حاملةً "الجلة" (روث البقر) لتسميد الأرض...كنا نمخض الزبدة ونصنع أواني الفخار ونجلب الماء. كان هناك دائماً ما ينبغي القيام به. كانت حياة شاقة لكن كل شيء كان مرضياً. كنت تشعر بأنك على الأرض التي خلقها الله لغاية محددة.(ص24)

Again**,** Atwan recounts what his mother told him about the simplicity of rural life as she recalls the pleasant of their past secure life and the daily routine activities that she used to do from dawn to sunset. He entails an enriching, cohesive text full of traditional expressions. Likewise, the translator conveys the concepts in a successful, effective way, i.e., he employs the addition strategy to create a communicatively semantic-oriented translation by providing a correspondent collocation of *We made butter* كنا نمخض الزبدة, which is a culturally-specific item that does not exist in the English culture. In like manner, he adds a culture-specific item الجلةin order to achieve the neutral cultural equivalent meaning of (manure) (روث البقر)which enforces the Arabic rendition. Yet, the recipients of the TLT do not suppose the translator to use a parenthesized expression to explain meaning. This does not entail previous knowledge of the recipients about the content of the text and what they refer to; rather, it takes the text apart from being a piece meant to narrate human experience to make it some bulky informative text.

Besides, the translator overuses the verb كان (**was/were**) which leads to redundancy, and subsequently attenuates the text structure. As a researcher, I suggest:

فَوْرَ استيقاظي باكِراً، اعْتَدتُ الذَهابَ لِتَنْظيفِ المَكان تَحْتَ الأَبقارِ، حامِلَةً "الجِّلةَ" لِتَسْميدِ الأَرض...اعْتَدنا أَن نَمْخُضَ الزبدَةَ ونَصنَعُ أَوانيَ الفُخّارِ وَنَجلِبُ الماء. هُنالِكَ دائما الكَثيرَ مِمّا تَوَجّبَ عَلينا القيامَ به. كانَ كُلُّ شَيءٍ مُرْضِياً رَغمَ مَشَقّةِ الحَياةِ إذ تَشعُرُ بِأَنّكَ عَلَى الأَرض التي خَلَقَها اللّةُ لِغايَةٍ مُحَدّدة.

3. Deir al-Balah (p.27)

مدرسة المشاغبين (ص35)

In the English version, Atwan recalls his experience in the refugee camp of Deir Al-Balah, in which he and his family struggled for life, preserving a little pride. He mentions the first stage of his school education, which is financed by the UNRWA. He also expresses his sympathy for his father's anguish and sufferance since his father was the head and provider of the family; thereafter, he lost his social status and had to live on charity.

The translator inserts another passage: "**مدرسة المشاغبين**" *The School of Mischievous* to Dear Al-Balah in the TLT as intertextuality of an Egyptian satirical-comedy play, holding the same title. The play revolves around a group of five boisterous, spoilt students who cannot be controlled or governed by their headmaster. The translator intertextualizes with *مدرسة المشاغبين* as an allegorical archetype to Deir Al-Balah's school to portray the state of disorder and randomness that menaced the school system in the refugee camps. Then, he describes the state of anger and disturbance that overwhelmed the school children as a result of the imposed policy of the school authority, such as forcing them into drinking milk every morning, and how they interwove playful tricks on the schoolmaster in order to get rid of it. The teachers were strict and sometimes used sticks as a means of punishment to beat students; their endeavor was to educate the children on the importance of knowledge, political ideology and how to become men of action. The researcher is against using the addition strategy, for the text does not require more ideational expansion to be clearer and more coherent. Yet, the translator does not adhere to the ST version, although he preserves the same idea in the SLT, i.e., he should, by all means, be concise and precise to the ST in order to produce a similar effect on the TL receptors. To the researcher, the translator may apply the addition strategy to compensate for the loss of something in the SLT by adding something else in the TLT.

4. In Winter, you'd see an old man with a moustache wearing a tight- waisted woman's coat,... (p33)

كان يمكن أن ترى رجلاً عجوزاً بشوارب لابساً في الشتاء معطف امرأة ضيق الخصر ولونه زهري فاقع.(ص44)

In this example, Atwan depicts the penetrating impoverishment that overwhelmed the Palestinians, which led old men to cover themselves with women's clothes.

The translator employs the literal translation without changing the structure or the intended meaning of the original text, but he adds the color*زهري فاقع* *bright pink,* which can be interpreted into two meanings: an explicit meaning that symbolizes hope, sweetness and femininity, plus an implicit meaning that represents men's loss of their manhood and status as an emphasis on the tragic situation of life in the refugee camps, for wearing bright-colored clothes are considered typical for women, and it is uncommon for men to put on bright color clothes unless they are paralyzed with impoverishment that is intermingled with feelings of resentment, bitterness and humiliation.

