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Research Paper

Investigating Translations of the Qur'anic Elaborative Discourse Marker *Wæ* in an English and Persian Parallel Corpus

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Abstract

Due to the ambiguity, complexity, and context-sensitiveness of discourse markers, their presentation becomes more comprehensive in the process of translation. Additionally, Qur'anic discourse markers enjoy a special delicacy. This article thus investigated the translations of the Qur'anic elaborative discourse marker *wæ* in two Persian and English translations by Ali Maleki and Tahereh Saffarzadeh, respectively. To this end, 1475 examples of this discourse marker from six randomly selected *ajzā* of the Qur'an were analyzed using a descriptive and qualitative method. The results show that in numerous cases this discourse marker has not been translated literally but the translators have translated it communicatively, dynamically, and constructively by appealing to different linguistic procedures and by applying 118 different categories and combinations of various contrastive, inferential, temporal, and elaborative Persian and English discourse markers. The translators' approaches affirmed that translation is a dynamic and innovative discourse construction and structuration process influenced by the context of the natural processing of language in social contexts. It is so because of the versatility and dynamicity of interlocutors' mental conditions and world knowledge as well as the situational circumstances that have bearings on the interpretation and application of meta-communicative elements by translators.

Keywords: Discourse Marker, Qur'anic Translation, Discourse Monitoring, Ali Maleki, Tahereh Saffarzadeh.

1. Introduction

As translators deal with two languages simultaneously, translation is viewed as a bilingual process. In bilingualism, people can communicate in two languages. The language and meta-language procedures of decoding and encoding information in translation are

triggered based on various norms and patterns of target culture and discourse. When a translator decodes a text, he or she uncovers the concept of that text in a way that makes sense to him or her. As encoders, translators first determine how the message is going to be received by the audience. Then they make



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adjustments to the message to make it reliable, coherent, and understandable for the reader (Chesterman, 2016). Meta-communicative components such as conjunctions, adverbs, coordinators, fixed expressions, prepositional phrases, and filler words and phrases such as 'furthermore, therefore, afterward, 'in other words', and 'I see' are known as discourse markers (DMs hereafter), which as Brinton (1996) notes, is the most preferred term by researchers to refer to the aforementioned components. DMs are the most creative, recurrent, resourceful, and meta-communicative variables in the decoding and encoding of information by interlocutors. Interlocutors apply these meta-communicative components to comprehend, generate, and establish a kind of discourse that is sensitive to linguistic, communicative, and cultural contexts of language use (Aijmer, 2002; Faghih Malek Marzban, 2007; Fraser, 2006; Frank-Job, 2006; Mohammadi, 2020, 2021). The outcome of this innovative and flexible process is monitoring discourse pragmatically. The employment of DMs in human communication is inevitable. DMs are ambiguous, highly flexible, and sensitive to the context. They play no syntactic role in the text and possess no propositional meaning. Such features result in various types of challenges for translators (Furkó, 2014).

The discourse maker is represented in English by *and* is the most common, complicated, and intricate elaborative DM in numerous languages including English and Persian (see e.g., Nejadansari & Mohammadi, 2014). Against this backdrop, the present study was an attempt to investigate a Persian and an English translation of the Qur'anic elaborative discourse marker (EDM) *wæ* respectively by Ali Maleki (2017) and Tahereh Saffarzadeh (2015). The theoretical framework of the study was established based on the coherence theory in discourse analysis (Glanzberg, 2018) and translation spotting in translation studies (Cartoni & Zuferry, 2013). This study also examines the constructive and dynamic courses of actions and procedures in decoding and encoding information in translation to provide the addressees with coherent, logical, and fluent text. Moreover, the characteristics of natural language processing in the processing, construction, and utilization of discourse in translation were analyzed.

1.1. Research Questions and Assumption

The present study addressed the following research questions:

1. How is the Qur'anic EDM *wæ* encoded in the Persian and English translations studied?
2. Which DMs are utilized in the encoding of the Qur'anic EDM *wæ* in the two Persian and English renderings?
3. What are the theoretical foundations, bases, and justifications verifying the Persian and English translators' procedures and approaches in rendering the Qur'anic EDM *wæ*?

Realizing the natural processing of language as an imperative process in transferring messages in translation, the researchers predict that Persian and English translators may have appealed to different modifications in translating the Qur'anic EDM *wæ* into Persian and English. As Zuffery (2017) holds that parallel corpora investigation results in exploring the approaches and procedures used in the establishment of practical, rational, and proper pragmatic connections between languages and cultures, the researchers assumed that the evaluation of a parallel corpus would allow discovering patterns and presenting models for conducting studies on language processing in social contexts.

2. Literature Review

The following research studies can be mentioned as examples of focusing on analyzing Qur'anic DMs in translation. Mohammadi (2022a) investigated two Persian translators' strategies in rendering the Qur'anic temporal DM *thumma* into Persian and found that various categories and combinations of Persian DMs, consisting of contrastive, elaborative, inferential, and temporal DMs, were applied by the translators. He maintains that the Persian translators have approached the process of translating the Qur'anic DM flexibly and innovatively and constructed dynamic discourse in this bilingual communicative process. Mohammadi (2022b) also analyzed the translations of two Qur'anic temporal DMs *iz* and *izā*. The findings have revealed that these temporal DMs were not rendered literally or on a word-by-word basis but were rather translated communicatively. The researcher reported that translators applied various approaches in their renderings: using

adverbs of time and manner, paraphrasing, conditional structures, different DMs, and imperative forms. Pragmatic novelty, flexibility, and creativity were observed in their translations. It should be mentioned that the present study is unlike similar research conducted by Mohammadi (2021, 2022a, 2022b) in terms of not hinging on underspecification, analyzing non-identical corpora, and looking at a different DM or type of DMs.

