



(The Challenges of Translating Iraqi Environmental Terminologies into English (Iraqi Marshes Expressions) As Case Study

A Research Submitted by

Assist Lect. Marwan Mudhther

E.: mail: alazzawi1991marwan@giamil

Abstract

The world is experiencing a terrible environmental crisis and thus, it is more needed in the past than the present to use straight forward path and tell people who culturally differ with ours in a way that is clear and unambiguous. It however becomes very complicated as we attempt to translate local environmental phrases.

This paper will sink into the translation of unique words that are used concerning the environment, which are unique to the southern marshes of Iraq. It examines the role of language, culture, as well as context all in the exchange of environmental knowledge, and in the advancement of a deeper insight into environmental problems,

applying the concepts of domestication and foreignization suggested by Lawrence Venuti (1995), which are more of a balance between the consistency of culture and the comprehensibility of the message. It is basically all about the balance between the cultural meaning and clarity and accuracy of what the translators make.

To better comprehend this issue, we collected a number of words that are used only by people of Iraq marshes.

Then, a group of master-scholars majoring in translation attempted to translate these words, followed by viewing each translation to understand the level of accuracy and fluency and the ability to transfer the original meaning of the words to the English language.

What we have discovered is that translators are use a both of domestication and foreignization, just about in equal measure .

This is however only true when such translator can think of the cultural undertones that are involved. Certain words are simply too complicated to be translated, and one should learn the local culture, history, and even lifestyle to receive an adequate translation.

It is rather clear that translating the words connected with the local environment is not only a question of selecting the words correctly, but is also not merely a linguistic issue, but that the translators must realize that they are dealing with a real cultural exchange, not only will their language skills and a real sense of cultural empathy help them complete this task, but will also lead to a higher level of cooperation between the people, hence, more cooperation to solve environmental problems.

Introduction

Environmental problems are not abstract, but they are deeply committed to local communities and their lives. The language that is used to discuss the environment speaks volumes about how individuals perceive and engage with nature, which each location has a manner of describing the land, the water, and the processes that define life in the location .

Then translating this sort of language is not merely a matter of moving words of a language into those of a different language. we must actually understand of what people are talking the beliefs, traditions, and tales that make those words have meaning. Although the literature



on translation studies has been related to the subject with a lot of research on the translation of technical terms employed in specialized areas like medicine, law, engineering among others, the translation of environmental language has not been adequately studied.

In a different way, Environmental translation does not fit into that model. In this case there is a conglomeration of the available science, policy, culture and local know-how to produce language rich in local color and local nuance. This is especially so due to the complicated nature of the discourse of the environment that incorporates elements of science, policy, culture and local knowledge.

The language that people use to describe their surrounding can sometimes only have meaning in that particular place and we simply cannot find a clean version in a different language. This proves to be extremely difficult when we encounter local terminologies, which are not listed in any dictionary. Take Iraq, for example. The nation is grappling with some of the most severe environmental issues such as water scarcity, desertification and pollution and yet, on the other hand, there is a rich pool of traditional ecological knowledge . Down south, especially, the Iraqi Arabic has taken up every kind of expression is straight off the experience of people in their daily intercourse with the land and the water, which the Marshes of Iraq, better than any other place, exhibit. It is not only an ecological hotspot that they are, but a living example of how the language and the environment influence each other .

Citizens have created an entire system of words representing their distinct lifestyle at their place over the centuries. A lot of these Iraqi Environmental Expressions (IEEs) do not have a direct equivalent in the English language and therefore the translators have their work cut out. They must devise ways of capturing the meaning, the culture and the know-how of the environment embedded in these words. Exploring the question of how we translate these words throws a spotlight on an even more significant question: how do we ensure that the knowledge of environments that is lived in locally makes its way into the discourse that transcends national boundaries?

Key Words: Translation, Environmental Expressions, Iraqi Marshes

Aims of the Study

The primary objective of the study was to examine the translation of the Iraqi Environmental Expressions (IEEs) in the Iraqi Arabic language into the English language, environmental expression in the south of the marsh region of Iraq. In particular, the research was meant to:

- 1- Determine the key translation strategies of MA translation students translating IEEs between Iraqi Arabic and English.
- 2- Research the linguistic and cultural issues that can be faced during translation of culture-bound expressions of the environment.
- 3- Assess the extent of the use of domestication and foreignization strategy based on the model introduced by Lawrence Venuti (1995.)
- 4- Check the quality of the texts translated based on the accuracy, fluency, and the information content.
- 5- Research into the potential effects of translation strategies on representation of Iraqi environmental knowledge in English.



