

Mohammad Ahmad Thawabteh
Al-Quds University, Jerusalem

TEXT AUTOPSY: A SINE QUA NON FOR EMOTIVENESS IN ARABIC-ENGLISH TRANSLATION

Originalan naučni rad
UDC 811.411.21:811.111 '255.2

Text is deemed as a minimal unit of communication in intercultural transaction, and should be fully borne in mind in any translation activity as translation is first and foremost thought to be a project for maintaining communicative thrust between the Source Language (SL) and the Target Language (TL). This can be achieved by observing minimal denotative meanings and relaying maximal connotative meanings of the SL text so that emotiveness can be secured. This paper borrows a criminological term 'autopsy' for detailed componential analysis of emotiveness, based on the assumption in discourse analysis that text is an animated entity replete with myriads of positive and negative overtones. Autopsy is applied to a translation from Arabic into English by Ma'an News Agency (MNA) in 2013. The paper argues that the lexical choice opted for by MNA does not occur in a vacuum, but on the periphery of an ideology born of a long-standing conflict between Israel and the Palestinians. In the end, the paper shows a lack of emotiveness in the translation because of linguistic and cultural differences between the two languages, and two major strategies are employed thereof: addition and omission.

Key words: emotiveness, Arabic, English, text autopsy, translation strategies.

1. Introduction

Translation is unequivocally deified by its potentiality for intercultural communication throughout history whereby text is in fact considered as a minimal unit of such communication and, when it ever happens to transfer a Source Language (SL) text into a Target Language (TL) environment, the ultimate goal has decidedly been to maintain as much communication as possible. It is oft-truism that SL readers breathe life into a text (e.g. a novel, a fiction, a drama, etc.) and, when translated, TL readers breathe even more life into it.

In a general sense, any translation activity seeks to capture two layers of meanings of a given text in such inextricable transference, namely denotative and connotative meanings (Farghal & Shunnaq 1999: 2; see also Shunnaq 1993: 38 and Shehab 2014: 165). The former refers to the dictionary or referential meaning whereas the latter refers to the shades of meanings beyond the denotative meaning to which people react emotionally and can be divided into informative connotation, referring to the socially impersonal meaning of a word and affective connotation: the

aura of personal feelings it arouses¹. Larson (1984: 131, emphasis in original) gives examples of words like ‘father’, ‘daddy’ and ‘the old man’ which have different connotations and generate various emotional responses— the “word *father* has a **connotation** of respect; whereas, *daddy* has a **connotation** of intimacy. *The old man* shows some lack of respect for most speakers of English and might be used in jesting.” True, the two layers fall within the scope of socio-semiotic meaning which, according to Ping (1999: 289-300), is based on: (1) semantic relation between signs and entities they refer to; (2) pragmatic relation between signs and their users (interpretants); and (3) syntactic relation between the signs themselves. What needs to be ensured for a translation of good quality is an amalgamation of the three elements. Strangely enough, a high standard translation seems to be nothing to write home about in our translation world. A corollary to this, too much emphasis has been placed on a way to hammer out a solution.

In respect of a text, Hatim and Mason (1997: 223) state that meaning is normally observed at micro-level and macro-level; the former occurs “when the notion of sign is extended to include anything which means something to somebody in some respect or capacity, signs can then be said to refer to cultural objects.” Hatim (1997: 210) further explains that the micro-signals:

realise overall structural and textural organisation and thus implement the basic rhetorical purpose of a given text. [D]iscoursal micro-signals enter text organisation through the area of texture which enables us to ‘read off’ a given ideological stance, a commitment to a cause or simply an attitude to some aspect of the text-world as in literary or scientific communication.

The latter, however, “regulate[s] message construction and ensure that texts are efficient, effective and appropriate” (Hatim 1997: 209) and includes “more global structures such as text, genre and discourse” (Hatim & Mason 1997: 223; see also Hatim & Mason 1990).