In their research, comparable to the current one, Paknejad et al. (2018) studied DMs and their functions in three English translations of Surah Al-Imran by Shakir, Arberry, and Yusuf Ali, as well as three Persian translations (*Nemooneh*, *Almizan*, and *Majmaolbayan*), which have used a variety of DMs to facilitate the better understanding of the content of the Qur'anic text. The study recognized elaborative markers as the most frequent type of DM used to describe and explain the topics raised in the aforementioned surah. This type was followed by inferential and contrastive discourse makers, respectively. Finally, the elaborative discourse marker *wæ* (and) was found as, by far, the most frequent one. These findings are also corroborated in a similar study authored by the same researchers, i.e. Paknejad et al. (2021), looking at the sequence of translated DMs in Surah Al-Baqarah in the same six Persian and English translations mentioned above.

Functions of the Persian discourse marker *væ* were investigated by Kazemian and Amouzadeh (2022) who, in their analysis of written and oral corpora, used a forthcoming model of discourse markers proposed by Fraser, and found that this discourse marker shows versatility when used with other discourse markers and for a proper understanding of the behavior of the discourse marker *væ* relying on Fraser's model, the model needs some adjustments. Similarly, Najjar and Amir Kadhim (2022) studied the effect of translation shifts on the four resumptive, additive, circumstantial, and commentative functions of the repeated conjunctive particle *wa* in its inter-sentential repetition in the Qur'an, and found the resumptive function as more frequent.

As this review indicates, no study has so far been conducted on Persian and English translations of the Qur'anic elaborative DM

wæ, hence there is a need to fill this research gap.

3. Methodology

3.1. Research Method

This research analyzed two translators' situationally-selected strategies in the construction of discourse in the rendering of the Holy Qur'an. Given that the analysis profited from parallel data originated from the natural use of language in creating texts in translation, and that the research includes questions and is supported by theoretical frameworks, it is both descriptive and qualitative.

3.2. Theoretical Foundations

To analyze the situationally appropriate translation strategies in translating the Qur'anic elaborative DM *wa*, the researchers appealed to coherence theory in discourse (Schiffrin, 2006) and translation spotting in translation studies (Cartoni & Zuferry, 2013). In coherence theory, the accuracy of an idea and a belief depends on its relevance to other ideas and beliefs in the context of language use. These ideas and beliefs need to be communicated efficiently, fluently, and rationally in discourse (Glanzberg, 2018). In addition, the analysis of translators' context-sensitive problem-solving strategies was accomplished based on the translation spotting theory. According to Caroni and Zuferry (2013), translation spotting is introduced based on the evaluation of competent translators' problem-solving strategies in the world of professional translation. Within the framework of this theory, researchers examine the target texts to determine the translation strategies and discover the universals of translation based on languages, cultures, and discourses (Cartoni & Zuferry, 2013).

3.3. The Model

Translators' equivalents for DMs were categorized based on the model introduced by Mohammadi and Dehghan's (2020) inventory of DMs, which includes temporal markers besides the three classes of contrastive, elaborative, and inferential markers in Fraser's (2009) model. According to this inventory, there are four logical relations of elaboration, contrast, inference, and temporality between units of discourse in human communication.

These logical relations are established by applying four groups of elaborative, contrastive, inferential, and temporal DMs by the interlocutors in discourse.

3.4. Corpus

Being parallel, the corpus consisted of one source text and two target texts. The source text, chosen randomly, was made up of six *ajzā* of the Qur'an, justifying 22% of the whole text (Table 1). And, the target text consisted of two translations of the same ayahs of the Qur'an: a) a Persian translation by Ali Maleki (2017), b) an English translation by Tahereh Saffarzadeh (2015). Purposive sampling was used for the selection of these Persian and English translations. That is, both translations are based on *Almizan*, the interpretation of the Holy Qur'an by Allameh Tabataba'i.

Table 1. Characteristics of the Source Text of the Corpus

| Number | Features Analyzed | Frequency | Percentage |
|--------|-------------------|-----------|------------|
| 1 | <i>Ajzā</i> | 6 | 20% |
| 3 | Words | 16906 | 22% |
| 4 | DMs | 2476 | 15% |
| 5 | EDM <i>Wæ</i> | 1475 | 59.5% |

3.5. Procedure

After the random selection of six *ajzā* of the Qur'an, composed of *ajzā* 1, 2, 14, 17, 28, and 29, the researchers manually identified 1475 examples of the EDM *wæ* in the source text, explaining 59.5% of the distribution in the source text of the corpus. The instances in the source text were then compared with the same instances in the target texts. Then, the equivalents in the target text were examined and categorized. Next, two raters evaluated a part of the extracts. Subsequently, the tokens and types of equivalent DMs were identified and tallied for both translators. Finally, using tables, example extracts of the four groups of elaborative, contrastive, inferential, and temporal DMs were presented, accompanied by an explanation of translators' general approaches.

3.6 Research Reliability

The scientific status and the reliability of the research findings were substantiated by two university lecturers evaluating the extracts selected and analyzed in this research. They confirmed the examples of the translators'

equivalents for this Qur'anic EDM in Persian and English translations.

4. Results

The questions in this study focused on the system of encoding the Qur'anic EDM *wæ* in the Persian and English translations, the categories of DMs utilized in encoding this Qur'anic EDM in the Persian and English translations, and the theoretical foundations justifying the variations and adaptations of this DM in the Persian and English translations. In this section, the results of the study are presented and discussed.

Table 2 shows the frequency of the distribution of the English equivalents for the Qur'anic EDM *wæ* by Saffarzadeh.