Procedures and Data Collection

The methods of the procedures and data collection applied in this study are:

- 1- By chance, a sample of the Iraqi Environmental Expressions (IEEs) that people in the southern Iraqi marshes use is selected.
- 2- Asking the chosen expressions to translation students of MA to translate them into English.
- 3- To analyze the translated texts according to the Lawrence Venuti (1995) framework and especially domestication, foreignization.
- 4- Determining linguistic, cultural and semantic differences between the source and target texts.
- 5- Assessing the quality of the translations with reference to certain criteria like accuracy, fluency, and informativeness.

Research Questions

This paper aims to answer the following questions:

- 1- What are the significant linguistic and cultural challenges that a translator can encounter during the translation of Iraqi Environmental Expressions to English?
- 2- Which are the most common translation strategies employed by MA translation students in the process of translating Iraqi Environmental Expressions?
- 3- What are the influence of the domestication and foreignization strategies on the degree of cultural specificity?
- 4- How effective are the translation versions in accuracy, fluency and informative content?
- 5- How does this implicate the cross-cultural issue of the representation of Iraqi environmental knowledge?

Methodology

Research Design

The method used in this study is a mixed-method approach whereby both qualitative and quantitative methods are combined to get a complete picture regarding the translation of Iraqi Environmental Expressions (IEEs).

Qualitative element: looks at the linguistic, structural, and cultural subtleties of IEEs gathered in the southern Iraq marshes (Mesopotamian Marshes).

Quantitative element: quantifies the rate of use of translation strategies, i.e. domestication, foreignization, and hybrid used by MA translation learners.

In this way, the study will be able to not only obtain the contextual richness of the source material, but also the statistical patterns of translation practices (Venuti, 1995 & Baker, 1998).

Data Source

Primary data will be Iraqi Environmental Expressions (IEEs) obtained in the southern Iraqi marshes amongst the local communities.

These expressions include:

- Technical terminology of environmental and ecological phenomena.



- Informal and culture-integrated expressions that are representing the ecological wisdom and everyday activities. Representative examples are:

Expression	Literal Translation	Cultural/Environmental Significance
الهور (al-Hoor)	Marsh	Represents Mesopotamian wetlands, biodiversity, local livelihood
الزور (Al-Zoor)	Deep watercourse	Central to navigation, fishing, and water management
الشريجة (sharija)	Floating plant	Habitat for small fish, maintaining ecological balance
المشحوف (mashhoof)	Marsh boat	Traditional transportation, reflects cultural identity
ماي (may)	Water	Core resource for community and ecosystem
بوية (buwai)	Informal greeting	Reflects social dynamics and communal communication
بوش (bosh)	Empty	Dialectal ecological term, often describes dried areas
لاله (lalah)	Lamp	Traditional tool with historical significance
المرونة المناخية (Climate resilience)	Climate resilience	Emerging scientific concept for adaptation to environmental change
تقييم دورة الحياة (LCA)	Life Cycle Assessment	Technical tool for evaluating environmental impact

These are illustrations of linguistic, cultural and ecological specificity which poses difficulties during translation (Jalayeri, 2010).

Participants



The translation was done by students of MA translation and they were asked to translate the chosen IEEs to English keeping:

- 1-Verisimilitude- ecological and cultural signification.
- 2- Fluency- natural readability in the English language.
- 3-Cultural relevance - translating the local context accurately. The translations obtained constitute the dataset of both qualitative (investigating nuances and strategy) and quantitative evaluation (frequency of strategy usage).

4-Analytical Framework The paper uses a domestication and foreignization model created by Lawrence Venuti (1995) as a major analytical tool that focuses on:

A- Cultural representation: conservation or translation of culture.

B- Translator visibility: reminding the mediating role of the translator. The evaluation of each IEE is done to conclude whether the translation approach is:

- Domestication: changing the expressions to the English norms and make them easier to read.
- Foreignization: not to lose the elements of a source language in order to preserve cultural specificity.
- Hybrid: a merger of strategies. An example of this is the fact that translating the word al-Hewr to mean marsh is a form of domestication and keeping the word al-Hewr actually means foreignization, which doesn't eradicate the local cultural meaning (Venuti, 1995 & Bassnett, 1980).