In what follows, we shall discuss the loss of emotiveness in translation, one of the most pitfalls in translation especially when it occurs between unrelated languages and cultures as is the case between Arabic and English, two languages with cultural diversity entailing that what evokes emotions in one language is not necessarily so in another, or, in the words of Shunnaq (1993: 38), “what may be considered as a highly emotive text in Arabic does not necessarily turn out to be a highly emotive one in English.”

¹ I owe a big debt of gratitude to Said Radwan Harran for this argument at Yarmouk University, Jordan.

2. Ideology and emotiveness

Out of several definitions of ideology is Thompson's (1990: 56), that ideology aims to study "the ways in which meaning serves to establish and sustain relations of domination", that is, Malmkjær (2005: 182) further explains:

systematically asymmetrical relations of power such as those which obtain or have obtained between, for example, men and women, adults and children, masters and slaves, colonisers and colonised, masters and servants, managers and secretaries, rich and poor, rich countries and poor countries, different classes and races and so on.

In terms of emotiveness, Ullmann (1983: 128) writes that "language is not merely a vehicle of communication: It is also a means of expressing emotions and arousing them in others." The emotive meaning of a word is its propensity to produce affective responses in people, positive, negative or neutral (see also Larson 1984: 131; Farghal and Shunnaq 1999: 107, Shunnaq 2012: 16). Emotiveness is the "immediate aura of feeling which hovers about a word" (Stevenson 1963: 21-2). Ullmann (1983: 129) speaks of the sources of emotiveness can be (1) phonetic, i.e. the phonetic structure of a word can be conducive to its emotive overtones as is the case with the consonance of the successive words *kimāwīyyah* (lit. 'chemical') and *khaīrah* (lit. 'dangerous'); (2) lexical devices, personification, metaphors, hyperboles, synecdoche, etc (see also Shunnaq 2012: 50).

Language and ideology are closely related that through smart use of words text producer intends to steer the text receiver towards the acceptance of his/her ideology. When the words are meticulously employed with such overtones, the text producer is said to successfully manage the situation the best way possible with the aid of power which "emanates from [his or her] ability to impose his or her plans at the expense of the text receiver's plans" (Hatim & Mason 1997: 193-194).

3. Equivalence

Translation Studies considers equivalence as a key issue in translation which, in the words of Farghal (1995: 54), is "generally viewed as the process of establishing equivalence between the [...] (SL) and [...] (TL) text." However, there is a wide-ranging agreement among translation theorists and practitioners that equivalence is unattainable as languages cut linguistic and cultural realities quite differently. Innumerable examples exist among languages, e.g. Arabic and English. By way of illustration, the Arabic *mahir* (lit. 'dowry') in Arab-Islamic culture refers to the money and goods given by the man to the woman; however, it is the other way round in English culture – the woman's family gives it to the man. The Arabic item then

diverges so widely from its English ostensible equivalent. In Arab-Islamic culture, it is deemed essential for marriage arrangement, without which marriage would be illegal. Another example which may show cultural remoteness is the Arabic proverb *'uṣfūrun fil yadi khayrun min 'asharatin 'ala ash-shajarah* (lit. 'a bird in the hand is worth ten in the bush') that can be translated into its English equivalent: 'a bird in the hand is worth two in the bush'. In such a case, 'two' substitutes for 'ten' as a cultural equivalent in English. Our arithmetic knowledge succinctly puts it: (2≠10). Problems or difficulties like these between Arabic and English are countless and endless as the former belongs to a Semitic language family whereas the latter is an Indo-European language. It is a vicious circle indeed. It ensues, therefore, that SL emotive expressions can be difficult to translate because they do not readily lend themselves to the TL culture (Shunnaq 1993: 38) as is the case with *mahir* (lit. roughly 'dowry') or they may have partial equivalents in the TL as is the case with disparity of number.