Table 2. English Equivalents for the Qur'anic EDM *Wæ*

| | English EDM and | Substituted English DMs | Omitted EDM <i>Wæ</i> | Total |
|------------|-----------------|-------------------------|-----------------------|-------|
| Frequency | 970 | 243 | 262 | 1475 |
| Percentage | 66% | 16.4% | 18% | 100% |

Totally, 1475 instances of this elaborative discourse marker were observed in the source text of the corpus. Of the 1475 examples of this DM, 970 instances were rendered by applying the English EDM 'and'. It possesses the highest frequency of distribution in the English translation by Saffarzadeh, that is, 66%. The omission of this Qur'anic EDM falls in the second rank, accounting for 18% of the distribution, that is, 262 instances. 243 cases were modified, substituted, and translated innovatively by the English translator, accounting for 16.4% of the distribution, which is the lowest frequency (research question 1).

Table 3. Persian Equivalents for the Qur'anic EDM *Wæ*

| | Persian EDM <i>væ</i> | Substituted Persian DMs | Omitted EDM <i>Wæ</i> | Total |
|------------|-----------------------|-------------------------|-----------------------|-------|
| Frequency | 489 | 534 | 452 | 1475 |
| Percentage | 33.1% | 36.2% | 30.6% | 100% |

Table 3 displays the findings for the Persian equivalents in the translation of the Qur'anic EDM *wæ* by Maleki. Out of 1475 examples, 534 instances had been substituted, adjusted, and translated creatively. It is the highest

frequency and accounts for 36.2% of the distribution. Rendering the Qur'anic EDM *wæ* with the Persian EDM *væ* possesses the second rank and explains 33.1% of the distribution. Finally, the deletion of this Qur'anic EDM with 452 examples has the lowest frequency, accounting for 30.6% of the distribution (research question 1).

Tables 4 and 5 provide a classification of the categories and types of the English and Persian equivalents for this Qur'anic EDM in English and Persian translations (research question 2).

Table 4. English DMs for the Qur'anic EDM Wæ

| | English CDMs | English EDMs | English IDMs | English TDMs | Total |
|------------|--------------|--------------|--------------|--------------|-------|
| Frequency | 12 | 14 | 10 | 4 | 40 |
| Percentage | 30% | 35% | 25% | 10% | 100% |

Further, Tables 2 and 4 show that the Persian translation of this EDM by Maleki tends to be more creative because firstly his use of omission is less frequent than Saffarzadeh's, and secondly, he has substituted this EDM with other DMs more often than translating it into the Persian *væ*, whereas Saffarzadeh's predominant translation strategy is using the English equivalent *and*.

Table 5. Persian DMs for the Qur'anic EDM Wæ

| | Persian CDMs | Persian EDMs | Persian IDMs | Persian TDMs | Total |
|------------|--------------|--------------|--------------|--------------|-------|
| Frequency | 17 | 31 | 17 | 13 | 78 |
| Percentage | 22% | 40% | 22% | 17% | 100% |

Overall, 40 different types and combinations of different English DMs were observed to have been employed in the translation of the Qur'anic EDM *wæ* into English by Saffarzadeh, and 78 different types and combinations of Persian DMs have been used in the Persian translation by Maleki. Both translators have applied similar categories of DMs in their translations. That is, both English and Persian translators have employed four groups of contrastive, elaborative, inferential, and temporal DMs to construct a discourse in the process of encoding this DM into Persian and English. These categories of DMs substantiate and establish four logical, linguistic, and discourse-oriented relations of elaboration, contrast, inference, and temporality in human communication. Furthermore, in both Persian and English translations, EDMs have the highest rank and distribution (31 instances in the Persian translation with 40% of the distribution, and 14 instances in the English translation with 35% of the distribution). The second rank belongs to contrastive DMs in both translations. Of course, in the Persian translation, inferential DMs have the second joint rank in the distribution too while inferential DMs fall in the third rank in the English translation. However, TDMs possess the fourth rank in the English translation and the third rank in Persian translation. Tables 6, 7, 8, and 9 present instances of the equivalents applied in rendering this Qur'anic EDM into Persian and English.

Table 6. Persian and English Equivalent EDMs for the Qur'anic EDM Wæ

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|------------|---|-----------------|
| 1 | | | فَلَا تَجْعَلُوا لِلّٰهِ اُنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ | Al-Baqarah, 22 |
| | Maleki | هم | پس برای خدا همتایان قرار ندهید خودتان هم خوب می دانید که خدا همتا بی ندارد | |
| 2 | | | لَا تُحْزَنْ عَلَیْهِمْ وَاَنْتُمْ تَعْلَمُوْنَ | Al-Hejr, 88 |
| | Saffarzadeh | also | Also do not feel depressed due to their disbelief. | |
| 3 | | | ... یُكْفَرُوْنَ بِمَا وُزِّعَ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ... نُوْمِنُ بِمَا اَنْزَلَ عَلَیْنَا وَاَنْتُمْ تَعْلَمُوْنَ | Al-Baqarah, 91 |
| | Maleki | بله | ما فقط توراتی را که بر خودمان نازل شده باور می کنیم بله قرآن را باور نمی کنند با آنکه حق است و تورات آن ها را قبول دارد. | |
| 4 | | | اللّٰهُ سَمِیْعٌ عَلِیْمٌ وَاَنْتُمْ تَعْلَمُوْنَ | Al-Baqarah, 224 |
| | Saffarzadeh | verily | Verily Allāh is the knowing hearer. | |
| 5 | | | مَرْیَمَ ابْنَتَ عِمْرَانَ الَّتِی اٰخَصَّنَا فَرْجَهَا وَاَنْتُمْ تَعْلَمُوْنَ | Al-Tahrim, 12 |
| | Maleki | و نیز | و نیز مریم دختر عمران را مثال می زند که در زندگی پاکدامن بود | |
| | Saffarzadeh | and also | And also Maryam daughter of Imran who was chaste woman; | |
| 6 | | | وَلَنَا اَعْمَالُنَا وَاَنْتُمْ تَعْلَمُوْنَ | Al-Baqarah, 139 |
| | Maleki | و | و کارهای ما مال خودمان است و کارهای شما مال خودتان و ما بییم که خدا را از ته دل می پرسیم | |
| | Saffarzadeh | and | And we are responsible for our deeds and you are responsible | |