Application to IEEs:

IEE	Foreignization	Domestication	Hybrid
الهور	al-Hoor	Marsh	al-Hoor (Mesopotamian marsh)
المشحوف	Mashhoof	Marsh boat	Mashhoof (narrow marsh canoe)
الشريجة	Sharija	Floating plant	Sharija (Floating plant providing fish habitat)

Each translation was evaluated using Venuti's framework, linking translator decisions to cultural and ecological fidelity.

5- Evaluation Criteria Translations are evaluated with 5 points scale on three points:

- Accuracy: maintenance of scientific, ecological and cultural meaning (Baker, 1998).
- Fluency: fluency in English.



- Informativeness: adherence to and articulateness to an English-speaking audience.

It is a process that evaluates the quality and cultural loyalty of translations, thus.

Statistical Analysis Frequency counts: determine how often each strategy (domestication, foreignization, hybrid) is utilized. Comparative analysis: examines the trends in any of the types of IEEs, e.g. technical terms vs colloquial phrases.

The combined method of the qualitative and quantitative analysis provides an opportunity to analyze the effectiveness of the strategy and the impact on the transfer of the local ecological knowledge (Jalayeri, 2010).

Human Emphasis The experience of living with marsh communities receives the special attention, considering the linguistic accuracy and the importance of both translations:

A- The translators need to pass the constructions of dialects, local words and cultural connotation. Decisions influences communication of ecological, social and cultural knowledge coupled with the domestication or foreignization decisions.

Example: بوياء (buwai) an informal greeting among marsh dwellers puts the community accent on the dialect, translators are free to retain it as it is (foreignization), but may alter it (domestication). This method will be capable to render the study technically sound, culture neutral as well as translation which is human dimension (Venuti, 1995 and Nababan, 2008).

Translating Environmental Terminology: The Struggle

It is a very difficult task to translate terms of the Arabic linguistic setting, especially terms inherent in Arabic dialects, into English. The complication lies not only in the linguistic aspects but in a very close connection with the culture, the specific knowledge of the locals and even in the perceptions and interpretations of the surrounding world by the communities. It is this complexity which makes the process so challenging. Some of these challenges are represented by the following examples, which are based on the southern Iraqi marshes.

1- Gaps in Terminology and Finding the Right Match

In other cases, people have nothing good to say in English about what they call things in Iraq. Take الهور (al-Hoor). Yes, literally it translates to marsh, and in Iraq, it is so much more, a particular type of wetland, reeds and floating plants. Referring to it as simply a marsh is destroying the ecological specificity and the cultural significance a local community would put on it.

Environmental science is not a static terminology; it keeps on changing with the introduction of new ideas and frames. These therefore require translators to keep on adjusting to these changes so as not to be left behind. An example is the term of climate resilience; it is not simply the capacity to recover after the climate change, which is denoted as such: the term is the name of the Arabic word, which is translated as the bouncing back climate. Instead it involves the larger ability of whole communities and ecological systems to adjust,



restructure, and maintain themselves in response to environmental stressors- an term that can be very difficult to capture when only a direct word-for-word translation is done.

The other problem is that there is the use of much specialized jargon and acronym in the environmental and scientific discourse. The translators can also easily lose their way without adequate knowledge of the subject matter. As an example, the name of the Department of Homeland Security, sometimes translated descriptively in Arabic as ****الوكالة الحكومية الأمريكية** [a nara) and LIDAR, which is an abbreviated term of Light Detection and Ranging, is translated as ****tqnwih]a nara) or kashfi almadiyah. These instances explain why translation of technical terminology is a complicated thing to do. It is due to this that translators should use well-established glossaries and constantly updated reference materials, unless great parts of meaning will be misconstrued or missed.**

2. Cultural Context and the Little Details

Language of the environment is mostly entrenched within a culture. Words are not only objects of lexicon, but are often indicative of local values, local practices and even political facts. An example of a word that has a wider meaning than a mere geographic aspect is the word deep water channels in the marshes that are denoted by the term (الزور: al-Zoor). It also communicates practical information on how the local communities use these channels, fish them, and how they interact with the marsh environment. On the same note, the name of a plant is not simply, is it the name of a plant (الشريجة) it is an ecological aspect or specific part of an ecological process, that is; it is a floating habitat and nursery area of the fish that are young and growing, a role that is not unfamiliar to the local population.