From the researchers' point of view, adding some lexical items to the TLT makes it more explicit to the reader as long as it does no harm nor upset the intended meaning of the original text. The translator is innovative in the way he adds his own flavor to the TLT due to the fact that he resorts to his own preferences.

12.2. Religious Expressions

Translation of religious texts has been an indispensable task in order for the translator to disseminate the sacred message throughout history. Translating religious expressions in a literary text is a compelling, hard and risky task due to its own special terminology, which requires qualified translators to be aware of the main function of the religious expressions. It also requires that the translator should be sensitive, faithful and accurate in dealing with religious terms without adding or omitting a single concept of the ST, for misinterpretation might produce cultural voids and distortion between the two languages.

In his memoir, Atwan resorts to allocating some religious passages as a powerful instrument in which he represents Muslims' engagement in religious practices using specialized religious Arabic items, which may or may not exist in the English culture or may be formal in Arabic but not in English. Let's consider the following examples:

1. Circumcision, the return of a pilgrim from the Hajj to Mecca, Eid, and the first reading of the Qur'an in its entirety by a young boy were all reasons for the community to come together. (p19)

الختان أو الطهور، عودة الحجاج من مكة، العيد، إتمام تعلم الصبي القرآن كانت كلها مناسبات تجتمع خلالها القرية. (ص25)

In this example, Atwan points to some religious practices performed by muslims, such as *Circumcision,* that do not exist in some other religious cultures. The translator, Mohammad, uses the literal rendition by using the same English structure; he enumerates the religious practices respectively, which is acceptable in Arabic unless the enumeration is enclosed with the Arabic conjunction (و). Similarly, he adds a culture-specific concept: (الختان) to *Circumcision* الطهور in order to specify the semantic equivalence of the term. To clarify, الختان is a surgical act performed on females, whereas الطهور is the act of surgical removal performed on males after birth as a Jewish and Muslim religious rite. Hence, the translator utilizes the addition strategy in order to clarify and narrow down the concept to the Arabic readership.

2. '...It will happen soon, inshallah'. (p.130)

<div dir="rtl">

أرجو أن يتحقق ذلك قريباً، إن شاء الله. (ص179)

</div>

Atwan, in this example, assures the reader of the validity of the news about publishing an international edition of the newspaper, and then he reaffirms that by adding *Inshallah* as a religious Arabic phrase, *which is used as a real condition referring to an action, intended to be done in the future, especially in an Arabic-speaking country.* Atwan, as an Arabic writer, opts for using *Inshallah* as a transliteration for إن شاء الله instead of the English equivalent clause *if God wills*. *Inshallah* is adopted from the Quranic Aya:" And never say of anything, "Indeed, I will do that tomorrow," Except (when adding), "If Allah wills." (The Cave, 23-24.)

The translator has succeeded in transferring the functionality of the message throughout using the modal verb,أرجو which expresses wishfullness respecting the term *Inshallah*. He substitutes the modality of *will* , سوف which indicates certainty, with أرجو to confirm to the Arabic readership the communicative functionality of the religious phrase, Inshallah, in a statement.

3. Because I had interviewed him and spent three days with him, I found myself in the awkward position of being viewed as an Islamist and religious authority-a Sheikh-myself. During my short stay, I was even approached to lead prayers in mosques and give sermons, although I have no theological credentials, part from being a practicing Muslim. (p214)

<div dir="rtl">

ولكوني أجريت معه مقابلة وقضيت ثلاثة أيام بمعيته في كهفه المفضل، وجدت نفسي في وضع مربك إذ اعتبرت بدوري مرجعاً دينياً وشيخاً.

خلال فترة إقامتي القصيرة في اليمن، طلب إلي حتى أن أؤم المصلين في الجوامع وألقي خطباً رغم أنه لا معرفة فقهية لدي، ولم أكن غير مسلم متدين عادي. (ص299)

</div>

Atwan shares with the English reader the experience of his meeting and staying with Bin Laden in his hiding. The translator, having been dealing with a religious context, employs the idiomatic collocations:معرفة فقهية، ألقي خطباً، أؤم المصلين . On the other hand, he avoids the correct Arabic construction by using the same English structure to convey the message due to his inversion of the cause-effect linking structure. He also splits the English paragraph into two Arabic ones, which is unnecessary. Likewise, he abuses the Arabic-syntactic structure by using the word لكوني at the beginning of the statement, which does not exist or is not even used in standard Arabic structure. The researcher suggests the following rendition:

<div dir="rtl">

وَجدتُ نفسي في وضعٍ لا أَحسد عليه إذ إعتُبِرتُ مَرجعاً دينياً وذلك لأنني أجريتُ معه مقابلةً وقضيتُ ثلاثةَ أيامٍ بمعيته.

