

# English Translation of Iranian Local Cultural Patterns of “Isfahan Nameh”

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**Abstract**— *The aim of this article is to investigate the translation of Persian cultural patterns of “Isfahan nameh” written by Mohammad Ali Jamalzadeh and translated by W. Heston. After identifying the cultural patterns of the corpus the researchers compared, contrasted and classified them with their parallel translations based on Nord and Newmark models and then extracted the applied translation strategies, the result, considering the implicit patterns revealed that cultural equivalent and functional equivalent were the most frequent applied strategies and among the explicit cultural patterns, place, food, national and religious custom were used most and the ecology, leisure and political era used least. Testing the null hypothesis by applying chi-square, no significant difference was found between the percentages of the strategies used by the translator in translating the extracted cultural patterns of “Isfahan nameh” at the probability levels of 95% and 99%.*

**Keywords**— *Culture, Cultural Pattern, Translation, Translation Strategy.*

## I. INTRODUCTION

The words "translation" and "culture" or "language" and "culture" come together in many papers and books about translation studies. Bassnett defined translation as a set of language signs. she mentioned that "no language can exist unless it is steeped in the context of culture, and no culture can exist which does not have at its center, the structure of natural language" (Bassnett, 2002:23). With increasing international exchange and globalization, culture is one of the most important factors that should be considered. All concepts in each society such as language, literature, religion, art, people, lifestyle, moral values, and beliefs represent the culture of that society. Culture shapes personality and behavior of people which invisibly are connected together. A cultural translator needs a large scale knowledge and cognition to comprehend the target language culture. we believe that the notion of culture within translation would be defined through the cultural translation which is a complex of the variety of items that a translator should be noticed.

Among all Iranian authors, Mohammad Ali Jamalzadeh Isfahani, is one of the most prominent writers in the 20<sup>th</sup> century whose fame belongs to his unique style of humor. The book "Sar u tahe yek karbas" or "Isfahan nameh" is one of the instances of fictional biography which translated by W.L. Heston in 1983 under the name "Isfahan is half the world" (memories of a Persian boyhood), by Princeton university press. Since this book is full of folkloric concepts which can introduce the most influential cultural patterns of Isfahan of Iran to many people around the world, the researchers decided to see to what extent the translator of Jamalzadeh "Isfahan nameh" could translate the cultural pattern of his work into English and what translation strategies he had applied. the significant difference between the translation strategies was also considered as another factor in this study. The ability of translator in exchanging and transferring the cultural patterns of a literary work into a different language and cultural system should be taken into account since any single mistake in this process can transfer a wrong message to the target clients. Analyzing the text types and the translation situations enable the translators to understand the function of source text elements and to find out appropriate strategies.

## II. REVIEW OF THE RELATED LITERATURE

People of various cultures naturally differ in the way they create messages and construct utterances, and sociocultural situations they apply those utterances to vary as well. Nord believes that "translating means comparing cultures"(Nord, 2001:34).

Since literary studies supposed as a certain notion of literariness, so theoretical thinking about literary translation is a crucial. Bush in the definition of literary translation mentioned that "literary translation is an original subjective activity at the center of a complex network of social and cultural practices" (Bush, 1998: 127). Also Landers believed that literary translation among all types of translation considered as a creative process of translation. (Landers, 2001: 4-5). Landers also noted that "Literary translation entails an unending skein of choices." (Landers, 2001: 9).

Andre' Lefever about the role of translator mentioned that the translator is responsible for show own culture same as "represent" the text in the foreign culture. On the other hand, Lefever that the translator can be more freedom to "represent" the original in the translator's culture (Lefever, 1992: 1-4).

The concept of culture as Larson defines is "a complex of beliefs, attitudes, values and rules which a group of people share (Larson, 1984: 431).

Newmark mentions that culture is "the way of life and its manifestations that are particular to a community that uses a particular language as it means of expression" (Newmark, 1998: 94). So each language based on own cultural aspects, has own specific features. Schmitt (1999) mentions that culture is constituted of "everything that a person should know, be able to feel and to do, in order to succeed in behaving and acting in an environment, live somebody from this environment (Schmitt, 1999: 157 cited in Gambier, 2004: 33-4).

Plotkin (2001) points out to culture as a concept which produced by interacting human minds. So the science of culture is an interdisciplinary which includes many different sciences such as genetic, psychology, anthropology, biology and neuroscience. So culture can be considered as the synthesis of all human science (Plotkin, 2001: 91).

Calvo (2010) notes that translators need some competences: "Cultural literacy communicative language competence and cross-cultural competencies as well", because the translators should comprehend "Socio – cultural meaning in cross-cultural encounters, contributing to the transfer of knowledge across cultures and to cultural development as well" (Calvo, 2010: 2-3).

Based on Neubert & Shreve (1992), the translator must understand the factors & elements that create textuality in the interest of TT reader. There is a cultural place that connects textuality and translation. According to Neubert & Shreve, textuality is "the complex set of features that texts must have to be considered" (Neubert & Shreve, 1992: 69).

Lefever refers that "not all languages seem to have been created equal, so their authentically in accepting the central position in a given culture is different. Based on the Lefever notion, applying the source or target culture in translation depends on the degree's power of culture. He calls "central text" to the text which translator would select its language & culture (Lefever, 1992: 1-3).