Environmental discourse can also be presented in political context. Take the following sentence, " المياه شحيحة الاوار أصبحت الحروب نتيجة " , which can be translated as: Under these conditions, the translators have to take the factual information as it is and maintain the original tone without making any bias and introduction of a new interpretation.

3. Getting the Science Right

Environmental writing is packed with technical stuff. If we don't know our ecology (علم (البيئية), climatology (علم المناخ), or hydrology (علم المياه), translators will be likely to face considerable challenges. In this regard, proper translation does not only entail the choice of the right lexical equivalents but also terminological consistency throughout the text. As an example, LCA (Life Cycle Assessment) is a conceptual standard that is applied in order to analyze the environmental effects of a product during its life cycle. In case its translation is different in each case, the clarity and accuracy of the text might be undermined.

Besides, scientific knowledge is changing at a fast rate. New concepts, techniques, and terminology are produced through the constant progress in research. This means that translators dealing with the environment and in the sciences have to do continuous learning, stay abreast of the events occurring in the field, and make sure that they use the most up to date and accepted terms so that the original message can be delivered in the most precise and undistorted way.

Audience and Purpose in Translating Iraqi Environmental Terminologies

The target and the aim of translation are critical factors that determine translational decisions. The environment texts are not often focused on a single and homogenous



audience; instead, they might be directed at various audiences, including scientists, policymakers, local people or even ordinary citizens. A different communicative approach is desired by every audience. This can be in modifying the degree of technicality, adding different levels of cultural or contextual clarification, and a tone that suits the background and expertise of the audience.

Moreover, the nature of the document has a considerable impact on the style of the translator. Various stylistic conventions, terminological choices are required by scientific reports, policy papers, educational material, environmental awareness or campaign brochures. As a result, the translation process in the area involves both the consideration of the audience and the nature of the text in order to make it clear, easy to understand, and accurate (Baker, 1998; Venuti, 1995)

Linguistic Challenges

It is not easy to translate the Iraqi language of the environment. we are dealing with a mixture of languages, local dialects and words that are full of cultural content. Here's what stands out:

Language Variatio

Iraq is a country with a diverse language that cannot be perceived only as Arabic speaking. Besides Arabic, there are other languages which are popular like the Kurdish, Turkish and Assyrian, which bear their respective linguistic systems and culturally entrenched meanings. Therefore, there can be significant differences in use of words in different regions and a word that is used in a certain linguistic or cultural setting can have a different meaning in a different area. Such terms are quite difficult to translate into the English language because of this diversity, the translator has to consider not only language difference but also regional and cultural differences that influence interpretation (Jalayeri, 2010.)

1- Arabic Language Structure

Arabic works differently from English. It runs on a system of roots, and the way words are built changes their meaning:

- كتب (kataba) - "to write"
- كاتب (kātib) - "writer"
- كتابة (kitābah) - "writing"

As a translator, we have to rearrange these sentences into English's subject-verb-object order, but we still want the meaning and feel to come through.

2- Loanwords and Calques

As a result of the long and convoluted historical dealings of Iraq with other cultures and languages, the linguistic environment of the country has a high number of loanwords and calques. Part of these words are direct borrowing of some other languages and are used in daily use and some are created by literal translations of the foreign words into Arabic. In most instances though such terms do not translate well into English equivalents. Due to this, translators tend to experience the dilemma of rendering their entire semantic and cultural connotations, and it is necessary to exercise great caution so as to maintain the meaning and the contextual relevance.



- بنك (bank) straight from English, means a financial institution.
- عين الأسد (ayn al-asad) literally "Lion's Eye" but for English readers it might need a footnote to explain it's a base or a place.

2- Technical Vocabulary

The specialist terminology is replete with environmental texts, and many of them are not found in normal English dictionaries:

بوش (bosh) is empty, a term, which we would hear in the marshlands.

لالة (lalla) is a kind of oil lamp, which people used in the past.

we must retain things straightforward and precise yet still authentic to the culture. We have to help the readers sometimes with a footnote or a glossary.