4. Historical Background

The histo-political trajectories in the Middle East conflict are clear. The conflict between the Jews and the Palestinian 'aboriginals' started in 1948. A Jewish state (Israel) was established in the aftermath of 1948 war between some Arab countries and internationally-backed Israel. Consequently, thousands of Palestinians were the victim of brutal killing, perhaps in one of the most painful holocaust ever known in history. Hundreds of thousands were driven out of their homeland and became refugees in neighbouring countries, with echoes of horrendous experience to date. A brutal subjugation of remaining native Palestinians has been an Israeli policy since 1948. The occupation actions have been in effect since then which include, *inter alia*, massacres against civilians, assassinations of Palestinian leaders, imposing sieges and erecting checkpoints among Palestinian cities and building settlements. Many settlements on lands confiscated from Palestinians have been founded so that settlers are absorbed into Israeli society, one of which is Yizhar settlement in Nablus in the OPTs.

5. Methodology

The present paper explores lexical incongruity and its effect on maintaining emotiveness between Arabic and English. Text autopsy based on detailed componential analysis of a text as an animated entity is utilised for the sake of the

present paper. The data consists of Arabic text² taken from Ma'an News Agency (MNA) published on May 25, 2013. The translation³ (see Appendix II) is also published by the same agency. The SL text (see Appendix I) is infused with emotive loaded items including several ideological names, events, people and intertextual references. The text is transliterated and provided with gloss, and then the translation by MNA is presented.

6. Discussion and Analysis

In what follows, we discuss and analyse examples to make our argument more solid. Let us consider Text 1 below:

Text 1

SL: *min mustawīnī Yitshār al-muḥādhiyyati li-qariyyati Būrīn*
[from Yizhar settlement adjacent to Burin village]

TL: settlers from the **notoriously extreme** Yizhar settlement.

The relation of power between the occupier and occupied may be observed in Text 1 above. "The way [the translators] understand themselves and their culture is one of the factors that may influence the way in which they translate" (Lefevere 1992: 14). Precisely true. The ideologically-motivated "notoriously extreme" segment merits close investigation. In Text 1 above, the translator(s) seem(s) to be conscientious about what exactly Israeli settlements really mean for a Palestinian – they bring back unpleasant memories locked deep in a Palestinian subconscious. Astounding layers upon layers of negative connotations with multifarious negative overtones are imprinted on their memories because of (1) the confiscation of Palestinian lands, the only source for many Palestinian farmers to earn a living (2) the erection of roads to connect settlements to each other and to highways, again, swallowing acres of land owned by Palestinians; and (3) the prohibition of Palestinians to even use the roads designed only (and only) to help settlers move freely, the list is endless (see also Assaiqeli 2013: 176). The translator's intervention starts off by "recapitulating the past experience by matching a verbal sequence of clauses to the sequence of events which [...] actually occurred" (Labov as cited in Baker 2006, p. 23). Pym (1992, p. 171) defends the role translators can play in the course translation saying:

² Available at:

<http://www.maannews.net/arb/ViewDetails.aspx?ID=598875&MARK=%D8%A7%D9%84%D8%AD%D8%A7%D9%84%D9%88%D9%81> (visted May 1, 2014)

³ Available at:

<http://www.maannews.net/arb/ViewDetails.aspx?ID=598875&MARK=%D8%A7%D9%84%D8%AD%D8%A7%D9%84%D9%88%D9%81> (visted May 1, 2014)

I do not believe translators should passively accept the role of mere technicians, working on means and never considering anything but most immediate or commercial ends, burying themselves in a practice falsely cut off from history and theory. Translators should also be intellectuals; they should have ideas about who they are and what they hope to achieve as collectively.