Halliday points out that "translation is meaning making activity, and we would not consider any activity to be translation if it did not result in the creation of meaning" (Halliday, 1992: 15). He believes that social behavior has formed by linguistic behavior, because people based on

particular culture have learned to be socialized and interact a meaningful way (Halliday, 1978:36).

Paula Rubel and Abraham Rosman (2003) state a relation between anthropology and culture and understanding a culture or cultures is the central tar-get of anthropology. As for as translation of words such as ideas are not separate from culture, so they regarded translation as "writing about culture". People around the world need to understand each other when they confront with the variety of languages lingua Franca pidgins replace Gesture and sign language. So for achieving to this cross –cultural communication, translation was completely practical to resolve these kinds of issues. (Rubel & Rosman, 2003: 1). Along with Newmark's concerns about language & translation, he pointed out to culture and defines it as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (Newmark, 1988: 94).

Moreover, Newmark introduced cultural equivalent in which "an SL cultural word is translated by a TL cultural word (Newmark, 1988: 82-3). Newmark asserted two methods which are opposing each other: transference and componential analysis. Transference analysis gives "local color". It means cultural features such as cultural names and concepts been kept by the translator. So translation based on this method may cause difficulties for the reader and make restriction in understanding specific aspects of culture. The componential analysis is "the most accurate translation procedure: which excludes the culture and highlights the message" (Newmark, 1988: 96).

Newmark discussed "foreign cultural words" and categorize them under the name of cultural categories which consists of: 1) Ecology. (E.g. Flora, winds, hills); 2) Material culture which consist of (a) Food, (b) clothes, (C) Houses and towns, (d) transport; 3) Social culture – work and leisure; 4) Organizations, customs, activities, procedures, concepts wish to consist of: (a) Political and administrative, (b) Religious, (C) Artistic; 5) Gesture and habits (Newmark, 1988: 95).

Since Newmark defined "translation are used sentences and the smaller units of language, he proposed various translation procedures: (Newmark 1988: 81-93)

-Transference, as a translation procedure, is the process of transferring a SL word to a TL text.

-Naturalization, technique which includes of adapting SL word first to the normal pronunciation, then to normal morphology of target language.

-Cultural equivalent that is replacing an SL cultural word with the TL cultural word.

-Functional equivalent, use of a culture free word by neutralizing or generalizing the SL word, i.e., "Deculturalising a cultural word".

- Descriptive equivalent, use of several words to explain the meaning of cultural terms.
- Synonymy: use of the closest equivalence of SL words
- Through – translation, this procedure also called Calque or loan translation which is literal translation of collocations, organization names or phrases
- Shift or translation, it refers to change in the grammar.
- Modulation, by using the norms of the target text, the translator transmits the message of ST to the target text.
- Compensation, the translator compensates the meaning in one part of a sentence in another part.
- Paraphrase, explanation the meaning of the culture – bound term.
- Couplets, is a combination of two different procedures
- Notes, which consists of additional information such information in the form of footnotes.
- All these producers and remaining methods work such as a supplement for translator in where he/she supposes that the information for the readers are inadequate is make misunderstanding for them (Newmark, 1988: 92).

Nord, states about the role of ST analysis which may help the translator to decide on the possibility of translation which shows the text is translatable or not. Also to achieve functional translation, relevant ST items should be taken into account (Nord, 2005: 62-67).

Nord lists some intratextual factors which are helpful in source text analysis: (Nord, 2005: 87-162)

- Subject matter, which refers to the culture – bound that exist in the SL & TL context.
- Content that supposes as the meaning of the text.
- Presuppositions, is related to the knowledge and background of the audience of ST and TT in the relationship with culture and genre- specific conventions.
- Text composition consist microstructures and macrostructures.
- Sentence structure, refers to rhetorical features.
- Non – verbal elements: such as Fonts, etc.
- Lexis, including dialect register, and subject – specific terminology.
- Super-segmental features, for instance, intonation & rhythm and "stylistic punctuation".

Nord's model can be supposed as a framework for translation which is related to language – independent aspects of culture; communication and translation (Nord, 1997: 59). Based on this model, the translator should compare the ST and TT as textual analysis, because the translator based on his/her translation commission should find out some information about both languages such as

"intended text function", addressees, time & place of text reception, the medium and the motive (Munday, 2001: 127).

Nord argues about the inadequacy source–culture functions which can make the translated text incomprehension. In this position, Nord "excludes free rewriting from the domain of translation." Also, she refers to the source – text analysis which "provides a reliable function for each and every decision which the translator has to make in a particular translation process" (Nord, 2005: 28).

According to previous comments, Nord presents a solution which emphasizes on "translation–oriented" mode of text analysis. By extracting the function of source text by translator, he/she "compares this with the (prospective) 'function–in–culture' of the target text required by the initiator identifying and isolating those source – text elements which have to be preserved of adapted in translation" (Nord, 2005: 21).

### III. METHODOLOGY

In this comparative corpus-based study, the researcher applied a qualitative research method to find out to what extent the translator could translate the textual cultural pattern of Jamalzadeh book "Isfahan Nameh" into English. In this regard "Isfahan nameh" or "Sar u tahe yek karbas" used as a source book by the researchers to investigate the cultural patterns in a literary translation. This book as one of the most famous autobiography was written by Mohammad Ali Jamalzadeh in 1956 and translated by W.L. Heston in 1983, under the name of "Isfahan is half the world". It has written at the beginning of the 20th century in the social and political conditions of Iran. Jamalzadeh wrote this book with colloquial style in combination with humors as the representative of the customs, culture and the style of Isfahani people speech. W.L. Heston selected the "Isfahan nameh" book as a great autobiography in Persian literature. This book and its translation has preserved in the department of "Rare books and collections" in Princeton university library.