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|---------------------|--|------------------|
| | | | for your deeds; and we worship Allāh sincerely. | |
| 7 | | | إِنْ مِّنْهَا لَمَّا يَشْفَقُ فَيُخْرِجُ مِنْهُ الْمَاءَ إِنْ مِنَ الْحِجَارَةِ لَمَّا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَ آخر، سنگ‌ها بید هست که از دلشان جوی‌های پر آب جاری می‌شود یا بعضی‌هایشان می‌شکافد.... | Al-Baqarah, 77 |
| | Maleki | یا | | |
| 8 | | | تُصَلِّحُوا بَيْنَ النَّاسِ وَ | Al-Baghareh, 224 |
| | Saffarzadeh | or | Or making peace among mankind. | |
| 9 | | | سَنُزِيدُ الْمُحْسِنِينَ قَوْلُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَ ... | Al-Baqarah, 58 |
| | Maleki | در ضمن | و بگوئید: خدایا گناهان‌مان را بریز تا خطاهای‌تان را ببخشیم. در ضمن ، درست‌کاران را به رشد و تعالی خواهیم رساند. | |
| 10 | | | لَهُمْ عَذَابٌ أَلِيمٌ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَ | |
| | Saffarzadeh | and ... also | Has not the story reached you of those nations who lived before you and disbelieved? So they tasted the Chastisement as the recompenses of their deeds; and for them will also be the painful punishment in the Hereafter; | |
| 11 | | | كَلَّا جَعَلْنَا صَالِحِينَ يَعْقُوبَ نَافِلَةً وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ | Al-Anbia, 72 |
| | Maleki | و علاوه بر آن | پسری هم به نام اسحاق به ابراهیم بخشیدیم و علاوه بر آن نوه‌ای به نام یعقوب، همگی‌شان را افرادی شایسته کردیم. | |
| | Saffarzadeh | and also | And We bestowed him Isshāq and also Yaqūb his grandchild; and We ordained all of them to be men of virtue; | |
| 12 | | | الصَّلَاةِ الْوُسْطَىٰ وَ قَوْمُوا لِلَّهِ قَانِتِينَ خَافِطُوا عَلَى الصَّلَوَاتِ وَ | Al-Baghareh, 238 |
| | Maleki | به ویژه | کاملاً مراقب نمازها به ویژه نماز ظهر باشید و به خاطر خدا و با فروتنی به نماز بایستید. | |
| | Saffarzadeh | and particularly | Be strict in performing prayers [regularly] and particularly the middle prayer. And stand before Allāh with complete humbleness and full attention. | |
| 13 | | | قَوْمٌ لَوْطٌ قَوْمٌ إِبْرَاهِيمَ وَ | Al-Haj, 43 |
| | Maleki | طور هم همین | طور هم قوم ابراهیم و قوم لوط همین | |
| 14 | | | أَنَا ظَنَنَّا أَنْ لَنْ نَقُولَ الْإِنْسَانَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا وَ | Al-Jen, 5 |
| | Saffarzadeh | and verily | And verily , we were of the opinion that mankind and Jinns would never say a lie against Allāh; | |
| 15 | | | يَقْضُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَفْسُدُونَ فِي الْأَرْضِ ... وَ ... | Al-Baghareh, 27 |
| | Maleki | همچنین | ... همچنین رابطه‌ها بپرا قطع می‌کنند که خدا دستور داده برقرار باشد و در سرتاسر زمین هم خراب‌کاری می‌کنند... | |
| 16 | | | اللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ نَسُوهُ وَ يَوْمَ يُنْعَمُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَلْحَافًا اللَّهُ وَ | Al-Mojadele, 6 |
| | Saffarzadeh | ; and which | On the Day when Allāh will Resurrect them all, He will inform them of their Deeds which Allāh has computed; and which they have forgotten; and Allāh is witness over all things; | |
| 17 | | | بَدَا بَيْنَنَا وَبَيْنَكُمْ قَالُوا لَقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا | Al-Momtahene, 4 |
| | Maleki | دیگر | به قوم‌شان گفتند ما به شما و بت‌ها بیه که به‌جای خدا می‌پرستید کاری نداریم و عقایدتان را قبول نمی‌کنیم دیگر بین ما و شما تا ابد دشمنی و کینه افتاد | |
| 18 | | | الْحَجَّ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَ | Al-Baghareh, 189 |
| | Saffarzadeh | and ... as well | Say they are calendars to show fixed periods of time for the people and for the Hajj pilgrimage as well . | |
| 19 | | | تَرَى النَّاسَ سُكَارَىٰ ... تَضَعُ كُلُّ ذَاتٍ حَمَلًا وَ | Al-Haj, 2 |
| | Maleki | اصلاً | ... هر حامله جنبش را می‌اندازد اصلاً خیال می‌کنی که عقل از سر مردم پریده، | |
| 20 | | | ظَلَّلْنَا عَلَيْكُمُ الْعِثَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى ... وَ ... | Al-Baghareh, 57 |
| | Maleki | تازه | تازه ابرها را سایه سرتان کردیم و برایشان گز انگبین و بلدرچین فرستادیم | |
| 21 | | | ... وَ أَنَّ اللَّهَ يُنْعِثُ مَنْ فِي الْغُورِ | Al-Haj, 7 |
| | Saffarzadeh | and that | And that Allāh will raise the dead from the graves as promised. | |
| 22 | | | جَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ وَ | Al-Hejr, 67 |
| | Maleki | از آن طرف | از آن طرف مردان شهر ذوق‌زده و گوش به گوش‌رسان به طرف خانه لوط آمدند تا با مهمانانش لواط کنند. | |
| 23 | | | نَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ وَ | Al-Hejr, 51 |
| | Maleki | برای جا افتادن مطلب | برای جا افتادن مطلب داستان فرشتگانی را بازگو کن که مهمان ابراهیم شدند | |
| 24 | | | هُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ عَلَى اللَّهِ الْكَذِبِ وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ وَ الظَّالِمِينَ | Al-Saf, 7 |

