

Applicability of Newmark's Procedures to Translation of Religious Cultural Elements from English into Persian

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Abstract

This paper aimed to investigate the differences between English and Persian religious elements which may be problematic in translating from English into Persian. The study aimed also to investigate the way cultural elements in general and religious ones in particular were dealt with in the selected corpora and to check whether the procedures proposed by Newmark, were sufficient and adequate for translation of these elements from English into Persian.

One book *The Pilgrim's Progress* by J. Bunyan and its corresponding translated Persian version were analyzed. This paper was mostly narrowed down to religious cultural elements.

The findings indicated that there was no evidence to show a consistent effort on the part of translator to use any particular translation approach in the process of achieving adequate translation.

The findings showed that procedures suggested by Newmark have accounted well for the transfer of cultural as well as religious elements; it was observed that Newmark's range of procedures was comprehensive and worked well nearly for cultural elements included in the selected corpuses.

Keywords: Religious Culture, Newark's Strategies, Cultural Elements, Procedures

Received: March 2009; Accepted: November 2009

Introduction

Translation is an art, which has become increasingly important in today's world. Translators are responsible for better and more accurate transfer of this art. In the modern world the vast geographical distances are extremely decreased through communication facilities and the need to exchange thoughts and opinions among different nations is strongly felt. Being aware of other people's experiences, knowledge, technical and cultural achievements help man in improving the standard of life.

This kind of communication is obviously possible by means of language. And language cannot exist unless it is steeped in the context of culture. Language is the heart within the body of culture and it is the interaction between the two that results in the continuation of life. So language should not be seen as an isolated phenomenon suspended in a vacuum but as an integral part of culture.

The role of a translator becomes more crucial because as a good translation can be useful, a bad or a wrong one can be misleading and to some extent dangerous. Thus, translation from one language to another cannot be done adequately without knowledge of the two cultures.

According to Nida as cited in Delisle (1980), in order to translate, one must not only know a language but also must be familiar with the culture i.e. customs, civilization and mores of those who speak that language. Nida also emphasizes that translation takes place in the context of the relation between two cultures, two worlds of thought and perception.

However, as we know translating is not merely passing from one text to another, transferring words from one language to another. Rather, it involves transposing one entire culture to another. According to Sapir (1949)

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translation is an essential means through which access to the cultures of the different nations is possible. Thus it can be realized just how important it is to be conscious of the ideology that underlies a translation i.e. when to add, what to leave out, how to choose the words and how to substitute cultural terms. It is no longer possible to limit oneself to the word or sentence as a translation unit: the translator must take into consideration both the original and target cultures with which he or she is connected. If it is accepted that most people are shaped to the form of their culture because of the enormous malleability of their original endowments and they are plastic to the moulding force of the society into which they are born or may be exposed to, then it may be claimed that translation from one culture to another is to some extent possible. This paper intends to examine the cultural differences between English and Persian and the probable problems in translation. This will cause an emphasis on the necessity of a cross-cultural comparative textual analysis between these two languages.

Translation, in general, and cultural translation, in particular, have led to many heated discussions between translation theorists, linguists, language teachers, contrastive analysts and error analysts. This shows the importance of translation in today's world. No longer is translation considered just "a window opened to another world", rather it is a channel opened through which foreign influences can penetrate the native culture.

Concerning the cultural problems, many studies have been made about the problems of translation from English into other languages and vice versa, but only a few attempts have been done for English and Persian. It is believed that this paper is one of the few studies to research the problem of religious cultural differences from English to Persian. It will highlight, through a contrastive textual analysis of English and Persian cultures, those religious cultural

differences that are difficult for the translator to transfer. Further it will also pinpoint the applicability of suggested procedures for translating of these terms in selected corpus.

The Scope of the Study

This study has necessarily been modest because the grounds it covers are still new. Given the limited sources available this paper can provide only an initial survey of the problems and is more likely to raise questions than provide the answers to them. It may show the way the religious cultural items have been transferred by the translator than to criticize them. At the same time, this study does not presume to delineate all the principles and procedures of cultural translation. The attempt has been made to include those elements, which might have the greatest interest and relevance to cultural analysis in more general sense.