Needless to say, translators define their place in a socio-political milieu and cannot, or even must not, cut off from surroundings and history. In other words, intervention seems to be within the translators' remit. It is ideology that steers them in a way to become integrated active participants. Ideology is an essential element insofar as Palestinian and Israeli conflict is concerned. Palestine as a cultural object and a source of long-lasting conflict is considered by Palestinians as a 'paradise lost' and much effort should be exerted to regain it, but a 'paradise regained' by Israel and, conversely, much effort should be made in order not to lose it – two ideologies are poles apart, the aetiology of which is well-represented in the socio-linguistic practices of each side. One practice is language that aptly serves as a bowl of underpinning ideological linings with highly emotive overtones. Another is certainly the media. In this regard, Barkho (1987: 141) claims that "in a world that depends so heavily on mass communication, the media in every form are playing an increasing role in shaping the political beliefs, behaviour and habits of listeners and readers." It goes without saying that Israel's media companies bestride the globe, thanks to the most powerful countries-backed media to Israel. Thus, the media has made voyeurs of all Palestinians for decades. Israeli '24-7' invasive aggression on Gaza in July, 2014, including bombarding UNRWA schools, demolishing buildings and mosques, etc. is evident. People all over the world emanate a pang of sympathy to Palestinians, however.

We can assume that the translator's intervention seems to be used to compensate the lack of emotiveness in the translation. That is to say, the negative connotations lost in the rendition of *Yitshār* into 'Yizhar settlement' have been compensated by the translator's intervention by introducing 'notoriously extreme', be it acceptable or unacceptable. For more elaboration, take Text 2 below:

Text 2:

SL: *'adadun min al-mustawjīnīn*

[a number of settlers]

TL: A group of settlers

The study item *al-mustawjīnīn* which translates 'settlers', has negative connotations in the SL, not existent in the TL. Insofar as Palestinians (SL audience) are concerned,

Israeli governments' resources have been earmarked to pay for the re-settlement of Jewish immigrants since the occupation of Palestine. In terms of componential analysis, the settlers, backed by Israeli army, are the sources of political upheaval in the OPTs and more often than not, have committed abominable crimes, e.g. land confiscation, uprooting trees, using tear gas, rubber bullets or bullets to disperse land owners and demonstrators, set light to mosques⁴, among many others. Such a horrific experience is difficult, or even impossible, to be encapsulated insofar as the TL is concerned. The item arousing emotiveness in the SL seems to have failed to do so in the TL. Nevertheless, the item as a sign is not discrete. It is inextricably interwoven with other signs in the SL. Other signs in the translated text seem to help us as language users to read off the ideological insinuations as Text 3 may further illustrate:

Text 3:

SL: *'aqdama 'adadun min al-mustawjinin 'ala 'i'dāmi 'asharātil ash-shjār*
[a number of settlers dared to execute tens of trees]
TL: A group of settlers destroyed over 100 olive trees

The use of 'destroyed' in the TL may be immensely helpful for us as language users to forge our interpretation about how dangerous, brutal and reckless the settlers are. Retrospectively, the item here would be able to contribute to arouse our feelings about 'a group of settlers' by means of semantic values between a sign and another. However, 'destroyed' seems to fall short of Arabic *'i'dāmi 'asharātil ash-shjār* (lit. 'executed tens of trees'). The item *'i'dāmi* (lit. 'executing') is a metaphor with highly-charged overtones, perhaps dated back to the British Mandate which used to execute Palestinians involved in resistance activities. Connotations of solidly built relation between olive trees and Palestinians are well expressed by using personification – a figure of speech to create emotiveness in the SL readership. In addition, the text producer highlights the pragmatic relation existing between signs and text users, that is, the crime of spraying the olive trees with toxic chemicals. The item *'i'dāmi* (lit. 'executing') is much more emotive than 'destroyed' as the former implies 'never come to live' and 'destroying the olive trees does not happen by happenstance'. Take Text 4 below:

⁴ A mosque in Beit Fajjar was set ablaze by Israeli settlers in 2010. Available at: <http://www.bbc.co.uk/news/world-middle-east-11477037> (visited December 15, 2014).