Theoretical framework

### IV. THEORETICAL FRAMEWORK

to find out the wider range of cultural pattern. Therefore, she selected taxonomy of different models as the theoretical frameworks of her study in three parts which would be introduced in the following.

#### 3.3.1. Theoretical framework for extracting the cultural codes adopted from different theories

Due to the fact that cultural pattern was an unclear concept without any obvious definition, so the researcher investigated the different scholars' models which contained cultural concepts such as Pitchard (1951), Nida

& Taber (1982), Larson (1984), Sperber & Wilson (1988), Newmark (1988), Nord (1991-1997), Baker (1992), Van Dijk (1998), Plotkin (2001) and other scholars which mentioned in the previous chapter to extract different cultural codes which introduced in tables 3.2.1 and 3.2.2.

Table.4-1: Cultural codes used in finding implicit cultural patterns

<b>National honor</b>	<b>Brave &amp; honor</b>
<b>Stereotype</b>	Sarcastic Language
<b>Humor</b>	Emphasis on accent
<b>Religious beliefs</b>	Love & respect
<b>Colloquial Language</b>	Fear & love
<b>Respect</b>	Hospitality
<b>Love</b>	National tradition
<b>Attitude</b>	Personal attitudes
<b>Sadness</b>	Telling advice
<b>Misery</b>	Family relationship
<b>Traditional ceremony</b>	Economic situation
<b>Tell the truth</b>	Explaining the specific person

Table.4-2: Cultural codes used in finding explicit cultural patterns adopted mainly from Newmark (1988)

<b>Ecology</b>	<b>e.g. Flora, winds, hills</b>
<b>Material culture</b>	Food Clothes Houses and towns Transport
<b>Social culture – work and leisure</b>	
<b>Organizations, customs, activities, procedures, concepts</b>	Political & administrative Religious Artistic
<b>gesture &amp; habits</b>	

### 3.3.2. Theoretical framework for finding the strategies applied in translation of the cultural patterns based on Newmark (1988)

It should be noted that from eighteen translation strategies proposed by Newmark (1988) just nine of them could be applied in the translation of the implicit and explicit cultural patterns in English translation of Jamalzadeh “Isfahan nameh” or “Sar u tahe yek karbas”.

Table.4-3: strategies applied in the translation of the cultural patterns adopted from Newmark (1988)

No.	Strategy	Definition
	Naturalization	It adjusts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL. (Peter Newmark, 1988, p. 82).
	Cultural equivalent	It translates a SL cultural word by a TL cultural word (Peter Newmark, 1988, p. 82).
	Functional equivalent	It requires the use of a culture-free word; neutralizes or generalizes the SL word; and sometimes adds a particular (Peter Newmark, 1988, p. 83).
	Shifts or transpositions	It involves a change in the grammar from SL to TL (Peter Newmark, 1988, p. 85).
	Modulation	It involves a change in the perspective and category of thought. Free modulations are used by translators ‘when the TL rejects literal translation (Peter Newmark, 1988, p. 88).
	Componential analysis	It is the separation of a lexical unit into its sense components, often one-to-two, -three or -four translations (Peter Newmark, 1988, p. 90).
	Reduction and Expansion	They reduce and add some parts of sentence (Peter Newmark, 1988, p. 90).
	Couplet, triplets, and quadruplets	It combines two, three or four of the above-mentioned procedures respectively for handling a single problem (Peter Newmark, 1988, p. 91).
	Notes, additions, glosses	They are additional information in a translation (Peter Newmark, 1988, p. 91).

### 3.3.3. Theoretical framework applied for the analysis of the translation of the cultural patterns based on Nord (1997)

The first principle of Nord’s model (2005) which was applicable for this study recognized the types of the translation, because this model was based on translation-oriented text analysis. So according to this model, after

analyzing and understanding the function of ST, the translator can select the appropriate strategy which is practical for that translation situation. (Munday, 2001, P: 126-8).

Nord stated about the role of ST analysis which helped the translator to decide on the possibility of translation which show the text was translatable or not. (Nord, 2005: 62-67). Nord's model as a framework was related to the aspects of culture; communication & translation (Nord, 1997:50). Therefore, by comparing the ST and TT as textual analysis, the translator obtained some information about the languages such as "intended text function", addressees, time and place of text reception, the medium and the motive (Munday, 2001:127)

## V. PROCEDURE

The following research has been done through several steps which helped the researchers to achieve to specific purpose.

1. reading the Persian text (ST) thoroughly and detected the Persian cultural patterns,
2. reading the English translation of the text (TT) and probed for the English equivalences of the Persian cultural patterns in translated text,
3. randomly extracting some paragraphs which contained the most implicit or explicit cultural patterns considering the theoretical frameworks of this study, from 216 pages as the sample for 456 pages of the book adopted from Krejcie & Morgan (1970) table,
4. tabulating the paragraphs of the ST and the extracted the parallel parts from Heston's translation,
5. identifying the implicit and explicit types of the cultural patterns based on the theoretical framework of the study,
6. identifying the Cultural codes used in finding the explicit and implicit cultural patterns,
7. determining the strategies used by the translator in rendering the cultural patterns based on Newmark (1998),
8. designing a questionnaire including 15 complex questions containing different cultural patterns to validate the researcher's findings,
9. Asking two qualified raters to decide on the kind of cultural patterns and strategies determined by the researcher,
10. calculating the interrater reliability using the Kappa statistic along with a binominal test was performed to determine consistency among raters,
11. calculating the frequency and percentage of the coded cultural patterns and the applied strategies

using statistical analysis software (SPSS) to make the content analysis more reliable,

12. discussing about the findings based on Nord (1999) model.