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|-------------|---|-------------------|
| | Maleki | که | چه کسانی ستمکارتر از آن‌ها بیاند که به دین اسلام دعوت می‌شوند ولی به خدا نسبت دروغ می‌دهند خدا دست چنین مردم بدکاری را نمی‌گیرد | |
| 25 | | | ... وَلَا يَسْرِفُونَ وَلَا يَزْنُونَ وَلَا يَقْتُلُونَ أَوْلَادَهُمْ وَلَا يَأْتِينَ بِهَتَّانَ بِفَرْيَبَهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ ... | Al-Momtaheneh, 12 |
| | Saffarzadeh | that | ...That they will not steal that they will not commit fornication, that they will not kill their children, that they will not forge a lie... | |
| 26 | | | أَنَا طَنَّتْنَا أَنْ لَنْ نَقُولَ الْإِنْسَانَ وَالْجَنُّ عَلَى اللَّهِ كَذِبًا وَ | Al-Jen, 5 |
| | Maleki | هم که | ما هم که فکر می‌کردیم انسان‌ها و جنی‌ها هیچ وقت به خدا دروغ نمی‌بندند این حرف‌ها را باور کردیم | |
| 27 | | | حَفْذَةً جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَ | Al-Nahl, 72 |
| | Maleki | نیز | خدا برای شما از نوع خودتان همسرانی قرار داد از همسرانتان نیز بچه‌ها و نوه‌ها بی‌به وجود آورد | |
| 28 | | | ... وَلَا يَقُولُ كَاهِنٌ | |
| | Saffarzadeh | either | It is not either the world of a soothsayer. | |
| 29 | | | لَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ قُلْ هُوَ أَدَى فَأَعْتَرَلُوا السَّاءَ فِي الْمَجْبِصِ وَ | Al-Baghareh, 222 |
| | Maleki | یعنی | بگو این حالت ناراحتی و رنج دارد پس در دوره عادات ماهیانه از همبستری شدن با همسرانشان پیر هیزید یعنی با آن‌ها نزدیکی نکنید تا پاک شوند | |
| 30 | | | سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا وَ ... | Al-Ensan, 21 |
| | Maleki | برتر از همه | برتر از همه خدا شرابی بسیار پاکیزه به آنان می‌نوشاند... | |

The logical relation of elaboration deals with the description, development, enrichment, and generalization of ideas, concepts, and thoughts with a positive and supportive outlook. This kind of relation between units of discourse is substantiated by applying elaborative discourse markers. As Table 6 illustrates, the Persian translator has applied twenty different types and combinations of Persian EDMs in the translation of this Qur'anic EDM. Two groups of descriptive and additive EDMs have been employed by the two translators in the construction of discourse in the translation process. Descriptive EDMs provide further elaboration of units of

discourse (extracts 3, 11, 12, 17, 19, 23, 29, and 30). Additive EDMs adjoin and attach further units to the list of units in discourse (extracts 1, 5, 6, 9, 13, 15, 25, and 27). The English translator has employed 14 types and combinations of English EDMs in the translation of this Qur'anic EDM. She also has utilized two groups of English descriptive (extracts 3, 12, 14, 16, and 21) and additive (extracts 2, 6, 8, 12, 18, 25, and 28) EDMs in her rendition. The results show variety and flexibility in the translators' approach to monitoring their discourse in this bilingual configuration of discourse.

Table 7. Persian and English Equivalent CDMs for the Qur'anic EDM Wa

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|------------|---|------------------|
| 1 | | | كُنْتُمْ أَمْوَانًا فَأَحْيَاكُمْ ثُمَّ يُمِينَكُمْ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ | Al-Baghareh, 28 |
| | Maleki | در حالی که | چطور خدا را قبول ندارید؟ در حالی که بی‌جان بودید و خدا به شما زندگی بخشید میراند بعد از آن شما را می | |
| | Saffarzadeh | whereas | [O, people!] How can you disbelieve in Allāh? Whereas you were without life [in your mothers' wombs] and He gave you life; then He will cause you to die | |
| 2 | | | اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ نَسُوهُ وَ يَوْمَ يُعَذِّبُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَلْحَاصًا اللَّهُ وَ | Al-Mojadele, 6 |
| | Maleki | ولی | در روزی که خدا دوباره همه‌شان را زنده می‌کند و از آنچه کرده‌اند باخبرشان می‌سازد همان کارها بیه که خدا یکی یکی ثبت‌شان کرده است ولی خودشان فراموش کردند خدا شاهد همه چیز است | |
| 3 | | | ... وَ اللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ | Al-Taghbon, 15 |
| | Saffarzadeh | however | However , with Allāh is the great reward. | |
| 4 | | | لِكُلِّ وَجْهَةٍ هُوَ مُوَلِّبُهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ وَ | Al-Baghareh, 148 |
| | Maleki | به هر حال | هر گروهی به هر حال قیله‌ای دارد که به طرف آن رو می‌کند پس بیشتر از این درباره تغییر قیله بحث نکنید و به جایش در کارهای خوب از همدیگر سبقت بگیرید | |
| 5 | | | أَمْطَلِي لَهُمْ إِنْ كَذِبِي مَتِينٌ وَ | Al-Ghalam, 45 |