This research deals only with translation problems from English into Persian and of the major relevant problematic forms; this study is limited to cultural religious elements. Considering the fact that other forms are important as well, this paper avoids them deliberately because it is neither possible nor plausible to deal with all aspects of cultural elements within the scope of the present work.

Above all, since the realm of culture is so vast to deal with, this work is narrowed down to only religious cultural elements selected from the classification presented by Newmark (1988). He has adopted Nida's (1964) breakdown of the various aspects of culture and offers his own scheme along the following lines: (1) ecology (2) material culture (3) social culture (4) organizations, customs, ideas: political, social, legal, religious, artistic (5) gestures and habits. However, it may be difficult to draw a clear-cut distinction

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between them and overlapping is unavoidable.

The textual analysis will focus on *The Pilgrim's Progress* by John Bunyan (1686) and its Persian version by Hamed (2002). The study of its corresponding Persian translation will contribute to the clarification of the findings of the cultural contrastive analysis of English and Persian.

The contention of the writer is only to highlight the transfer of religious cultural elements into Persian and not to focus on the translator's shortcomings, if any.

Research Methodology

This part includes a definition of culture as well as religious culture; a description of the corpus; the justifications for the selection of the English corpus and Persian translations, classification of highlighted passages and finally a description of the methodology used for textual analysis of the selected extracts from the corpus.

Religious Culture

Though Nida (1964) and Newmark (1988) have suggested a similar classification for culture, neither of them has given a separate definition for social or religious culture. The cultural terms and elements though are easy to identify, in some cases are difficult to be classified under a specific heading and the blurring of these cultural categories obscured the task of researcher. This complexity lies in the fact that whatever is considered religiously acceptable to a group of people can be regarded as social to another. Religion is generally held to be the most forceful promoter and expression of cultural identity, unity and specificity (Budick: 1996). Amin-zaki (1995), clarifies it through an

example.

According to him, despite a common belief by both Christians and Muslims that oath taking and swearing are blasphemous, such oaths are common in both European and Arab literature. This is true of the Islamic society of Iran as well.

Now, here whatever is considered according to religion as a taboo socially is in use and it can be classified under the headings of both social and religious culture. In other words, social culture is created by relationships of the component individuals in the social interaction while religious culture is associated with actions, rituals, customs and traditions that may distinguish the believers of one religion from other religions.

Corpus

The corpus of this study includes an English literary work, and its Persian translation. The work is *The Pilgrim's Progress* by Bunyan, which was first published in 1678. The extraordinary appeal, which this religious allegory makes to the human mind, is shown by the fact that it has been translated into no fewer than one hundred and eight different languages and dialects. This religious work extended Bunyan's reputation over the whole of the British Isles, to the continent and even as far as America. In this work, according to Talon (1956), Bunyan speaks with the voice of the seventeenth-century workingman; his work is the expression of a popular culture. And because he combines dramatic genius with a vigorous faith, he helps us more than any other writer to understand Puritanism both as an intellectual movement and as a way of life. It brings the riches of a strong personality, of thought and of an ancient and deeply rooted popular culture (The Puritan culture). This book has been translated into Persian in 2002 under the name of *dar seyr-o-soluke zā?er*.

Textual Analysis

Since the findings were deduced through a textual analysis of the corpus, the method is a qualitative one. Textual analysis is the essential part of this work.

Thus the analyses are carried out in the corpus for the above-mentioned purpose, and the following is the method of analysis:

It focused on cultural elements in: (a) the source text, and (b) the target text. The analyses started from word, sentence, and paragraph and then to the whole text.