</div>

The translator should be faithful to the original text and to the confinements of the grammatical structure. Also, he should exert a witting effort to convert lexical-word into the most estimate TLT equivalence. For instance, he mistranslates *a practicing Muslim:* مسلم متدين عادي, which baffles the Arabic reader. Instead, he should render the phrase into: مسلم ملتزم in order to avoid redundancy.

4. In the Morning I had to break the ice on a bucket of water to perform my ablutions but despite the hardship of life in the Eagle's Nest I was almost sorry when it was time to leave and we said our goodbyes. (P227)

<div dir="rtl">

في الصباح كان علي النهوض عند الساعة الرابعة صباحاً من أجل صلاة الفجر. أعطوني سطلاً من الماء الفاتر، وقالوا: "هيا للوضوء يا شيخ عبد الباري". سألت : "أين المرحاض؟". قالوا: هل تعتقد أنك تقيم في فندق شيراتون؟ اذهب إلى الغابة وتوضأ. خرجت من الكهف لأواجه برداً زمهريراً، فقد كانت درجة الحرارة تحت الصفر بحوالي عشرين درجة. لا أعرف كيف توضأت، وكل ما أعرفه أن رجلي تجمدتا وكذلك أطرافي الأخرى، وأمّ فينا الشيخ أسامة نفسه.

لكن رغم مصاعب الحياة في "عش النسر"، كنت شبه آسف حين حان الوقت للمغادرة وتبادلنا تحايا الوداع. (ص314)

</div>

In this example, Atwan gives an account of the hardship of living in the Eagle's nest, where Bin laden lives due to the freezing cold. He adds that although he could no longer cope with the complexity of living there, he was sorry for leaving that place. The translator, in the first line, uses literal translation to render Atwan's idea. He adds more details that do not exist in the English version, as describing Atwan's ablution starting from having water till starting the prayer, which leads him to use split paragraphing. In this context, Atwan uses the religious item ablution to refer to the acting of wudo' (وضوء) which means a ritual washing performed by Muslims before performing prayers.

The translator reiterates the harsh-living conditions of coldness by implanting a religious functional-equivalent term: "زمهريراً" *that* is intertextualized with the Quranic Aya:

"مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا" (الإنسان 13).

This Quranic expression means *freezing cold*.

The translator seeks to implant the expression زمهريراً *as an inference of the austerity of life alongside the severe cold conditions in order to serve the functionality of the religious context.* However, the translator intervenes in the message of the SLT. In this excerpt, there is a complication best shown in what is in the text and what the translator knows.

The translator seems well-familiar with Atwan's hard experience in the Eagle's Nest, yet being discrepant with what is there in the original text and with the translator's own knowledge defiles the translated text, for it seems mere speculation intended for more expansion.

12.3. Political Expressions

Translation of political language, as a piece of literature, is somewhat of a challenging process due to its powerful emotive terminology and its own jargon, which might cause difficulties for translators to render the same equivalence in both the SLT and the TLT. The translation of politics and political expressions from one language into another is a hard task due to cultural, social, and ideological differences; therefore, the translator should be familiar with the SLT and the TLT as well as the intended message itself, being aware of transferring the same meaning from one language into another to render it successfully, preserving the core-vital idea of the SLT.

The translator has to take into consideration the differences between languages and cultures as they pose many problems that need solutions by employing suitable strategies in order to reflect the impact of the SLT into the TLT. Political expressions, therefore, require conscientious effort to render the technical terminology from one language into another. Henceforth, they have some specific features and backgrounds.

The following illustrated excerpts will demonstrate the abovementioned presupposition.

1. The British army facilitated the Jewish occupation of Palestine in the early years. In 1919, the British reneged on their promise of parity for the Palestinians in a proposed Legislative Council-already a bitter enough pill for the Palestinians, who made up 90 percent of the population, to swallow-and whispered riots ensued. From 1936-9, there was a further sustained attempt by the Palestinians, known as the 'Great Uprising,' to oust the occupiers, but this was put down, often brutally, by the British army, who had 100,000 troops stationed in Palestine-more than they then had in India.