## VI. QUALITATIVE DATA ANALYSIS

some examples would be presented here as the sample to show the strategies which translator used in translating the immaterial and material culture.

### • Immaterial culture

Through the content analysis of the corpus, we extracted twenty-four implicit cultural patterns.

#### 1. Sarcastic language

The most applicable cultural pattern which the writer used through the ST is sarcastic language which introduced as a characteristic of Isfahani people.

**ST:** با چند نفر از رفقای که برای خود دست و پا کرده بود از اصفهان بیرون می-انداخت و با مقامان و عناوینی که خودش می-دانست و پیرش رعایا و کدخداها را سرکیسه می-کرد و با کیسه پر به شهر برمینگشت و بدین منوال چندی نانش توی روغن بوداز تو چه پنهان گاهی مارا نیز از ان نمذ کلاهی نصیب می-گردید. با این حال حنایش همیشه پیش پدرم رنگ داشت و مدام پدرم کاردانی و فطانت اورابه رخ من می-کشید و می-گفت اق نق نق اخر برادرت هم ادم است ببین چطور هیچ وقت از بی-پولی شکایتی ندارد و برخلاف تو همیشه نونوار و خندان است. در صورتیکه کار تو بیست و چهار ساعت شبانه روز همه ونک ونک و زنجمره و اه و ناله است. افسوس که شریک دزد و رفیق قافله بودم و اقلا حالیش می-کردم که شادابی پسر بزرگش از کجا سرچشمه می-گیرد .

**TT:** As you must remember, Ali Aqa was smarter than I, and overcoming impossible obstacles, he started a mechanism going to get little feasting and drinking on his own. Under the guise of dropping in on his properties, he would get out of Isfahan with some friends whom he had gotten together, and with preliminaries and pretexts known only to himself and his spiritual master, he would fleece the peasants and the village headmen and return to the city with a full bag..... Alas that I was a friend of the thief and traveling with the caravan or I would at least have explained to him the source of his elder son's luster!

**Analysis:** In this case the translator could show the sarcastic language in TL, but he used functional equivalent strategy to translate the paragraph.

**ST:** گفتم فراموش نفرمایید که سعدی اهل شیراز است و مثل همه شیرازی-ها خمیره-اش را از روز ازل با عشق و جمال بازی سرشته-اند و میان کسی که آب آتش صفت رکناباد خورده باشد با چون من ادمی که جز آب به گور آلوده چاه و چاله از گلوش پایین نرفته تفاوت از زمین تا آسمان است. گفت این عذر که بدتر از گناه است. ولی بهتر است که ازین مقوله بگذریم .

**TT:** Please don't forget that Sa'adi from Shiraz, "I said, and like all those from Shiraz, his dough was needed with

love and he played with beauty from his very first day. There is a difference of heaven and earth between the man who is drunk the fiery waters of Shiraz's stream of Roknabad and a man like me with a sewer mouth down which no water tainted by the grape has ever flowed to it cesspool. That is an excuse worse than the sin, he said. But basically it would be better to drop the subject."

**Analysis:** To translate this paragraph and keep the content sarcastic language in TT, the translator used 2 strategies simultaneously; componential analysis and naturalization.

## 2. Humor

The humor is another cultural pattern that writer used through the ST 16 times.

**ST:** ما اصفهانی‌ها همه غلیظ حرف می‌زنیم ولی در همان شب اول که نمونه‌ای از شب اول قبر بود دندان‌به‌روی جگرگذاشتم و خواستم دو کلمه با خانم هم‌کلام شوم دیدم لهجه‌اش به قدری زمخت است که بی‌اختیار خنده‌ام گرفت. باز اگر لامحالی فضل و کمالی داشت تاحدی شاید جبران می‌شدولی سرش را بخورد که گوساله محض بودهر را از بر تمیز نمی‌داد.

**TT:** We Isfahanis all have a thick accent, but on the very first night, which was a sample of the first night in a tomb, when I was trying to grin and bear it and wanted just to exchange a couple of words with my wife, I found her accent so coarse that I started laughing involuntarily. Still, there might have been compensations to some extent if she had at least had some talent or ac-accomplishment but, may she suffer, she was just a dumb cow and completely murdered the Persian language.

**Analysis:** Through the translation, the translator kept the content of following cultural pattern to show the sense of humor which existed in ST. For this rea-son, the translator had to render the SL cultural word into TL cultural word, so he used cultural equivalent to gain this goal. Also shift is another strategy which the translator used.

## 3. Religious beliefs

The Powerful background of Isfahanis religious beliefs had shown in ST several times.