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|-------------------|---|-------------------|
| | Saffarzadeh | and yet | And yet I respite them where is my plan is very strong. | |
| 6 | | | قَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ إِنْ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كَثَبُوا وَكَمَا كَتَبْتَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِلْكَافِرِينَ عَذَابٌ مُهِينٌ وَ | Al-Mojadeleh, 5 |
| | Maleki | بله با وجود | بله با وجود فرستادن آیه‌ها بید به این روشنی کسانی که با خدا و رسولش در می‌افتند دلیل می‌شوند همان‌طور که امثال‌شان در گذشته دلیل شده‌اند عذابی خفت‌بار هم نصیب چنین بی‌دین‌ها بیه می‌شود. | |
| 7 | | | لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ | Al-Baghareh, 214 |
| | Saffarzadeh | without | Do you think that you will enter the paradise without such trials as came to those who passed away before you? | |
| 8 | | | هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَأَمْرُؤُنَّ يَبْغِضُ الْكِتَابَ وَإِنْ يَأْتُوكُمْ آسَارُى تَقَادُوا هُمْ وَ وَتُكْفَرُونَ بَبَعْضِ | Al-Baghareh, 85 |
| | Maleki | در صورتی که | اگر هم اسیر شما شوند آن‌ها را با اسیران خودتان مبادله می‌کنید یا با گرفتن پول آزادشان می‌سازیم در صورتی که از اولش هم آواره کردنشان بر شما حرام بود. بعضی از احکام و تورات را می‌پذیرید و بعضی را رد می‌کنید؟ | |
| | Saffarzadeh | although | and if they are brought to you as captives you free them by taking ransom, although their expulsion [to start with] was forbidden to you, [in the Taurāt.] Do you believe in part of the Scripture and disbelieve in the other part? | |
| 9 | | | بَلَىٰ خَرَاتِنٌ هُمْ الَّذِينَ يَقُولُونَ لَا نَتَّقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ | Al-Monafeghoon, 7 |
| | Maleki | حال آنکه | آن‌ها همان کسانی‌اند که می‌گویند به آن‌هایی که پیش پیامبر خداوند کمک نکنید تا از دور و برش پراکنده شوند حال آنکه گنجینه‌های آسمان‌ها و زمین مال خدا است ولی منافق‌ها همیشه را ندارند | |
| 10 | | | عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ... هُوَ كُرْهٌ لَكُمْ وَ كَتَبَ عَلَيْكُمُ الْقِتَالَ وَ | Al-Baghareh, 216 |
| | Saffarzadeh | though/but | Fighting is Ordained upon you though it is resented by you; but , [it happens that] you resent a thing whereas it is good for you... | |
| 11 | | | هُم يَلْعَنُونَ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمْعَوْهُ وَ | Al-Anbia, 2 |
| | Maleki | اما | هر حرف تازه‌ای از طرف خدا برایشان می‌آید ظاهراً خوب گوش می‌دهند اما آن را به شوخی می‌گیرند و دلشان متوجه دنیا است | |
| 12 | | | أَخِيضْ جَنَاحَكَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَ لِلْمُؤْمِنِينَ | Al-Hejr, 88 |
| | Maleki | در عین حال | وقتی می‌گوییم ندیده بگیر یعنی به امکاناتی مادی که گروه‌ها بیه از بی‌دین‌ها را از آن بهره‌مند کرده‌ایم چشم ندوز و برای گمراهی‌شان اندوه مخور در عین حال مؤمنان را زیر پر و بالت بگیر | |
| 13 | | | لَوْ أَعْجَبْتُمْكُمْ لَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ | Al-Baghareh, 221 |
| | Saffarzadeh | even though | A Believer slave-woman is definitely better than an idolater woman even though she appeals to you. | |
| 14 | | | لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ قُولُوا أَنْظِرْنَا وَاسْمِعُوا وَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَ | Al-Baghareh, 104 |
| | Maleki | و به جایش/ و گرنه | مسلمانان دیگر نگوید راعنا و به جایش بگویند انظرنا. این توصیه را جدی بگیرید وگرنه سرکشان از این دستور عذابی زجرآور دارند | |
| | Saffarzadeh | but/and | O, you who believe! Do not say: "Rāenā" to the Messenger, but say: "Unzurnā" listen to this admonition and [know that] for the disbelievers there is painful Torment. | |
| 15 | | | مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَ بِإِذْنِ اللَّهِ | Al-Baghareh, 102 |
| | Maleki | هر چند که | ولی از آن دو فرشته چیزی بیه یاد می‌گرفتند که با آن بین مرد و همسرش جدا بیه می‌انداختند هر چند که بیه اجازه خدا نمی‌توانستند با جادو به کسی ضربه بزنند | |
| | Saffarzadeh | though | but people learned from them that which caused separation between man and his wife, though they could not thus harm anyone except by Allāh's Leave. | |
| 16 | | | أَنْتُمْ تُبْصِرُونَ أَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلَكُمُ أَفَتَاتُونَ السَّحْرَ وَ | Al-Anbia, 3 |
| | Maleki | با اینکه | سران بد کارشان آهسته بیخ گوش هم گفتند مگر نه اینکه این هم بشری مثل شما است با اینکه چشم دارید و می‌بینید به طرف حرف‌های سحر آمیزش می‌روید؟ | |
| 17 | | | وَ يُشْهِدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَ هُوَ أَلَدُّ الْحِصَامِ | Al-Baghareh, 204 |
| | Maleki | اتفاقاً | تازه خدا را برای چیزی که در دل دارند شاهد می‌گیرند. اتفاقاً آن‌ها دشمن سرسخت اسلام‌اند. | |
| | Saffarzadeh | ; but | and he takes Allāh to witness as what is in his heart; but | |