Integration with Audience and Purpose

It is even worse when we are translating on behalf of someone, which makes us even less sure of whether we should adapt the language to a certain extent or not. In the case of scientists, we will want to domesticate, to use standard English terms which all the scientists know. However, when the audience is domestic or we need to work with documents that are connected with the cultural identity, it is safer to retain such original words as the الهور (al-Hoor) or the المشحوف (mashhoof) and provide a short explanation. In such a manner, we are not merely transferring words, but knowledge and meaning that is behind them (Venuti, 1995 and Jalayeri, 2010).

Analyzing Iraqi Environmental Expressions (IEEs)

Translating IEEs from the southern marshes into English isn't just about Iraqi marshes words. It means wrestling with different dialects, sentence structures, local culture, and the bigger picture. So, to keep things organized, I break down each expression like this:

- 1- What it literally means
- 2- Why it matters culturally
- 3- What makes translating it tricky
- 4- How I handled the translation (Did I adapt it, keep it as-is, or mix both?)
- 3- How well the final English version captures accuracy, fluency, and informativeness

Example 1 "ماي الهور شحيح هذا" al-'aam

- 1- Literal meaning:

You see the water of the marsh is meager this year.

- 2- Cultural significance:

In this regard, water scarcity is not just an inconvenience to nature but a red flag of an immediate and possibly disastrous situation of the marsh ecosystem and of those communities that rely on it to make both a living. The expression itself is informative, and does not mean mere scarcity, but says: shahiht (shahiht). It is usually accompanied by some trace of worry and premonition in the local discourse as almost an environmental alarm in the face of an alarming slump in water supply.

- 3- Translation challenges:



There are a number of linguistic variables that make the translation difficult. To begin with, the term is a dialectal variant of water: the standard Arabic variant is known as "mā'" (mā') (that is, m-a-t), whereas the word used in the given conversation is "māay" (may), which adds sociolinguistic overtones to the term that might not be easily replicated in English. Second, the Arabic sentence can be more flexible in the order of the words as compared to the English language, and this necessitates syntactic readjustment when translating an Arabic sentence. Lastly, a literal translation might not reflect the implicit urgency of the ecological environment that is present in the original wording to the degree that the actual message is weakened.

4- Strategy: I blended approaches "marsh water" for clarity, but I also kept a note about the urgency to keep the feeling.

4- Evaluation: Accuracy: 5/5.

Fluency: 4/5.

Informativeness: 5/5.

Example 2: "نباتات الشريعة صارت يابسة" nabatat alsharija sart yabisa

1- Literary meaning: The plants of the (sharija) are dried off.

2- Cultural importance: The floating plants which anchor on the marsh are important in the existence of fish as these form a complete ecosystem of the marsh. Their defeat is not a light matter, it puts all into the balance.

3- Translation issues: Sharija is not an English word. The term yabisa is dry, and it also alludes to greater environmental stress. The outside people may see no story without a little context in the marshes.

4- Strategy: I retained sharia in the translation, but provided a brief definition.

5- Evaluation: Accuracy: 5/5.

Fluency: 4/5.

Informativeness: 5/5.

Example 3: "بوية خل ناخذ المشحوف لان الهور صار يابس" buwia khall nakhoth almashhoof laan almay sar yabis

1- Literary meaning: Hey, we should take the marsh boat, as the marsh has dried out.

2- Cultural meaning: Mashhoof is not only a boat, but also a tradition, life and existence. It is a nice greeting that people use to get in touch with each other, called Buwia.

3- Translation difficulties: The tone in Arabic is casual and friendly and I had to retain that. Meanwhile, the translation must ensure it is coherent to foreigners without diffusing the cultural flavor of the marsh.

4- Strategy: I have rendered, to make clear, "marsh boat," and have retained the word buwai in to to retain the local colour.

5- Evaluation: Accuracy: 5/5.

Fluency: 5/5.

Informativeness: 5/5.

Example 4: "الزور" (al-Zoor)