**ST:** نکته بسیار شگفت آنکه اصفهانیان با همه سود پرستی ظاهری چنانکه پنداری از عالی و دانی فقط برای گرداوردن مال و منال و گذاشتن یک شاهی به روی صد دینار خلق شده اند و به اصطلاح پول به جانشان بسته است با این همه هیچگاه از یاد خدا نیز غافل نمی‌مانند و ..... و هزاران نفر از مرد و زن به نماز و طاعت مشغولند و لاجرم این جیبیره ان را می‌نماید

**TT:** The very surprising point is that despite all the Isfahani outward profit-worship, such that you would think of high and low as being created only for accumulating wealth and property and adding fifty dinars to a hundred and that money is, so to speak, bound into their lives, never do they neglect also to remember God..... that several thousand prayer carpets had

been laid out and thousands of men and women were busy with prayer and worship.

**Analysis:** According to the point that religious words in Persian language mixed up with Arabic language, so the translator had to use more than one strategy to translate this kind of cultural pattern. In following paragraph, reduction, cultural equivalent, componential analysis and shift were the strategies which translator needed to be able to translate this pattern.

## 3. Emotions

In the category of emotions, there were some different categories such as love, respect, sadness, misery or fear which are presented separately

### 3.1. Love

**ST:** در حالیکه شراره ذوق و شادمانی از چشمهای شهلای پر مهر و محبت اش شعله ور بود گفت میدانستم که وارد اصفهان شده‌ای و دلم برای زیارتت به قدر یک دانه خشخاش شده بودو هزار بار تصمیم گرفتم به دیدنت بیایم ولی راستش این است که هربار ترس و واهمه ام برمیداشت و قدم جلو نمیرفت. گفتم چشمم هزار بار روشن مگر خدای نخواست من لولو خرخره شده‌ام. گفت نه تو لولو خرخره نشده‌ای ولی پس از سالهای درازی که تو مدام دور دنیا پرسه زده‌ای و چهار ربع مسکون و هفت اقلیم را زیر پا در آورده‌ای و منتسبیه بخت مثل زندانی‌ها در گوشه این خرابه افتاده و ازین شهر منحوس قدم بیرون نگذاشته‌ام میترسم در نظر تو پرده‌هایی و اصفهانی‌کهنه و پوسیده به قلم بروم.

**TT:** While sparks of joy and enthusiasm shone from his blue-black eyes filled with love and affection, he said, "I knew you had arrived in Isfahan and my heart pinched up to a poppy seed wanting to visit you, and I decides a thousand times to see you but the truth is that fear and awe kept me back every time and my feet wouldn't budge." "Well that's terrific!" I said. "Then God forbid, I 've become a snarling bogymen?" "No, you haven't, he said, "but after the long years when you were always roaming around the world and it's four populated quarters and were tramping over the seven climes while I, with my black fate, have lain like a prisoner in a corner of this ruin and not see foot outside this city, I was afraid you'd write me off as a moldy, old-fashioned Isfahani and local yokel."

### 3.2. Misery

**ST:** ما اصفهانی‌ها همه غلیظ حرف می‌زنیم ولی در همان شب اول که نمونه‌ای از شب اول قبر بود دندان‌به‌روی جگرگذاشتم و خواستم دو کلمه با خانم هم‌کلام شوم دیدم لهجه‌اش به قدری زمخت است که بی‌اختیار خنده‌ام گرفت. باز اگر لامحالی فضل و کمالی داشت تاحدی شاید جبران می‌شدولی سرش را بخورد که گوساله محض بودهر را از بر تمیز نمیداد

**TT:** We Isfahanis all have a thick accent, but on the very first night, which was a sample of the first night in a tomb, when I was trying to grin and bear it and wanted just to exchange a couple of words with my wife, I found

her accent so coarse that I started laughing involuntarily. Still, there might have been compensations to some extent if she had at least had some talent or accomplishment but, may she suffer, she was just a dumb cow and completely murdered the Persian language.

**Analysis:** The translator tried to transfer the emotive cultural patterns into TT by using the shift and cultural equivalent as selected strategy.

### 3.3 Colloquial language

In this category, there were some paragraphs which made struggle for translator.

**ST:** و کم کم به جایی میرسد که فکر سعادت‌مندی و سیری و سرو سامان اصفهانی‌ها حتی خواب را به چشم هموطنان تنگ چشم حرام میسازد و خوابهای پریشان میبینند..... " اصفهانی زاده شاگرد تو نیست گفت استاد است ان عالیجناب "

**TT:** Little by little it reaches the point where the thought of Isfahanis' orderliness, prosperity, and satisfaction even precludes their compatriots' sleep and disturbs their dreams..... He replied, " Those are Their Exalted Excellencies, the teachers! "

**Analysis:** The translator used reduction strategy to translate this kind of pattern because it was a problematic part through the English language.

**ST:** اصفهانی از مخلوقات ممتازه این عالم است. هرکس با او سر و کار پیدا کرده‌می داند که مانند همان منارجم جم (جنبان) که انهمه اسباب مباحات و تفاخر کوچک و بزرگ ان شهر است اصفهانی اگر عمری هم لرزان باشد باز همواره بر جای خود استوار و بر خر خود سوار است و درست مثل زاینده رود وقتی هم خشک باشد باز تازه سرچشمه هزار طراوت و سرسبزی است.

**TT:** The Isfahani is among the distinguished creations of this world. Everyone who has come to deal with him knows that, like those Jom-Jom (shaking) Minarets which are so much a source of pride and boasting for young and old in that city, even if the Isfahani quakes for a lifetime, he is still always firmly in place, seated where he belongs. He is exactly like the Zayandeh River, which is yet fountainhead afresh for masses of lush greenery even it is dry.