By now, the British were courting Arab support in their war with Hitler and needed troops that were tied up in Palestine to fight in Europe. (p20)

تسهيل الجيش البريطاني للاحتلال اليهودي لفلسطين بدأ مبكّراً. عام 1929، نكث البريطانيون بوعدهم بمعاملة الفلسطينيين بشكل متكافئ من خلال اقتراح مجلس تشريعي- وهي خطة مؤلمة أصلاً وصعبة الابتلاع بما يكفي للفلسطينيين الذين كانوا يشكلون 90 بالمئة من السكان- ما أدى إلى ظهور احتجاجات وأعمال شغب واسعة. خلال السنوات من 1936 إلى 1939، جرت محاولات مستمرة من قبل الفلسطينيين لإخراج المحتلين، وهو ما عرف تاريخياً بالانتفاضة الكبرى، لكن الهبة الجماهيرية قمعت، بوحشية في أغلب الأحيان، من قبل الجيش البريطاني الذي كان لديه مئة ألف جندي في فلسطين، وهو عدد أكبر من عدد جنوده في الهند آنذاك. كان البريطانيون وقتذاك يحاولون استدراج دعم عربي لحربهم مع هتلر وكانوا بحاجة للقوات المتمركزة في فلسطين للقتال في أوروبا. (ص27)

Atwan, in this excerpt, describes the plan of the British Army that expedited the Israeli invasion of Palestine. He also expresses his resentment of the British government's brutality and the role it played in the downfall of the Palestinian people, who had to swallow the pill of bitterness and stay silent.

In the English version, the author emphasizes the idea of facilitating the Israeli invasion of the Palestinian land rather than focusing on the time. On the other hand, the translator prioritizes time, neglecting the idea of invasion in the SLT. Next, he mistranslates the idiomatic expression, *a bitter pill to swallow* as صعبة الابتلاع The idiom means a hard and unpleasant fact that must be accepted. This rendition is not idiomatic nor dynamic but rather literal and ineffective. The translator should strive to retain as much as possible the purely natural spheres of the SLT in order to recreate the spirit and essence of the original work by substituting this idiomatic expression with another in Arabic in order to achieve the most harmonious functional and stylistic equivalent effect on the readership. Then again, the translator commits a mistake by translating the adverb of time, *by now,* into وقتذاك which does not exist in the Arabic syntactic- structure. *It is better translated as* آنذاك

The following substitutive translation can be suggested:

سَهّلَ الجيشُ البَريطانيّ الاحتلالَ اليَهوديّ لِفلسطينَ منذُ وَقتٍ مُبَكّرٍ، وفي عام 1919، نَكَثَ البريطانيونَ عَهدَهُم يتحقيق المُساواةِ والتكافؤ بالمئةِ مِن المُواطنينَ الفلسطينيين طَعمَ مرارتها المُؤلمة. 90 للفلسطينيين عن طريق اقتراح خُطّةِ مجلسٍ تشريعيّ تَجَرّعَ نَحوَ

Different from the abovementioned pitfalls of the translator, it is noteworthy that he adds his own taste and touch to the TLT by inserting the political expressions, *الهبة الجماهيرية Mass Uprising and استدراج دعم عربي courting Arab support* which revives the political significance of the Text.

2. Seventy-five Arabs were slaughtered, and having run out of humans to shoot at, the unit turned its fire on the cows. (p23)

قتلوا سبعة وخمسون فلسطينياً، وحين لم يجدوا أحداً آخر يقتلونه، وجّه عناصر الوحدة أسلحتهم إلى الماشية. (ص30)

In this example, Atwan reminds the reader of the massacres and slaughters committed against the Palestinian people, particularly the terroristic attack commanded by Ariel Sharon, which took place on the Jordanian-Palestinian border village called Kibya on the 14th of October 1953, during which seventy-five people were mercilessly killed like animals.

The translator mistranslates the exact-documented number of the brutal attack victims. Instead, he translates the number seventy-five into fifty-seven. Indeed, the translator is unfaithful in rendering the real number into Arabic. Below is another example that proves the researcher's assumption:

During the first Gulf War I received a letter from the well-known libel lawyer Peter Carter-Ruck, suing me for 50,000pound in damages after a journalist on my paper had confused a Kuwaiti prince with his cousin. (p134)

خلال حرب الخليج الأولى استلمت رسالة من بيتر كارتر- رك، وهو محامي قضايا تشهير معروف، تطالب بخمسين ألف جنيه تعويضاً بعد أن قام أحد كتاب الصحيفة، صبحي حديدي، بالخلط بين أمير كويتي وشخص مختلس، والفارق كان بالاسم الرباعي. (ص185)

The aforementioned example clarifies the infidelity of the translator in transferring the real account of the SLT to the Arab readership. He intentionally misinterprets the blood-relative *a Kuwaiti prince with his cousin* into أمير كويتي وشخص مختلس, and والفارق كان بالاسم الرباعي. he adds.