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|------------|--|--------------|
| | | | [despite his pretensions] his is the most contentious of the opponents [of you and Islām]: | |
| 18 | | | هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰةً طَيِّبَةً مِّنْ عَمَلٍ صٰلِحًا مِّنْ ذَكَرٍ اَوْ اَنْتٰى وَ | Al-Nahl, 97 |
| | Saffarzadeh | while | Whoever leads a righteous life whether be male or female, while he or she is a true believer, to them We will surely bestow a pure and good life in this World. | |
| 19 | | | وَ اِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَ اللّٰهُ اَعْلَمُ بِمَا يُنزِلُ ... | Al-Nahl, 101 |
| | Saffarzadeh | and though | And when we abrogate a word of Revelation with another one and though Allāh is the one who knows what is the best to reveal. | |
| 20 | | | ... وَ هُمْ عَنِ آيٰتِهَا مُعْرِضُونَ | Al-Anbia, 32 |
| | Saffarzadeh | yet | Yet they turn away from appreciating the visible signs. | |

The logical relation of contrast focuses on a negative and unsupportive perspective in description, elaboration, and development of units in discourse. This logical relation is established by applying contrastive discourse markers in the process of human communication. According to Table 7, 13 types and combinations of CDMs have been used in translating *wæ* into Persian. They consist of different synonyms of CDMs in the Persian language. The English translator, on

the other hand, has employed 12 different types, combinations, and synonyms of this category of DMs in her English translation (Table 7). Here, the translators have approached rendering of the Qur'anic EDM *wæ* from a context-sensitive perspective and dynamically. Therefore, they have generally avoided a word-by-word or literal standpoint in their rendering, yet this is more visibly the case with Maleki as Tables 2 and 3 also demonstrate.

Table 8. English and Persian Equivalent IDMs for the Qur'anic EDM *Wæ*

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|------------|--|------------------|
| 1 | | | يَعْقُوبُ يَا بَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى ... وَصٰى بِهَا اِبْرٰهِيْمَ بَنِيهِ وَ | Al-Baghareh, 132 |
| | Saffarzadeh | and so | And was enjoined by Ibrahim upon his sons; And so did Yaghub to his Sons saying: O my sons! Allāh has chosen... | |
| 2 | | | هُوَ السَّمِيْعُ الْعَلِيْمُ الْاَرْضِ وَ قَالَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَ | Al-Anbia, 4 |
| | Maleki | | پیامبر گفت هر حرفی در آسمان یا زمین زده شود از جمله همین سخن‌های در گوشه‌تان را خدا می‌داند زیرا او شنوای دانا است | |
| | Saffarzadeh | ; since | The Messenger said: "My Creator&Nurturder knows what is spoken in the heaven and on the earth; since Allāh is the Knowing Hearer | |
| 3 | | | كُنَّا بِهٖ عٰلَمِيْنَ وَّلَقَدْ اٰتَيْنَا اِبْرٰهِيْمَ رُشْدَهٗ مِّنْ قَبْلِ وَ | Al-Anbia, 51 |
| | Maleki | چون | قبل از موسی و هارون هم ابراهیم را به رشد معرفتی رساندیم چون ما از شایستگی‌هایش با خبر بودیم | |
| | Saffarzadeh | for | We had granted Ibrāhīm means of right conduct [before he was appointed a Messenger] for We were Well-Aware of his inner aptitude, [for the position]: | |
| 4 | | | وَ عَلَّمْنَاهُ صِنْعَةَ لُبُوْسٍ لَّكُمْ لِيُحْصِيْنَكُمْ مِّنْ اَسْكُمُ فَيَهْلُ اَنْتُمْ شٰكِرُوْنَ | Al-Anbia, 80 |
| | Maleki | به خاطر | به خاطر شما فوت و فن زره‌سازی را به داوود یاد دادیم تا آن زره‌ها از ضربه‌های سفت و سخت حفظتان کند. | |
| 5 | | | لَوْ اَرٰوْا رُءُوْسَهُمْ وَ رَاٰتَهُمْ يَصُدُوْنَ وَ هُمْ مُسْتَكْبِرُوْنَ | Al-Monafeghoon,5 |
| | Saffarzadeh | out of | They shake their heads in denial and they turn away out of arrogance. | |
| 6 | | | اَمْ وَاَتَ غَيْرِ اٰخِيَاءٍ وَ مٰا يَشْعُرُوْنَ اَيٰنَ يُبْعَثُوْنَ | Al-Nahl, 21 |
| | Saffarzadeh | therefore | These are lifeless things; therefore , they do not know when their worshippers will be raised up. | |
| 7 | | | مَنْ يُّرِدْ فِيْهِ بِالْحَادِ بِظَلْمٍ يُدْفَعُ مِنْ عَذَابِ اَلِيْمٍ وَ | Al-Haj, 25 |
| | Maleki | کلاً | کلاً آن عذاب سزای آن‌ها بیهوده است که با انحراف از حقیقت می‌خواهند در این سرزمین ظالمانه دست به چنین کارها بزنند | |
| 8 | | | اِنْفُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ اَتُوْا النُّبُوْتَ مِنْ اَبْوَابِهَا وَ وَلٰكِنِ الْبِرَّ مَنْ اَتٰنَّيْ وَ | Al-Baghareh, 189 |
| | Maleki | پس | بلکه خوبی آن است که مراقب رفتارشان باشید پس در هر کاری از راهش وارد شوید و در حضور خدا مراقب رفتارشان باشید تا خوشبخت شوید. | |