For the purpose of analysing the corpus, the study analysed the text as a whole and selected certain parts that reflect the intention of his paper. The source text (ST) and target text (TT) passages were arranged and classified in pairs. After extracting and matching the English and Persian data, the method employed by the translator was highlighted in order to show whether the translator has kept the source language (SL) culture, has converted it to the target language (TL) culture or has chosen an intercultural term.

The Selected Methods

Newmark's, suggested procedures, listed below, were examined to test whether they are applicable for translation of religious cultural elements, and whether they have been employed consciously or unconsciously by the translator to transfer these elements into Persian and fill the cultural gaps or not.

The procedures are in fact a selected combination of those that are presented by Newmark (1981: 75-76) and (1988: 81-90) and include:

1. Transcription (adoption, transfer, loan words)
2. Literal translation used when the SL term is transparent or semantically motivated and is standardised.

3. Through Translation: the literal translation of common collocations names of organizations, the components of compounds. It is known as loan translation as well.
4. Recognized Translation: using the official or the generally accepted translation of any institutional term. It is known as accepted standard translation.
5. Cultural Equivalent: It is considered as an approximate translation where an SL cultural word is translated by a TL cultural word.
6. Translation Label: an approximate equivalent or a new term that is usually a collocation for a feature particular to the SL culture. This is a provisional translation, which should be made in inverted commas. It can later be discreetly withdrawn.
7. Translation Couplet: transcription of an institutional term followed by its translation. Here, the translator complements transference procedure with a second translation procedure.
8. Translation Triplets: a politically coloured term, a transcription plus denotation.
9. Deletion and Expansion: a term of little importance in the TL culture may be deleted or expanded. These are said to be rather imprecise translation procedures. In some cases they are practised intuitively.
10. Naturalization: the process of anglicising foreign names. It adapts the SL word first to the normal pronunciation and then to the normal morphology of the TL.
11. Transference: The process of transferring an SL word to a TL text as a translation procedure.
12. Metaphors: the name of an institution may be personified to refer to its leadership or director.

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13. Neutralization: it comprises functional equivalent and descriptive equivalent. The former neutralizes or generalizes the SL word; and sometimes adds a particular. The latter sometimes has to be weighed against function.
14. Synonymy: the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist.
15. Compensation: the loss of meaning, metaphor or pragmatic effect in one part of a sentence may be compensated in another part, or in an adjunct sentence.
16. Paraphrase: the amplification or explanation of the meaning of a segment of the text.
17. Componential Analysis (CA): splitting of a lexical unit into its sense components, often one-to-two or more. It is used in translating cultural words that the readership is unlikely to understand. CA is a flexible but orderly method of bridging the lexical gaps both culturally and linguistically. This technique is more precise than paraphrase, although it achieves accuracy at the expense of economy. CA which was developed by Nida (Venuti: 1995) is one of a few linguistic-based concepts that have proved to be of immediate relevance for both the production and the study of translation. It is a means of clarifying ambiguities, elucidating obscure passages and identifying cultural differences.

Analysis of Religious Cultural Terms

Religion plays an important part in shaping the language and life of a society. As Christianity and the Bible have extensively influenced the English language and English way of life, Islam and the Quran have had an even greater impact on the life and the language of Iranians. Christianity and Islam have many

features in common: both believe in God, speak of paradise and hell and of life after death; and invite the people to moral virtues, e.g., honesty, faithfulness and respect for others. They also differ in a number of basic points.

For example, the concept of redemption which forms the cornerstone of the Christian faith cannot be found in Islam. As a result of this, many Christian concepts may lose much of their spirit in Persian translation of *The Pilgrim's Progress*. In fact, the religious themes of this book are not fully comprehensible to a Persian reader.

Further complications may arise from a difference in the attitudes of the two peoples to religion. For instance, topics which appear quite innocent to an English reader may be objectionable to a Persian reader, and anything that smells of anti-religion is not acceptable to Persian readers. Thus, the translators of the religious texts such as this book are often obliged to water down such topics or omit them altogether.