With this in mind, the translator intends to dodge his responsibility of citing the real kinship neglecting the fact that many Arabs are most likely to be aware of the real political event. Indeed, Atwan has no problem to reveal the real facts as he writes for the sake of English readership. Whenever translators misinterpret real documentation of historical or political events, albeit being afraid of transmitting the truth to Arabic to avoid lawsuits, they deceive the TLT readership.

In such a case, fidelity, accuracy, and validity are indispensable, incontestable qualities in transmitting the message between two given languages rather than steering the audience toward a certain goal. Thus, the translator is confined to the ideas of the author, i.e., s/he is obliged to convey the exact message of the SLT to avoid discrepancy.

3. Yasser Arafat had bailed us out a few times, but he himself was now all but bankrupt, having been blacklisted by those same Arab States, which accused him of siding with Saddam Hussein. (p133)

بعد أن وضع على القائمة السوداء من قبل دول الخليج التي اتهمته بالانحياز إلى قام ياسر عرفات بإنقاذنا عدة مرات لكنه هو نفسه كان مفلساً صدام حسين. (ص183)

In this example, Atwan points out the continual financial problems inflected his journal al-Quds al-Arabi, and how Yasser Arafat rescued and supported the newspaper several times, but he could no longer due to his bankruptcy, being put on the blacklist by the Gulf States and Egypt which alleged his siding with Saddam Hussein.

The translator misuses the political expression *having been blacklisted* by rendering it literally into وضع على القائمة السوداء. Semantically, in this context, the verb وضع على signifies having something put in a certain possible location, which could be left behind after a certain period of time. Instead, the researcher suggests a more semantically-equivalent rendition in order to convey the closest meaning of the lexical term:

أدرج اسمه على القائمة السوداء

The translator should take into account that every lexical-item influences the object it designates.

4. Just before he died, King Hussein declared that his brother, Crown Prince Hassan, was not to succeed him. After thirty years of waiting, this was a devastating blow. Hassan had been running the country while the king was in the Mayo Clinic being treated for cancer, but his conduct had obviously displeased his older brother. (p141)

قبل وفاته بقليل، أعلن الملك حسين أن أخاه، ولي العهد الحسن، لن يخلفه...بعد ثلاثين عاماً من الانتظار كانت تلك ضربة مدمرة، فالحسن كان يدير المملكة منذ غياب أخيه في "مايو كلينيك" بأميركا للعلاج من السرطان، لكن من الواضح أن تصرفاته لم تعجب أخاه الأكبر. (صص195-196)

The author, Atwan, recalls King Hussein's political decision that came out of the blue just before his death as the King declared that Crown Prince Hassan was not to succeed him due to his leadership of the country, which had annoyed the King.

The translator is unaware of the purpose of translation in conveying an equivalent response in the TLT. For some translators, the whole purpose of translating a text is achieving equivalence, which is reflected in Robinson's book *Becoming a Translator* (2003:74). This equivalence, regardless of all polemics of theories surrounding it, may sometimes be misunderstood and intermingled with other theses. The translator mistranslates the lexical item, *his conduct,* into Arabic as تصرفاته which is inappropriate in this political excerpt. It should be translated as إدارته, which achieves the contextual appropriate equivalent effect.

The controversial argument with this statement is the cultural negative signification of "following a dog" in the Arabic culture signifies insult and annoyance. In other words, the recipients of the TLT do not suppose that the translator can equate the translation with what is generally understood. In like manner, the translator must be responsive to the needs of the target audience to remain inviolable through the translation process.

13. Findings

To summarize, the strategies enable both the writer and the translator to preserve Arabicness, which is the essence and the distinguishing feature of Arabic culture. Atwan, as a bilingual writer, has captured the Arabic aesthetic taste in his original text since he preserved the Arabic cultural content and form in the original text.

The translator, on the other hand, is notably not fully aware of understanding the SLT message even though he has the same cultural background as the author, let alone his inability to read Atwan's mind and interpret his intended purpose. Certainly, the translator has no problem with understanding the cultural, religious, and political background of the original text, for both the SLT and TLT are connected to one another by the same ideational backgrounds that are expressed in two different languages. He attempts to back-translate Atwan's bilingual, bicultural thoughts and personal experience using addition, borrowing, substitution, calquing, split-paragraphing, paraphrasing, and functional and ideational strategic interventions. Nevertheless, he does not approximate as closely as possible the original words and ideas of the culture being analyzed in the translation due to his lack of fundamental knowledge of the lexical, syntactic and ideational intricacies and idiosyncrasies of both the SLT and TLT.