- 1- Literal meaning: "The deep-water channel".
 - 2- Cultural significance: This isn't just any channel, it's the main artery for fishing and getting around in the marshes.
 - 3- Translation challenges: English can't quite capture both the ecological and social sides of "al-Zoor".
 - 4- Strategy: I called it the "main water channel" but kept "al-Zoor" and added a quick note.
 - 5- Evaluation: Accuracy: 5/5.
Fluency: 4/5.
Informativeness: 5/5.
- Example 5) "المروي" al-Marwi(
- 1- .Literary meaning: The irrigation canal.
 - 2- Cultural significance It is not a canal, it is a backbone of the traditional irrigation and demonstrates how people have molded the landscape.
 - 3- Translation issues: It is a technical as well as a cultural issue, and the readers require some setting .
 - 4- Strategy: I selected 4- Strategy to be traditional irrigation canal (al-Marwi) to be able to cover both sides.
 - 5- Evaluation: Accuracy: 5/5.
Fluency: 5/5.
Informativeness: 5/5.
- Example 6: "السنارة" (al-Sanara)
- 1- Literal meaning: "The fishing rod".
 - 2- Cultural significance: This tool is woven into daily life and heritage in the marshes.
 - 3- Translation challenges: I wanted to keep the traditional feel, but the meaning still had to come through.
 - 4- Strategy: I kept "al-Sanara" and explained it as "traditional fishing rod used in the marshes".
 - 5- Evaluation: Accuracy: 5/5.
Fluency: 5/5.
Informativeness: 5/5.
- Example 7) "الملوحة" al-Malouha(
- ١- Literal meaning: "Salinity."
 - ٢- Cultural importance: The salinity is not only a scientific fact, but also the sign of danger to agriculture, water quality and ecosystem of the marsh.
 - ٣- Translation issues: It is also a technical word, but readers must experience the local influence as well.
 - ٤- Strategy: I have employed the salinity levels in the marsh waters and added a note on what that entails to the locals.
 - 5- Evaluation: Accuracy: 5/5.
Fluency: 5/5.
Informativeness: 5/5.



Most of such expressions lack direct and exact equivalents in English. The words like mashhoof or sharija are deeply rooted in the environment and culture of the local context, and they are loaded with the meaning that goes beyond the lexical meaning of those words. They are mirrors of not only physical components of the marsh ecosystem but also of the regional heritage, traditional lifestyles and community knowledge.

Secondly, the sentence constructions of both Arabic and English vary, and this makes it even harder to undertake the translation process. Arabic is more flexible when it comes to syntactic organization, whereas English is more strict in organization, so they must be restructured carefully in order to preserve clarity and rationality. As a result, the translation of the Indigenous Environmental Expressions (IEEs) goes beyond the word-to-word translation; it involves the transfer of the larger environmental, cultural, and experiential environment, which these expressions are part of.

Conclusion

The conceptualization of translation presented by Lawrence Venuti (1995) views translation as being more than a simple transfer of words between two languages. Instead, it perceives translation as a negotiated practice, which is influenced by ethical concerns, environmental factors and social realities. It is seen in this light especially when addressing the case of Iraqi Environmental Expressions (IEEs). To translate such words like (المشحوف al-Hoor: الهور) (mashhoof) and al-Sharijah (sharija) we need to translate more than just words; we need to balance understanding, accuracy and cultural realism.

In the context of Venuti, the concept of domestication can be understood as the approach of modifying the expressions in a manner that will make them recognizable to the target language readers. As an example, one can take the words of the vocabulary, such as the word (الهور) which means something like a marsh, and (المشحوف) which means something like a boat. Although this strategy allows to increase the readability and relieve the readers of the cognitive load, it also can reduce the cultural specificity inherent in the original terms. Their original words give a certain background of traditions, fishing activities, and other facets of social life connected with the Iraqi marshlands. Venuti warns against over-domestication of the source text, which will blur cultural identity.

In comparison, the strategy of foreignization, which maintains the original lexical patterns, namely al-Hoor, mashhoof, and sharija in the text of the translation, is adopted. This plan introduces the reader to new grammar and culture aspects which maintain the authenticity of the original setting and community life. Nonetheless, foreignization can create the problem of decreased accessibility when the readers are not aware of the context that can help them interpret such terms. Explanatory devices, e.g. footnotes or short in-text explanations might be required in such instances. As an example, the term (الشريحة) can be translated as floating plant formation which shelters fish and the term (بوية) (buwia) can be translated as informal greeting in the locality.

As a matter of fact, the hybrid approach tends to be the most effective when it comes to translating IEEs. This is a plan of domestication, as well as foreignization, to retain the cultural meaning and still remain readable. An example is that, alhewar can consist of al-Hoor (Mesopotamian marsh) or al-mashhuhaf (narrow marsh canoe) or even buwia



(informal greeting). With these types of combinations, the readers are able to understand the term and, at the same time, can see its cultural and environmental background.