Text 4:

SL: *wa qāla Ghasān Daghlas mass'ūlu malafi-l-isstiān fi shamāli aḍ-ḍafati-l-gharbīyyah*
[Ghassan Daghlas, who is in charge of Settlement File in the northern West Bank, said]

TL: Ghassan Daghlas, who monitors settlement activities in the northern West Bank.

It is perhaps noteworthy that for Israelis, the Hebrew התנחלות denotes confiscating land from others and staying in it without permission from its owners whilst for Palestinians, *il-isstiān* ('settlement') constitutes the most sobering experience of their daily life (Amara & Mar'i 2008). Freedom of movement is severely restricted to settlers who have the freedom to use the roads anytime they wish. However, Palestinians are not allowed to even wait at a heavily guarded bus stop; they have to walk a few metres away from the stop regardless of any potential traffic violations because Israeli security is a top priority. Palestinians are deprived of basic human necessities. Virtually, the settlements jeopardise unified geographical integrity.

Text 5:

SL: *103 shajarāti zaytūnin muthmira*

[103 fruitful olive trees]

TL: some 100 (sic) trees

In Text 5 above, *shajarāti zaytūnin muthmira* (lit. 'fruitful olive trees') does not only have referential meaning (i.e. 'a tree on which green or black fruit grow'), but it also has emotive powerful religious and socio-political overtones, rekindling memories of Palestinians (see Hatim 1997). An olive is a sacred symbol (see also Shunnaq 1993: 46). It also serves as a socio-political cultural object. For example, from October 9 to October 11, 2014⁵, the following headlines appeared on MNA's website:

Palestinian farmers, Israeli settlers clash near Nablus;
Settlers attack Palestinian olive farmers for 2nd time in 2 days;
Settlers beat woman picking olives with her children near Salfit; and
Expert: Olive harvest to decline to half of annual average

Moreover, a two-day holiday to enable Palestinians to pick olives was announced by Palestinian Council of Ministries in 2014. By the same token, Shunnaq (1993.) highlights the importance of 'olive oil' as "an ingredient in a medicinal ointment [...] olive trees have their emotive force in Arabic." Text 6 below may be more illustrative:

⁵ Available at: <http://www.maannnews.net/eng/Search.aspx?KEY=olive%20tree> [visited on October 14, 2014]

Text 6:

SL: *'an ʔarīqi rashīha bi- mawādin kimāwīyyah*
[by spraying them with chemicals]
TL: sprayed toxic chemicals on

The Arabic item *mawādin kimāwīyyah* (lit. 'chemical substances') translates 'toxic chemicals'. The translation in Text 6 above does not only transfer denotative meaning, but it also relays the connotative meaning by adding 'toxic', i.e. managing the translation to preserve emotive connotations (see also Shunnaq 1993.: 57) with an eye to showing how undesirable the situation in Burin is. Finally, the Arabic *rashīha* (lit. 'spraying') can be rendered into 'spit', 'spray', 'sprinkle', 'swirl', 'scatter' and 'spatter', 'splash', 'water', 'shower'. All show different semantic components of each, and the translator successfully opted for 'spray'. Consider Text 7 below:

Text 7:

SL: *wa-aḏāfa Daḡhlas 'anna al-ashshjāra ta'ūdu mulkiyyataha lilmuwājinīn Barakāt Ghalīb wa Taysīr Najjār wa huma min qariyat Būrīn*
[Daghlās added that the trees belong to Barakat Ghalib and Taysir Najjar; both are from Burin]
TL: The trees belong to Barakat Ghalib and Taysir Najjar, Daghlās added.

People's names Barakāt Ghalīb and Taysīr Najjār suggest association with Arabic and Palestine. The translator's loyalty to the SL is ideologically motivated. That is, the formally-based translation strategy in rendering the names seems to be employed to evoke feelings that the land is owned by armless and innocent Palestinian residents, thus the potentiality to arouse feelings in the TL audience.