Besides, the translator seems to be emotionally less attached to the SLT. As he transfers a detailed autobiography, the translator would be in the position of claiming Atwan's own experience as a person who lived both the scourges of war and Diaspora from one side and from the other who lived in the west where all means of better living are easily attainable. Still, Atwan, by all means, has never been an enjoyment for him as it appears in his book: a sense of nostalgia and a tendency to refrain from filling the book with the virtues of the western living. This is greatly excruciatingly reflected in the SLT, whereas the reader seeks to draw upon similar emotional discursive implications in the translation.

Another argumentative point is that the translator seems to be less attached to the text professionally. We notice that the translation is nothing more than a robotic and brand-product, vacillating between the proper usage of the TLT and the commitment to the cognitive content of the SLT. There is a kind of inconsistency in the recruitment of the expressions. In other words, the translator is clearly confused between adhering to the SLT as he attempts to transfer the exact expressions without carrying out further scrutinizes for the shadows of meanings.

14. Conclusion

The purpose of tackling issues related to the strategies used in the translation version is to achieve the maximal stylistic and communicative equivalence. We have to understand the cultural, religious and political factors of the text in order to analyze its content. As Arabic has many aesthetic features of a complicated context, there should be a special effort to closely render English expressions of the Arabic culture into the Arabic language to end up with a pleasing creative work.

As mentioned in the discussion part of the study, the researcher considers the literary Arabic memoir to be a back translation of Atwan's bilingual-bicultural human experience. In the English piece, Atwan employs his Arabic culture to interpret his thoughts and identify his identity. To sum up, three languages here have unelectable connections:

The first is the writer's mother tongue, the Arabic language; the second is the Language the text has been written in (The English Language), which proves the Author's fluency in English; and the third language is the back translated text of the SLT in which the translator benefited from the original text, and this is reflected on the strategies he utilized while translating.

The researcher finds out that the translation is robotic, vacillating between the proper usage of the TLT and the commitment to the cognitive content of the SLT. There is that sort of inconsistency in the recruitment of expressions. In other words, the translator is clearly confused between adhering to both the SLT and TLT as he attempts to transfer the exact expressions without carrying out further scrutinizes for the shadows of significances, which produces perplexing problems as the translator impairs the solidity of the text via redundancy, overexploitation of prepositions and dispensable punctuations which yield an inconsistent piece of literature that loses its aesthetic values and flavor.

1. **For cultural expressions:**
A. Using literal translation does not retain as much as possible the purely original spheres of the SLT due to the translator's lack of the fundamental knowledge of transferring the Arabic stylistic structure to the most approximate TLT equivalence.

B. Adding a whole passage to the TLT which does not exist in the SLT may baffle and offend the TLT recipients.

C. The translator is incognizant of using the adequate cultural-specific equivalent terms implanted in the Arabic language.

The researcher suggests using the following strategies to overcome the pitfalls and problems of the translated text:

A. Substitution is the most applicable strategy in dealing with collocations, like: we made butter into نمخض الزبدة instead of نصنع الزبدة. Yet, the recipients of the TLT are not expecting the translator to use parenthesized expressions to explain the terms.

B. Addition of some words that add beauty to the newborn text, like زهري فاقع, or adding some words to compensate for the loss of something in the SLT by adding something else in the TLT.

2. **Religious expressions:**
The translator does not comply with the syntactic structure of the Arabic text. He adds some unnecessary excerpts, though the text is clear enough and does not require more expansion. Accordingly, the researchers suggest adhering to the following strategies:

A. Addition, to some extent, can solidify the connection with the original and recipient text by adding some terms like الختان as well as adding some intertextual expressions like زمهريرآ

B. Functional translation is applicable in some contexts to fit the readability of the Arabic text, like أرجو أن يتحقق ذلك قريبآ إن شاء instead of سوف يتحقق ذلك اللهinstead of

C. Literal translation is the most applicable strategy if both the SLT and TLT share the same cultural background, for "the clumsiest literal translation is a thousand times better than the prettiest paraphrase" (Nabokov cited in Venuti, 2000: 71).

3. **Political expressions:**
The translator deviates from conveying the main idea of the text by mistranslating the idiomatic and political expressions into the most adequate equivalence, let alone his unfaithfulness or managing some texts in certain cases. In addition, he misuses literal translation of some ideas to show the author's sense of humor, which does not suit the function of political texts. The translator should employ the political terminology of the TLT as closely as possible to fit the stylistic features of the political text. However, the translator transplants loan words into the Arabic text, which does not affect nor upset the contextual and semantic structure of the TLT.