In this way, translation is able not only to translate the literal meaning of expressions but also the knowledge systems inherent in them, including the ecology of the local, water management practices, biodiversity knowledge and community life. The theoretical framework by Venuti is thus practically applicable in this case. Domestication coincides with the translation practices, which focus on the fluency of the translation and accessibility, whereas the focus of foreignization is on the role played by the translator in maintaining the cultural difference. The hybrid strategy is a synthesis of these two views, which generates the translations that make sense and are informative in terms of culture.

The value of the Iraqi Environmental Expressions goes beyond the language. Such phrases are summaries of background understanding, mirror daily life trends and retain some aspects of local history. Proper and relevant cultural translation is what is needed to ensure that this knowledge can engage in global discourse on environmental policy, sustainability and education. The results of the current analysis suggest that full hybridization might be effective especially in the translation of complex daily terms, but domestication might be suitable even in the case of standardized technical terms - e.g. climate resilience. Foreignization on the other hand stays useful in terms of culturally or ecologically-specific terms but in most cases, it needs further elaboration.

Finally, the research confirms the fact that translation is an inherently ethic act as imagined by Venuti. In the case of IEEs, hybrid approaches offer a moderate way out: they retain ecological and cultural values, retain the clarity of the text, and introduce the English-language reader to a unique world of the Iraqi marshlands. In this regard, translators do not just play the language mediator roles, they are also the guardians of ecological knowledge and the cultural memory.

Lastly, this paper has analyzed the translation process of selected Iraqi Environmental Expressions of the southern marshes into English language. It examined linguistic, structural, and cultural difficulties related to the translation of these expressions and found out strategies that can best translate their meaning between languages through the analysis of seven examples. The translation of IEEs, then, does not only require the transfer of vocabulary but a representation of a whole worldview. By critical, context-sensitive decisions, translation can bridge the gap between local knowledge and the global community, maintain the cultural essence of the Iraqi marshes, and lead to the general opposition and discourse about environmental sustainability and policy.

References

- 1- Jalayeri, Pejman. (2010). Different Approaches to Translation. Isfahan: Sheikh Bahaei University. Retrieved from <https://www.scribd.com/document/28312438/Different-Approaches-to-Translation>. Accessed Mar. 12, 2017.
- 2- Nababan, R. (2008). Teori Menerjemahkan Bahasa Inggris. Cet III. Yogyakarta: Pustaka Pelajar.
- 3- Newmark, P. (1988). A Textbook of Translation. Shanghai: Shanghai Foreign Language Education Press.



- 4- Munday, J. (2001). Companion to Translation Studies. London and New York: Routledge.
- 5- Munday, J. (2009). Companion to Translation Studies (2nd ed.). London and New York: Routledge.
- 6- Venuti, L. (1995). The Translator's Invisibility: A History of Translation. New York: Routledge.
- 7- Baker, M. (1998). Translation Studies. London and New York: Methuen and Co Ltd.
- 8- Bassnett, S. (1980). Translation Studies. London and New York: Methuen and Co Ltd.
- 9- Nababan, R., et al. (2012). Translating Environmental Terminology: Challenges and Strategies. Yogyakarta: Pustaka Pelajar.
- 10- House, J. (2015). Translation Quality Assessment: Past and Present. London: Routledge.
- 11- Chesterman, A. (2000). Memes of Translation: The Spread of Ideas in Translation Theory. Amsterdam: John Benjamins.
- 12- Katan, D. (2014). Translating Cultures: An Introduction for Translators, Interpreters and Mediators. London: Routledge.
- 13- Larson, M. L. (1998). Meaning-Based Translation: A Guide to Cross-Language Equivalence. Lanham: University Press of America.
- 14- Schäffner, C., & Adab, B. (2000). Developing Translation Competence. Amsterdam: John Benjamins.
- 15- Nord, C. (2005). Text Analysis in Translation: Theory, Methodology, and Didactic Application of a Model for Translation-Oriented Text Analysis. Amsterdam: Rodopi.
- 16- Gentzler, E. (2001). Contemporary Translation Theories (2nd ed.). Clevedon: Multilingual Matters.
- 17- Eco, U. (2001). Experiences in Translation. Toronto: University of Toronto Press.
- 18- Vinay, J.-P., & Darbelnet, J. (1995). Comparative Stylistics of French and English: A Methodology for Translation. Amsterdam: John Benjamins.