Religious Terms

The religious terms presented in the story are symbolic. This is an allegory, i.e., a narrative in which the characters and events are all symbolic abstract concepts; so Christian is understood not just to be a name, but to identify the proper religious orientations, or the Slough of Despond is a physical representation of the emotional state of despondency. The use of symbolism in this allegory is direct and transparent; characters, places, and even concrete expressions are abstract ideas, and the correspondence of story elements to ideas is intended to be obvious to the reader. It is truly an inspirational story, from the city of destruction through the Slough of Despond to the Cross of Christ, Where he loses his symbolic burden of sins, with a cheerful ending:

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ST: Then was Christian glad and lightsome, and said with a merry heart:
he both gives me rest by his sorrow and life with his death (P. 48).

TT: sepaṣ masiḥi sarshād ʔaz shādi va saboki dar del goft: ārāmesh rā
bā anduh va zendegi rā bā marge xod be man ʔarzāni dāsht (P. 54).

Christian, as the symbol of all faithful people, sets out on a journey during which he encounters various threats to get to salvation: his own despair at his sinful nature (the Slough of despond), the enticements of the material world (Vanity Fair), various fellow travelers who would lead him astray through their own faulty belief, and the devil himself (apollyon). He also receives support from the assurance of his own election (his being re clothed and marked as one of the elect), from the guiding hand of Christ, from the Bible (the scroll he is given at his conversion), and from other fellow travelers who adhere to the true faith. Finally he reaches the Celestial City which is described at the beginning in Christian's initial version (P. 43), as part of his motivation for the journey. At the same time God never leaves his true disciples alone in this way. When in Vanity Fair, for example, faithful is killed, Hopeful takes his place. Hopeful is so moved that he becomes Christian's companion:

ST: Thus one died to make testimony to the truth, and another rises
out of his ashes to be a companion with Christian (P. 127-128).

TT: yeki dar rāhe haq be shehādat miresad va digari ʔaz xākestarash sar
bar miāvarad tā masiḥi rā mosāheb va hamrāh bāshad (P. 118).

Though the story bears some religious terms that are exclusively found in Christianity, the main theme of it may be universal. According to the appendices provided by the translator, in Islamic Mysticism, nearly the same spiritual journey for a true follower of Allah can be found. One who wants to get salvation should experience the threats, risks and despairs, because the way

is not easy. There are also encouragements and rewards. Through the Persian translation, it can be easily understood that the translator has had the least problems for transferring the allegorical terms in the process of the journey.

Even the fundamental concepts used in traditions and narrations about the prophets like Moses and Abraham and other persons like Adam and Eve and their first sin, brought in the Quran and Bible are to a large extent alike. Thus the main theme of the story has been transferred precisely like the following instances:

ST: Then they took them, and had them to the Mount upon which Abraham our father had offered up Isaac his son, and showed them the altar, the wood, the fire and the knife, for they remain to be seen to this very day (P. 303).

TT: sepas ?onān rā be kuhi ke pedaramān, ebrāhim, peserash eshāq rā taqdim kard, bordand va bā ?onān mehrāb, chub, ?ātash va chāqu rā ke tā ?in ruz berāye royat bāqi bud neshān dādand (P. 243).

ST: , ... , showed them one of the apples that Eve did eat of, and that she also did give to her husband, and that for the eating of which they both were turned of paradise (P. 302).

TT: ..., va yeki ?az sibhāi rā ke haavā xorde bud neshān dādand, ke yeki rā niz be hamsarash dāde bud va be xātere ?ān ?az behesht rānde shode budand (P. 243).

The problem, however, remains with the religious concepts which are not common between Islam and Christianity, among which some are outstanding:

One of the most frequent religious themes in the book is “trinity” which is problematic for the translator to transfer into Persian, and the way she has dealt with it, proves it. Trinity is one of the main doctrines of Christians. To

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them, though God is one God, he exists in three distinct persons, usually referred to as God the father, God the son, and The Holy Spirit. The Holy Spirit, however, works in the interests of glorifying Christ, and of bringing into perfection the goal of the redemptive process.