**Analysis:** In this paragraph the translator selected the best strategy- cultural equivalent- to translate the colloquial language.

### 3.4 Using poem

**ST:** تماشای جهان گر ذوق داری دیده بر هم نه اگر خواهی که بگشاید دلت سر در گریبان بر."

**TT:** Hasn't the poet, Kalim, said, if you long for sight of the world close your eyes! If you want to open your heart, withdraw into yourself!"

**Analysis:** To translate the poem, the translator confronted the problematic part, so he had to change the category and

part of speech of the ST. Therefore, modulation and shift have been used to reflect the poem in TT.

"دیر آمدی ای

**ST:**

نگار سرمست زودت ندهیم دامن از دست. "

**TT:** You've come late, O intoxicating vision! We won't let you slip away early.

**Analysis:** Modulation and cultural equivalent used by the translator to translate the following poem.

### 3.5. Using proverb

**ST:** افسوس که شریک دزد و رفیق قافله بودم

**TT:** Alas that I was a friend of the thief and traveling with the caravan

**Analysis:** Through the Proverb translation the translator needed to use culture-free words to naturalize the sentence. So in above sentence the translator used functional equivalence as a selected strategy.

#### • Material culture

Material culture which consist of (a) Food, (b) clothes, (C) Houses and towns and (d) transport.

In translation of explicit cultural patterns, the researcher mainly adopted Newmark (1988) model consists of ecology, material culture consists of (a) Food, (b) clothes, (C) Houses and towns and (d) transport., social culture-work and leisure, organizations, customs, activities, procedures, concepts and gesture and habits

### 3.6 Ecology

- Ecology consists of Flora, winds, hills.

**ST:** وانگهی نباید تصور نمود که این رفاه و آبادی اصفهان تنها خداد است بلکه بلاشک قسمت مهم ان از پرتوکوشش و کاردانی مردمان است والا چنانکه همه میدانند ایز این دهرودشور ایهوزایش دارد و خاک اصفهان به قدری سفت است که معروف است " دهقان اصفهانی به زور روزی از خدامیگردد" و کسانی که در موسم زر اعتدرا اطراف اصفهان نگرندش کرده دیده است که دهاتیها با نیش کلنگ و تیغه تیشه از ریشه سنگ و کوه آب بیرون میاورند.

**TT:** Furthermore, it should not be imagined that Isfahan's comfort and thriving state are simply a gift from God: rather an important part of it is undoubtedly thanks to the efforts and expertise of its people..... bringing water out of the mountains and bedrock with the point of a pick and the blade of an axe.

**Analysis:** the translator used cultural equivalence as an appropriate strategy to translate the paragraph by keeping the cultural content.

### 3.7. Food

**ST:** روی همان نیمکت انقدرچای و گزخوریم وقلبان کشیدیم و وراجی کردیم که رفته رفته افتاب از زانوهایمان بالا آمده به کمر و سینه کم کم به سرو صورتان افتاد و ما باز دست از پیرگویی و درد دل برنمیداشتیم.

**TT:** We had tea and nougat and smoked hookahs and gabbed so much there on the divan that the sun came up by stages from our knees to our waists and gradually fell

over our faces and we still didn't stop our heart-to-heart chat.

**Analysis:** naturalization used as a selected strategy by the translator to the appropriate word-form of TL.

### 3.8. Work and leisure.

**ST:** بالآخره شب عروسی رسید. پس از پرداخت شیربها و فرستادن هل و گل و شال و انگشتر و گوشواره و اینه و لاله و یک جلد کلام الله خطی و یک جفت ارسی و یک کیسه حنا و یک طاقه چارقد اقبانو و یک طاقه تنبان زری و یک طاقه چادر زری شب عروسی رسید. بیه صدای دایره و تنبک و به اواز "بادا بادا انشاالله مبارک بادا" و "امدیم، شاد امدیم، از خانه داماد امدیم، همه ماه و همه شاه، همه چشمها بادامی، امدیم حور و پری را ببریم، چادر زری را ببریم" تشریفات دور و دراز پانداز و پاتختی را هم هر طور بود سنبل کردیم و پس از مراسم دست به دست دادن و اردحجه شدیم. برادر بد ندیده چه دیدم که نصیب کافر نشود. مصداق کامل "ابرو ندارد هیچی. چشم دارن خودچی. دماغ دارد نواله. دهن به شکل گاله" بود. وای از آن دست و پاهای حنا بسته و از زلف پر پیچ و خمی که به شکل تیغه تیر در وسط پشستانی اونگون بود.....

**TT:** At least after paying the milk-money and sending the cardamom and flowers and cashmere shawls and rings and earrings and mirrors and candlesticks and a handwritten copy of the Word of God and a pair of shoes and a bag of henna and an embroidered hand scarf of fine cotton and a brocade skirt and a Yazdi chador the wedding night arrived. To the sound of drum and tambourine and cries of "Best wishes, God willing, best wishes!" and "We came, we came happily, we came from bridegroom's house, all the kings and beauties almond-eyed, we came to take the fairy nymph, to take the brocade chador, "we bungled somehow or other through the long and protracted formalities of the go-betweens and the wedding ceremony and after the ritual of giving hand into hand, we entered the bridal chamber....."