Text 8:

SL: *mu'akidan 'anna khubarāa min Wazarati-z-Zirā'ati al-Falaṣīniyya qāmu bi-'ijrā'i fuḥuṣātin 'akkadat 'anna al-ashjāra ta'araḏat lil-rashi bi-mawādi kimāwīyyah khajīrah*
[He affirms experts from Palestinian Ministry of Agriculture tested a sample from the trees which shows the trees were exposed to dangerous chemicals]
TL: The PA Ministry of Agriculture tested a sample from the trees and says it found traces of chemicals.

Charged with emotive meanings by means of synecdoche, the Arabic *khubarāa min Wazarati-z-Zirā'ati al-Falaṣīniyya* (lit. 'experts from PA Ministry of Agriculture') is used to lay emphasis on the toxicity of chemicals. The English impersonal subject 'PA Ministry of Agriculture' is less emotive than the Arabic personal subject i.e. 'experts from PA Ministry of Agriculture'. The SL text producer employs synecdoche as a figure of speech whereby a part (i.e. 'experts') is made to represent the whole (i.e. 'PA Ministry of Agriculture') whereas the translator does the opposite.

Text 9:

SL: *fi qariyyati Būrīn janūbi madīnati Nablus*
[in Burin village, south of Nablus]
TL: in a Nablus village

Although Burin village is the theme of the argument in the SL, the translator prefers not to mention the name of the village in the translation, thus the strategy employed is omission. The emotiveness of the village's name it is assumed to make lies in the fact that the readers of the SL text are likely to suffer cruel infliction of psychological pain by the actions of the lunatic fringe of settlers. Such pain is confined to a particular village, i.e. Burin whereas the translation opens the door for other interpretations, that is, indefiniteness utilised by the translator may imply that the settlers' actions are not limited to a definite place in Nablus, but to an indefinite place, perhaps to pique curiosity of the TL audience to know more about the settlers' violent actions which galvanising Palestinian officials to take action.

Text 10:

TL: Settlers routinely attack Palestinians and their property with impunity.

By means of hyperbole, the translator adds to the translation something that does not exist in the original. The aim of such hyperbole is a sort of manipulation of the SL text by employing the strategy of addition. The translator may be motivated by the fact that loss of emotiveness due to possible lexical incongruence throughout the translation has been compensated by addition. The words 'routinely' and 'impunity' are associated with myriads of connotations. The former shows barbaric acts of violence by the settlers'. The latter, however, raises the question of a failure to mete out punishment to settlers.

7. Conclusions

It is clear that maintaining emotiveness is essential for communicative thrust in intercultural transaction. Text autopsy seems to be valid and a *sine qua non* for observing as much emotiveness in the translation from Arabic into English as possible. The translator's strategies seem not to work quite beautifully at first glance, but the ideology which motivates the translator is likely to be a great solution to compensate inevitable loss of emotiveness. The discourse of *il-isstiān* (lit. 'settlement') seems to help the translator to "read off" a given ideology and consequently advocate a particular course of action in translation.

Text autopsy seems to be an approach which may be conducive to more comprehensive understanding of a given SL text. A SL item is componentially analysed with a view to understanding not only the conceptual meanings, but also the connotative meanings which are thought to be of emotive nature. Fruitful results may come to the fore as such.