15. Recommendations
Contemporary Arab literary works in the English language have been of crucial and urgent need for bilingual-bicultural writers as a powerful instrument for establishing their identity through using English to reach out to millions of readership. Nevertheless, back-translating such pieces of works into their original Arabic language remained relatively few and a far-fetched task. Back-translating Arab-literary works is one type of translation method which represents an interesting area that opens more contributions for further studies.

Atwan's political memoir is full of stylistic and idiomatic collocation expressions which reflect his bicultural capability. These collocations require strenuous efforts from the translator to render such expressions into the most appropriate, quasi and adequate equivalence.

The researchers recommend exerting more efforts in studying cultural, social, religious and political voids by utilizing the most suitable and applicable strategies in order to overcome misinterpretation of the author's intended message.

Conflicts of Interest: The authors declare no conflict of interest.
Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

References
[1]   Abu I, A. M. (2009). *Cultural Problems in Translating Palestinian Folktales*. Unpublished M.A. Dissertation, Yarmouk University, Jordan.
[2]   Al-Diab, N. (2004). *Some Stylistic Problems in Translating Some Arabic Texts Published in Shihan and Al-Bilad Tabloids into English.* Unpublished M.A Thesis. Yarmouk University, Jordan.
[3]   Al-Harahsheh, A. M. (2013). The Translatability of Figures of Speech in Khalid Mashaal's Political Speeches: A Critical Discourse Analysis. *International Journal of English Linguistics*, *3*(3), 100-114.
[4]   Al-khateeb, B. (2012). *An Assessment of the Translation of Intertextual Expressions in Habiby's Almutashael*. Unpublished M.A. Dissertation, Yarmouk University, Jordan.
[5]   ALSHAER, A. (2008). BOOK REVIEW: ABDEL BARI ATWAN'S "COUNTRY OF WORDS". THE ELECTRONIC INTIFADA. RETRIEVED FROM HTTPS://ELECTRONICINTIFADA.NET/CONTENT/BOOK-REVIEW-ABDEL-BARI-ATWANS-COUNTRY-WORDS/3544.
[6]   Al-Shudaifat, W. (2010). *Translating Jordanian Cultural Sayings into   English*. Unpublished M.A. Dissertation, Yarmouk University, Jordan.
[7]   As-Safi A. B. (2011). *Translation Theories, Strategies, and Basic Theoretical Issues.* Amman: [Amwaj for Printing and Publishing.
[8]   Atwan, A. (2008). *A Country of Words*. Beirut: Saqi Books.
[9]   Ayoub, Y. (1994). *Some Linguistic and Cultural Problems in Translating Idiomatic Expressions from Arabic into English and Vice-Versa.* Unpublished M.A. Dissertation, Yarmouk University, Jordan.
[10] Baker, M. (1992) *In Other Words: A Coursebook on translation* London: Routledge.
[11] Bassnett, S. (1991). *Translation Studies.* London: Routledge.
[12] BOSCO**,** G. (N.D) TRANSLATION TECHNIQUES, RETRIEVED FROM HTTP://WWW.INTERPROINC.COM/BLOG/TRANSLATION-TECHNIQUES
[13] Bulldoze. Online Etymology Dictionary (2016). Retrieved December 2016 from http://www.etymonline.com/index.php?term=bulldoze
[14] Calque. (1998-2016). In Vocabulary.com. Retrieved November 2016 from https://www.vocabulary.com/dictionary/calque.
[15] Catford, J. (1965). *A linguistic theory of translation. An essay in applied linguistics*. London: Oxford University Press.
[16] Dickens, J., Hervey, S. & Higgins, I. (2002). *Thinking Arabic Translation*.   *A Course in Translation Method: Arabic to English.* London and New York: Routledge.
[17] Farghal, M. (1992). Ideational Equivalence in Translation. In Robert de Beaugrande et al (eds.), Language, *Discourse and Translation in the West and Middle East.* Amsterdam: John Benjamins Publishing Company, (38-44).
[18] Farghal, M. (1995). Lexical and Discoursal Problems in English-Arabic Translation *Meta* (40) 1-2.
[19] Farghal, M. & Shunnaq, A. (1999). *Translation with reference to English and Arabic: A practical guide.* Irbid: Dar Al -Hilal for Translation.
[20] Ghazala, H. (1995). *Translation as problems and solutions: a textbook for university students and trainee translators.* Beirut: Dar al ilm lilmalayin.
[21] House, J. (2001). Translation Quality Assessment: Linguistic Description versus   Social Evaluation. *Meta: Journal Des Traducteurs, 46*(2), (243-257).
[22] Kenny, D. (2001). *Equivalence*. In Baker, M. (Ed.), *Routledge Encyclopedia of Translation Studies.* London and New York: Routledge, (77-80).
[23] Larson, M. L. (1984) Meaning-Based Translation: a guide to cross-language equivalence. Lanham, New York and London: university press of America.
[24] Lefever, A. (1992). *Translation, Rewriting and the Manipulation of Literary Fame*. London and New York: Routledge.
[25] Levý, J. (2011). *The art of translation.* (Translated by Patrick Corness). Amsterdam: John Benjamins.
[26] Listiani, A. (2010). *An Analysis of Translation Procedures of the Term Used in English Version of Facebook social networking website and Its Bahasa Indonesia Version.* Bali. *Retrieved 08 26 from* https://goresanpenakoe.wordpress.com/2010/08/26/an-analysis-of-translation-procedures-of-the-terms-used-in-english-version-of-%E2%80%9Cfacebook%E2%80%9D-social-networking-website-into-its-bahasa-indonesia-version/
[27] Mathews, J. (1966**)** Third Thoughts on Translating Poetry in Brower, R.A. (Ed) On Translation Oxford University Press, (67-77).
[28] Molina, L. &Albir, A. H. (2002). *Translation Technique Revisited: A Dynamic and Functionalist Approach*. Spain: Universitat Autonoma da Barcelona.
[29] Munday, J. (2001). *Introducing Translation Studies: Theories and Applications*. London & New York: Routledge.
[30] Nabokov, V. (1955). Problems of translation: Onegin in English, *in L. Venuti (Ed) (***2000***). The translation studies reader, (pp. 71-83).* London: Routledge.
[31] Newmark, P. (1981a). *Approaches to Translation*. Oxford and New york: Pergamon Press.
[32] Newmark, P. (1988b). *Approaches to Translation*. Hertfordshire: Prentice Hall.
[33] Newmark, P. (1988). *A Textbook of Translation*. New York and London: Prentice-Hall.
[34] Newmark, P. (1991). *About translation*. Clevedon: Multilingual Matters.
[35] *Newmark, P. (1998). More Paragraphs on Translation*. *Clevedon:* Multilingual Matters LTD.
[36] Nida, E A. (1964) *Towards a Science of Translating,* Leiden: E. J. Brill.
[37] Nida, A. (1984). *Contexts in Translating.* John Benjamins B.V. USA.
[38] Nida, E. & Taber C. R. (1969). *The Theory and Practice of Translation,* Leiden: E. J. Brill.
[39] Obeidat, H. (1998). *Stylistic Aspects in Arabic and English Translated Literary Texts: A Contrastive Study. Meta: Translators' Journal, 43*(3), (pp.