**Analysis:** naturalization used as a selected strategy by the translator to the appropriate word-form of TL.

## VII. QUANTITATIVE DATA ANALYSIS

In this part of study first, the researchers would present the frequency and the percentage of the implicit extracted Cultural patterns along with the applied translation strategy in related tables and figures and then would offer the frequency and percentage of the explicit cultural patterns in the same way.

### 1. the implicit cultural patterns

Twenty-nine implicit cultural patterns were extracted from the corpus and analyzed thoroughly. In the following tables they are presented along with their translation strategies.

No.	Implicit Cultural Pattern in the source text	frequency	percentage
1.	Praise	15	7.77
2.	National honor	1	0.52
3.	Brave&Honor	1	0.52
4.	Stereotype	4	2.07
5.	Sarcastic language	54	27.98
6.	Humor	16	8.29
7.	Emphasis on accent	1	0.52
8.	Religious beliefs	12	6.22
9.	Love&Respect	2	1.04
10.	Colloquial Language	23	11.92
11.	Fear&Love	2	1.04
12.	Respect	2	1.04
13.	Hospitality	6	3.11
14.	Love	4	2.07
15.	National Tradition	1	0.52
16.	Attitude	2	1.04
17.	Personal Attitudes	3	1.55
18.	Superstitious	2	1.04
19.	Persona Status	3	1.55
20.	Sadness	2	1.04
21.	Telling advice	1	0.52
22.	Misery	8	4.15
23.	Family Relationship	1	0.52
24.	Traditional Ceremony	2	1.04
25.	Economic Situation	2	1.04
26.	Tell the Truth	2	1.04
27.	Explaining the Specific Person	2	1.04
28.	Using poem	12	6.22
29.	Domestic Language	7	3.63
		193	100.00

Table.7.1: the frequency and the percentage of the extracted implicit Cultural patterns

Table.7.2: The frequency and the percentage of the translation strategies of the implicit cultural patterns



No	translation strategies	frequency	percentage
1	shift	16	14.55
2	Reduction	12	10.91
7	cultural equivalent	36	32.73
9	componential analysis	29	26.36
3	Naturalization	5	4.55
8	transference	4	3.64
4	Modulation	3	2.73
5	Functional equivalence	3	2.73
6	Expansion	2	1.82
		110	100.00

In translation of the implicit cultural patterns, applying the equivalent cultural pattern and componential analysis had the most frequency and percentage while expansion had the least frequency. It should be mentioned that in translation of the implicit cultural patterns of the selected corpus Couplets were applied 58 times and Quadruplet three times and triplets once. It means that most of the time, the translator used different strategies to convey meaning.

### 2. Explicit cultural patterns

In translation of the explicit cultural patterns which are almost known as culture specific items (CSI), the researcher found that for 124 explicit patterns of the selected source text, the translator offered 95 substitutions and for almost sixty-seven types of mentioned items there was no trace in translation.

Table.7.3: The frequency and the percentage of the extracted explicit Cultural patterns

No.	Explicit Cultural Pattern	frequency	percentage
1.	Geography	5	5.26
2.	Political era	3	3.16
3.	Ecology	1	1.05
4.	Food	17	17.89
5.	concept	4	4.21
6.	Place	21	22.11
7.	national religious & Custom	12	12.63
8.	Leisure	5	5.26
9.	Tradition	5	5.26
10.	Clothes	5	5.26
11.	Work	4	4.21
12.	Habits	4	4.21
13.	gesture	6	6.32
14.	Material culture	3	3.16
		95	100.00

Table.7-4. The frequency and the percentage of strategies applied in translating Explicit Cultural pattern

NO.	TRANSLATION STRATEGIES	FREQUENCY	PERCENTAGE
1	Reduction	0	0.00
2	Naturalization	24	54.55
3	Modulation	0	0.00
4	Functional equivalent	10	22.73
5	shift	1	2.27
6	Expansion	3	6.82
7	componential analysis	2	4.55
8	Cultural equivalent	4	9.09
9	transference	0	0.00
		44	100.00

In translating the explicit cultural patterns, the translator applied the naturalization as the most frequent one and

then the functional equivalent. The other strategies were used infrequently and three translation strategies are used

not at all which means reduction, modulation and transference.

### 3. Translation strategies applied in translating all of the cultural patterns

In the following table we can see what the translator did in presenting the cultural patterns of "Isfahan nameh" of Jamalzadeh.

Table.7-5: The general frequency and the percentage of translation strategies applied in translating the cultural patterns extracted from the corpus

APPLIED STRATEGY	FREQUENCY	PERCENTAGE
REDUCTION	25	9.09
NATURALIZATION	11	4.00
MODULATION	26	9.45
FUNCTIONAL EQUIVALENT	50	18.18
SHIFT	35	12.73
EXPANSION	8	2.91
COMPONENTIAL ANALYSIS	31	11.27
CULTURAL EQUIVALENT	83	30.18
TRANSFERENCE	6	2.18
	275	100.00