This theme, however, has been denied in Islam. On the contrary, "Tawheed" is one of the unique characteristic of Islam that distinguishes it from other divine religions including Christianity and Judaism. It's the belief that makes Islam a strictly monotheist religion. Thus the Tawheed corresponds to the Trinity in Christianity. Tawheed states that God is one and he is devoid of any partner or some one to him he is in need. It is stated in Quran (4: 171) that "Christ Jesus, the son of Mary, was (no more than) any apostle of Allah ... say not: trinity: desist: it will be better for you: for Allah is one God."

Haneef (1985) emphasizes that God is not like a pie or apple which can be divided into three thirds. If God is three persons or possesses three parts, he is assuredly not the single, unique individual which Christianity professes to believe in.

The following examples show the way the translator has dealt with these differences in Persian:

ST: God sent forth his **Son**, made of a woman (p. 341).

TT: xodāvand **farzandānash** rā?az vojude zan āferid (P. 270-271).

(Lit. God his children from existence of woman created).

ST: The **Son** of the blessed is very pitiful (p. 44).

TT: **farzande** mobārak besyār baxshande ?ast (p. 51).

(LIT. child blessed very pitiful is).

Remark: "son" is replaced by "farzand" (child) in Persian.

Newmark (N.M.): cultural equivalent

ST: I have grieved **the Spirit** (p. 44).

TT: **ruholqodos** rā ?az xodam ranjāndam (p. 51).

(Lit. holy spirit from myself grieved I).

N.M.: cultural equivalent

ST: ..., and by his righteousness, which is the righteousness of God
(for he himself is God) (p. 192-193).

TT: ..., ?az ?edālate ?u ke hamān?edālate xodāvand ?ast, bahre gir

(-----) (P. 171).

N.M.: deletion

ST: It made me see that **God the father**, though he be just, can justly
justify the coming sinner (P. 185-186).

TT: berāye man? āshkār kard ke **xodavande ?ādel** gonāhkāri rā ke ruy
be suye vey miāvarad chegune morede qazāvat va ?edālat qerār
midehad (P. 166).

ST: Or thus, Christ makes my duties that are religious acceptable to **his
father** by virtues of his merits (P. 190).

TT: lazā masih b?āese pazireshe takālife diniye man dar pishgāhe
xodāvand mishovad (P. 169).

Remark: “father” is replaced by “xodāvand” (God), in Persian.

N.M.: functional equivalent

The following examples show that the translator has not been consistent in
her methods:

ST: **God the father, God the son, and God the Holy Spirit** (P. 290).

TT: xodāvande pedar, xodāvande pesar, xodāvande ruholqodus (P. 233) .

(Lit. God father, God son, God holy spirit).

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ST: What is supposed by his being saved by the **Trinity**? (P. 291).

TT: manzur ?az nejāt be vasile **taslis** chist? (P. 234).

(Lit. intention from saving by trinity what is).

N.M.: literal translation

The notion of “resurrection” is present both in Islam and Christianity, but with different interpretations. Harun (2001: 8) confirms the existence of this concept in Islam: “Our prophet (saas) also told us that Jesus (as) be sent back to earth and related that in that time, which is called the end of time, there may be a period in which the earth will attain unprecedented peace, justice and welfare.” It was dealt with as follow:

ST: He died for our sins, and rose again for our justification (P. 185).

TT: ----- (P. 165).

N.M.: deletion

ST: How believe you as touching the resurrection of the Dead? (P. 293).

TT: barxāstane mordegān rā dar ruze qeyāmat chegune toji mikoni? (P. 235).

(Lit. rise of dead in day of resurrection how justify you).

ST: I believe they shall rise, the same that was buried (P. 293).

TT: m?oteqedam ke ?ānān hamchenān ke dafn shodehand, bar xāhand xāst (P. 235).