References

- Amara, M. and Mar'ı A. A. (2008). *Language in conflict: A study of linguistic terms in Arab-Israeli conflict*. Amman: Dar Al-Huda and Dar Al-Fiker.
- Assaiqeli, A. (2013). *The linguistics of UN and peace discourse on the Palestinian question: A critical discourse analysis*. AV Akademikerverlag GmbH &Co. KG.
- Baker, M. (2006). *Translation and conflict: A narrative account*. London: Routledge.
- Barkho, L. (1987). Cultural problems of Arabic-English political translation. *Babel*, 33 (3), 143-151.
- Farghal, M. (1995). Lexical and discursal problems in English-Arabic translation. *Meta: Translators' Journal*, 40(1), 54-61.
- Farghal, M. and Shunnaq, A. (1999). *Translation with reference to Arabic and English: A practical guide*. Irbid, Jordan: Dar Al-Hillal for Translation.
- Hatim, B. (1997). *Communication across cultures: Translation theory and contrastive text linguistics*. University of Exeter Press.
- Hatim, B. and Mason, I. (1990). *Discourse and the translator*. London & New York: Longman.
- Hatim, B. and Mason, I. (1997). *The translator as communicator*. London & New York: Routledge.
- Larson, M. (1984). *Meaning-base translation*. Lanham: University Press of America.
- Lefevere, A (ed.) (1992). *Translation, history, culture*. London & New York: Routledge.
- Malmkjær, K. (2005). *Linguistics and the language of translation*. Edinburgh University Press.
- Ping, Ke. (1999). Translatability vs. untranslatability: A sociosemiotic perspective. *Babel*, 45(4), 289-300.
- Pym, A. (1992). *Translation and text transfer: An essay on the principles of intercultural communication*. Frankfurt Main: Peterlang.
- Shehab, E. et al. (2014). Translating contextualized Arabic euphemisms into English: socio-cultural perspective. *Cross-Cultural Communication*, 10(5), 189-198.

- Shunnaq, A. (1993). Lexical incongruence in Arabic-English translation due to emotiveness in Arabic. *Turjuman*, 2(2), 37-63.
- Shunnaq, A. (2012). *Papers and Studies in Arabic Translation*. Irbid: Yarmouk Univerity Publications.
- Stevenson, C.L. (1963). *Facts and values*. Yale: Yale University Press.
- Thompson, J.B. (1990). *Ideology and modern culture: Critical and social theory in the era of mass communication*. Cambridge: Polity Press.
- Ulmann, S. (1983). *Semantics: An introduction to the science of meaning*. Basil Blackwell Publisher Limited.

Appendix I (Arabic text)

سابقة مستوطنون يعدمون أشجارا بمواد كيميائية

نشر السبت 2013/05/25 (آخر تحديث) 2013/05/25 الساعة 22:22
نابلس -معا - في سابقة هي الاولى من نوعها، أقدم عدد من المستوطنين على إعدام عشرات الأشجار عن طريق رشها بالمواد الكيميائية في قرية بورين جنوب مدينة نابلس. وقال غسان دغلس مسؤول ملف الاستيطان في شمال الضفة الغربية لمعا إن عددا من مستوطني "يتسهار" المحاذية لقرية بورين أقدموا على إعدام 103 شجرات زيتون مثمرة في منطقة الحالوف في بورين عن طريق رشها بمواد كيميائية مما أدى الى حرقها بالكامل. وأضاف دغلس أن الأشجار تعود ملكيتها للمواطنين بركات غالب وتيسير نجار وهما من قرية بورين، مؤكدا ان خبراء من وزارة الزراعة الفلسطينية قاموا باجراء فحوصات أكدت أن الأشجار تعرضت للرش بمواد كيميائية خطيرة.

Appendix II (Translation)

Settlers use chemicals to destroy over 100 olive trees

Published Saturday 25/05/2013 (updated) 26/05/2013 18:54
NABLUS (Ma'an) -- A group of settlers destroyed over 100 olive trees in a Nablus village on Saturday after spraying them with toxic chemicals, a Palestinian Authority official said. Ghassan Daghlas, who monitors settlement activities in the northern West Bank, told Ma'an that settlers from the notoriously extreme Yizhar settlement sprayed toxic chemicals on some 100 trees, causing them to die. The trees belong to Barakat Ghalib and Taysir Najjar, Daghlas added. The PA Ministry of Agriculture tested a sample from the trees and says it found traces of chemicals, without providing further details. Settlers routinely attack Palestinians and their property with impunity.