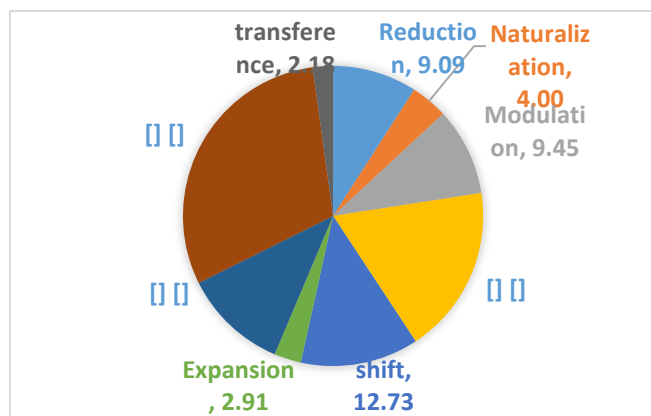


Fig.4.5: The percentage of translation strategies applied in translating the cultural patterns

The presented tables show that cultural equivalent and Functional equivalent were the most frequent strategies by the translator among nine applied strategies, and the least applied strategy were the transference and expansion. The translator mostly used the words of the writer to reveal the writer's intention, and showed a faithful attitude toward the writer of the original with a respectful attitude toward the readers of the target text.

### 4. Inferential Statistic

In order to support the conclusion achieved by the descriptive analysis, and in an attempt to find out whether there was any significant difference between the strategies used in Persian-English translation of the cultural patterns of Jamalzadeh "Isfahan nameh", an inferential statistical analysis was carried out based on nonparametric test of Chi-square. The following tables represent the process of the inferential analysis in detail.

Table.7.6: Chi-Square Test Statistics

	frequency
Chi-Square	.000 <sup>a</sup>
df	8
Asymp. Sig.	1.000

a. 9 cells (100.0%) have expected frequencies less than 5. The minimum expected cell frequency is 1.0.

According to the results, the difference between the percentages of the strategies used by the translator for translating the extracted, cultural patterns of this study was not significantly different at the probability levels of 95% and 99%. Therefore, the researcher concluded that the translator could transfer the author's purpose and avoid translation problems proposed by Nord and Newmark and also preserve the Iranian cultural patterns of those days in Isfahan in a comprehensive manner.

## VIII. RESULTS AND DISCUSSION

According to Nord (1997), the translator needs to compare the source text and the target text profiles defined in the commission to see where the two texts may diverge. The translation commission should give information about the intended text functions; the addresses (sender or recipient); the time and place of text reception; the medium (speech and writing); the motive (why the source text is written and why it is being translated). This information enables the translator to prioritize what information to include in the target text. Based on her advice, the researcher found that the intended function of the source text and its translation could be considered as instrumental-expressive function in addressing the cultural patterns of source text and its parallel cultural patterns in target text. Therefore, the function in the target text was produced by the same function in the source text, so the translator had to reconcile the conditions of functionality prevailing in the target culture with the communicative intentions of the source sender.

In this study the researcher recognized 61 couplets, 21 Triplets, 3 Quadruplets among 275 applied translation strategies and she concluded that to avoid intercultural and pragmatic problems, among different translation strategies proposed by Newmark (1988), the translator mostly used Cultural equivalents with 83 times and 30%

of occurrences and Functional equivalents with the frequency of 50 and 18% of occurrences. Translation process as a mental process involves different areas which culture is one of them. Today, translation studies are not just based on language issues, but cultural setting among people and societies. Paula Rubel and Abraham Rosman (2003) state a relation between anthropology and culture and understanding a culture or cultures is the central target of anthropology. Normally, the researches which conducted before following research were related to cultural specific items that studied them word by word. The following research can be considered as the first one that studied Persian- English cultural patterns based on two different models, simultaneously.

### IX. CONCLUSION

Nord's (1997) Functionalist Approach Theory states that, when translating, it is important to consider the target audience and context as the core points for a translation to be developed. Nord expresses the importance of knowing what the purpose of a translation is, therefore marking that the ST is not the main reference to a translation. For Nord, the culture is the most important aspect in translation; it is even more important than language. That determines the way we understand each other if the translator does not know the cultural codes of a country it would be better not to translate at all. She believed that the translator must know sufficient cultural and linguistic knowledge about both cultures. According to Nord (1991), translator is one who mediates between two cultures. The translator's task is then to "place a cultural filter between ST and TT". She stated that it is the translation purpose that determines the translation method. Nord speaks about the importance of the translation commission, the translator needs to compare the source text and the target text profiles defined in the commission to see where the two texts may diverge. According to Christiane Nord (1991), there are four problems in translation. These problems require specific transfer strategy; that is why they are considered the starting point in the translation process and, consequently, have to be identified before we start working, which are: pragmatic, linguistic, cultural and text-specific.

a) Pragmatic translation problems (PTP) problems that appear as a result of the contrast between the ST situation and the TT situation. Examples: translation function, culture-bound terms, space restrictions

b) Intercultural translation problems (CTP): arise from differences in verbal, non-verbal and textual conventions between the cultures involved in translation. E.g. measuring conventions, formal conventions, and text-type conventions, conventional forms of address and salutation formulae.

c) Interlingual translation problems (LTP): caused by structural differences in vocabulary, syntax and suprasegmental features of two languages. Sources of help: comparative grammar, didactic translation grammar

d) Text-specific translation problems (TTP): arise in the translation of one specific text and their solution cannot be generalized. E.g. metaphors, similes, pun etc.

The result cleared out that the translator could transfer the author's purpose at the probability levels of 95% and 99% to preserve the Iranian cultural patterns of those days in Isfahan in comprehensive manner. The translator applied cultural equivalent and functional equivalent as the most frequent strategies to achieve the target of translation.

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