N.M.: cultural equivalent

Another symbol which is among the popular Easter symbols in Christianity is “lamb”. The Easter lamb represents Christ with the flag of victory. It represents Jesus and relates his death to that of the lamb sacrificed on the first pass over. Christians traditionally refer to Jesus as “the lamb of God”. It is a symbol of innocence and purity. The Persian translator dealt with “lamb” differently:

ST: marriage supper of the lamb (P. 207).

TT: zafāfe shāme bare (P. 182).

(Lit. marriage of supper of lamb).

N.M.: literal translation

ST: ... be to him that sitteth upon the throne and to the lamb for ever and ever (P. 209).

TT: bar ?on kas ke bar taxt neshinad ta abadolabad (P. 183).

(Lit. be to him that upon throne sits for ever and ever).

Remark: “lamb” is deleted in Persian.

N.M.: deletion

Another problem remains with the way the translator dealt with the alcoholic terms which are forbidden in Islam. Alcoholic drinks, in general, and “wine”, in particular, are mingled with the religious feasts of Christians. The wine refers to the blood of Jesus, and his sacrifice on the cross, but they are totally rejected in Islam. The following extract clearly shows this contradiction:

ST: The next they brought up was a **bottle of wine**, red as blood. So Gaius said to them, drink freely, this is the juice of the true **wine** that makes glad the heart of God and Man (P. 341).

TT: sepaš **sāyari** āvardand ke dar ?on johari sorx rang be range xun bud. paš mizbān be /išan goft āzādāne beyāshāmid, zirā **?ābe hayat baxshi** ?ast ke qalbe ?ensān va xodāvand rā masrur misāzad (P. 272).

Remark: “bottle of wine” and “wine” in the source text have been replaced by “sāyar” (cup) and “?ābe hayat baxsh” (life giving water) in the target text respectively.

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N.M.: cultural equivalent

Other alcoholic terms were translated as follow:

ST: Bottle of spirits (p. 280).

TT: ?ābe hayat (P. 225).

(Lit. water of life)

ST: Wine (P. 67).

TT: ashrobe (P. 69).

(Lit. drinks).

N.M.: cultural equivalent

ST: Ale – house (P. 109)

TT: ----- (P. 103).

N.M.: deletion

One episode of the story is about those animals whose meats are not clean in Christianity, and quotes Moses saying who describes clean animals as below:

ST: This brings to my mind that of Moses, by which he describeth the beast that is clean. He describes the clean animals as those that parteth the hoof and chewth the cud and as examples names, **hare, dog or bear** as unclean (P. 103-104).

TT: goftehāye shomā merā be yāde gofte musā dar sefare lāviān andāxt ke dar vasfe heyvānāte pāk farmud: (sefare Lavian 11:1-8).

xodāvand be musā va harun farmud in dasturat rā be qome ?esrāil bedehand. har heyvāni ke shekāfte som bāshad va noshxār konad halal gusht ?ast. vali gushte **shotor, gurkan va xargush** rā nebyad xord. ... hamchanin gushte **xuk** rā niz nebāyad xord (P. 98).

In the above source text only three animals, i.e., hare, dog and bear are stated, while in the target text, on the one hand, the translator has added

“shotor” (camel), “gurkan” (zebra badger) as well. On the other hand, the underlined parts are the extra explanations that the translator has brought together with a footnote.

N.M.: expansion

It is found that the Persian translation is full of undertanslations, to a large degree, and overtranslations, to a lesser degree, of which some are worth of noting:

ST: I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house and conversation (P. 105).

TT: ----- (P. 100).

ST: But at last he got more confidence and then they all turned their tales and began to deride poor Christian behind his back. And thus much concerning Pliable (P. 21).

TT: ----- (P. 32).

N.M.: deletion

ST: (Thus it happened to Israel for their sin, they were sent back again by the way of the Red Sea) (P. 56).

TT: ----- (P. 61).

Remark: the above sentence has been deleted in the Persian text, but has been translated and brought as a footnote

N.M.: deletion+ footnote

For over translations, the following examples can be stated:

ST: ----- (P. 100).