462-467).

[40] Pym, A. (2014). *Exploring Translation Theories*. London & New York: Routledge.

[41] Shamout, A. (2015). *A Critical Assessment of the Translation Strategies and Semantic Errors in Tamimi's Translation of Abulhawa's Novel 'Morning in Jenin'*. Unpublished M.A. Dissertation, Yarmouk University, Jordan.

[42] Shunnaq, A. (1992). *Monitoring and Managing in Language of Broadcasting and Newspaper with Reference to Problems in English and Arabic Translation.* Irbid: Dar-Al-Amal**.**

[43] Shunnaq, A. (2005). "Problems in Translation of Arabic Texts into English". The 5ᵗʰ International Conference on Translation and Interpretation Studies. Seoul, Korea.

[44] Shuttleworth, M. & Cowie M. (1997). *Dictionary of Translation Studies.* Manchester: St. Jerome.

[45] Sun, S. (2012) *Strategies of Translation***.** Retrieved from http://www.sanjun.org/TranslationStrategies.html

[46] Soukhanov, A. H. (1999). *Encarta world English dictionary*. New York: St. Martin's Press.

[47] Venuti, L. (2004). (Ed.): *The translation studies reader***.** 227-238. London & New York: Routledge.

[48] Vinay, J.P. & Darbelnet J. (1995). *Comparative Stylistics of French and English: a Methodology for Translation,* translated by J. C. Sager & M. J. Hamel, Amsterdam / Philadelphia: John Benjamins.

[49] Vinay, J.-P., & Darbelnet, J. (2000). A methodology for translation (J. C.Sager & M.-J.Hamel, Trans.). In L. Venuti (Ed.), The translation studies reader, (84-93). London & New York: Routledge.

[50] Websters, M. (2003). *Merriam Webster's Collegiate Dictionary*. Merriam Webster Incorporated. Springfield, Massachusetts, USA.

[51] Wittgenstein, L. (1958). *The Blue and Brown Books*. Oxford: Blackwell.

المراجع العربية [52]

عطوان, ع. (2008). *وطن من كلمات*. ترجمة: حسام الدين محمد. (2012). لبنان: دار الساقي.