TT: (fekar mikonam bad nebāshad ?u rā por mode?ā bexānim dar Zebāne motedāvel be ?in qabil ashxās por mode?ā miguyand (P. 95).

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ST: ----- (P. 115).

TT: (kelisāye kātolik) (P. 108).

ST: Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content (P. 24).

TT: bejāye barxord bā ?on hame moxāterāt qarīne rahmat va safā va rezāyat bāshi; va shāhede maqsud rā dar āyush giri (P. 34).

Remark: in above example, the underlined part (Lit. and have the witness of intention in your arms), is added in Persian.

N.M.: expansion

It is also found that the translator, in some cases, resorted to the adaptation, but this strategy distorted the connotative meaning of the source text, like the following case:

ST: They also now comforted each other, that whose lot it was to suffer even he should have the best on't; therefore each man secretly wished that he might have that preferment: but committing themselves to the all wise disposal of Him that rulth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of (P. 120).

TT: yekdigar rā bā ?in navid delxosh midāshtand ke ?on kas bishtar ranj berad va be feyze shahādat resad tāl?ei deraxshantar va hessehi bishtar dārad va niz har yek ?az ?on do dar zamire xod xāstāre chanin ?eftexāri budand. tavaakol be xodā kardeh, xod rā be soltāne haqiqie jahān sepordand va dar ?āleme taslim va rezā be ?entezāre qezāye ?elāhi neshastand (P. 111).

The above underlined phrases “feyze shahādat resad” (to receive the honour of martyrdom), “tavaakol be xodā kardeh” (trusted in God), “be

ʔentezāre qezāye ʔelāhi neshastand” (waiting for God’s decision), which have religious loads in Persian seem to be not appropriate equivalents for the original text. Other examples for such adaptations are:

ST: Yes, and they put me in hope and fear (P. 47).

TT: āri tamāme ʔin vaqāye merā dar bim – o omid qarār dādehand (P. 53).

Remark: “hope and fear” in English is changed into “bim – o omid” (fear and hope) in Persian.

N.M.: recognized translation

ST: We were born in the land of Vain – Glory (P. 50).

TT: dar zamini motevaaled shodehim ke shokuh va jalāli ʔeyre vāqe dārad (P. 56).

(Lit. in land born were we that glory and magnificence not real has).

N.M.: paraphrase

Conclusion

Problems of religious culture are not, however, confined to the content of a message; they also involve lexical items as well as religious restrictions. For example, the verb baptize is basically a Christian term or Lord’s Day (P. 404), which in Christianity means Sunday, a day considered as a holy day” when translated into Persian as ruze mahshar (P. 315) (day of Judgement) loses its religious shade of meaning for the Muslem readers.

Greater problems are posed by lexical items referring to objects that are forbidden in target language. A good example of this is the lexical items which refer to the various types of alcoholic beverages like vine, beer, etc. which are forbidden in Islam.

The original text bears an epigram, which supports one of the themes of the

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story. It implies that God will always be with his men in his difficult way to salvation:

Everyman, I will go with thee, and be thy guide, in thy most need to go by the side.

This epigram is not considered by the Persian translator, and is absent in target text.

The Persian equivalent of the title has a mystic implication. In its denotative meaning in Persian, it means travelling (seir) and treatment (soluk) of the pilgrim. In a mystic sense, it means a spiritual journey committed by a pilgrim. This equivalent, however, does not convey the implied meaning of the original one in which the author stressed the progress not the static stance of the pilgrim.

In respect to the religious terms, it is obvious that the general traditions and narrations about the prophets, paradise and hell, to name only a few, are transferred with the least adaptation. On the contrary, those religious concepts, which are unique to Christianity, are found to be the most problematic. This can be supported by the strategies she has adopted such as frequent use of deletions and adaptations.

On the last, it should be noted that, due to great differences between Islamic and Christian values, the way they have been translated by the translator into Persian in this book, seems to be justifiable.

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