| Number | Translator | Equivalent | Extract | Reference |
|--------|-------------|---------------|--|------------------|
| 9 | | | بَشِّرِ الصَّابِرِينَ وَ | Al-Baghareh, 155 |
| | Saffarzadeh | so | So give glad tidings to the patients. | |
| 10 | | | هُم يَذْكُرُ إِذَا رَأَى الَّذِينَ كَفَرُوا أَنْ يَتَذَكَّرُوا لَكَ إِلَّا هَرَوَا أَمَّا الَّذِي يَنْذَرُكَ الْيَتِيمَ وَ الرَّحْمَنَ هُمْ كَافِرُونَ | Al-Anbia, 36 |
| | Maleki | خب | وقتی بتپرست‌ها تو را میبینند غیر از اینکه به مسخره می‌گیرند انگار کاری ندارند آیا این همان است که از بت‌های‌تان بد می‌گوید خب طبیعی است به خدای رحمان که ایمان و اعتقادی ندارند | |
| 11 | | | إِنَّا لَهُ كَاتِبُونَ هُوَ مُؤْمِنٌ فَلَا كَفْرَ أَنْ لِسَعْيِهِ وَ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ | Al-Anbia, 94 |
| | Maleki | از روی | بنابر این هر که از روی ایمان و اعتقاد کارهای خوب بکند، کار و کوشش او نادیده گرفته نمی‌شود و ما همه را برایش ثبت و ضبط می‌کنیم. | |
| | Saffarzadeh | provided that | And whoever does good deeds and acts of charity, provided that he is a believer [in Allāh and the Day of Resurrection], his efforts will not be denied; and We Record all his deeds completely [for the due reward] | |
| 12 | | | مِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِزِّنَا وَ أَتَيْنَاهُ أَهْلَهُ وَ فَاسْتَجَبْنَا لَهُ فَكَفَفْنَا مَا بِيَدِهِ مِنْ ضَرِّهِ وَ لِلْعَابِدِينَ يُذَكِّرُ | Al-Anbia, 84 |
| | Maleki | تا | از سر لطف‌مان بچه‌های مرده‌اش را زنده کردیم و تازه به همان تعداد هم به او بچه دادیم تا عبادت‌کنندگان ارزش صبر و دعا را بفهمند | |
| 13 | | | ... وَ مَا لِلظَّالِمِينَ مِنْ نَصِيرٍ | Al-Haj, 71 |
| | Saffarzadeh | surely | Surely , there is no helper for the disbelievers whatsoever. | |
| 14 | | | قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَهُمْ قَلِيلًا مِمَّا يُؤْمِنُونَ وَ | Al-Baghareh, 88 |
| | Maleki | خب پس | می‌گفتند خب پس حتماً فهم ما کور است خیر خدا برای بی‌دینی ایشان لعنتشان کرده است پس عده کمی از آن‌ها ایمان می‌آورند | |
| 15 | | | ... وَ لِيُخْزِيَ الْقَاسِيِينَ | Al-Hashr, 5 |
| | Saffarzadeh | because | Because Allāh has intended to disgrace the disobedients. | |
| 16 | | | لَا يَنْفَعُهُمْ يَتَعْلَمُونَ مَا يُضُرُّهُمْ وَ ... وَ | Al-Baghareh, 102 |
| | Maleki | خلاصه | ... خلاصه یهودی‌ها چیزها بی‌یاد می‌گرفتند که به آن‌ها ضرر می‌زد و فایده‌ای هم نداشت | |
| 17 | | | لَهُمْ عَذَابٌ عَظِيمٌ عَلَى أَنْصَارِهِمْ عِشَاءٌ وَ عَلَى سَمْعِهِمْ وَ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ | Al-Baghareh, 7 |
| | Maleki | برای همین هم | چون خدا بر دل‌ها و گوش‌هایشان مهر بدبختی زده آخر پرده غفلتی جلوی چشم‌هایشان را گرفته است برای همین هم عذاب بی‌اندازه در انتظارشان است | |
| 18 | | | مَا أَمَرَ السَّاعَةَ إِلَّا كَلِمَاحَ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ يَكْتُمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ | Al-Nahl, 77 |
| | Maleki | برای همین | اسرار آسمان‌ها و زمین از جمله اسرار قیامت فقط در اختیار خدا است برای همین برپا یی قیامت برای خدا مثل یک چشم به هم زدن است و حتی آسان‌تر زیرا خدا از عهده هر کاری بر می‌آید | |
| 19 | | | فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَ لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ | Al-Baghareh, 10 |
| | Maleki | در نتیجه | آن‌ها مرض دارند و خدا هم مرضی‌شان را بیشتر کرده و می‌کنند. در نتیجه این همه دروغ‌گو یی گرفتار عذابی زجرآور می‌شوند. | |
| 20 | | | أَنْتُمْ ظَالِمُونَ لَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَ وَ | Al-Baghareh, 92 |
| | Saffarzadeh | thus | "Verily, there came to you Mūsā with clear Miracles; yet you worshipped the calf in his absence. Thus you became of "the self-oppressors." | |
| | Maleki | واقعاً | ولی شما در نبود او مشغول در حقیقت موسی برای‌تان معجزه‌های روشنی آورد. واقعاً که بد کردید. گوساله‌پرستی شدید | |
| 21 | | | وَ اللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ | Al-Baghareh, 247 |
| | Maleki | چون که | بله خدا فرمانروا یی خودش را به هر کس لایق ببیند می‌دهد چون که خدا روزی‌گستر دانا است. | |
| 22 | | | ... وَ اتَّقُوا اللَّهَ ... | Al-Hashr, 18 |
| | Saffarzadeh | so | So fear from the disobedience of Allāh's commands. | |
| 23 | | | الْيَوْمَ الْآخِرِ لَا يَجَلُ لَهُمْ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَ وَ | Al-Baghareh, 228 |
| | Maleki | و اگر | و اگر به خدا و روز قیامت ایمان دارند نباید حاملگی‌شان را مخفی کنند | |
| 24 | | | إِلَيْهِ تُرْجَعُونَ يَبْسُطُ وَ اللَّهُ يَقْبِضُ وَ وَ | Al-Baghareh, 245 |
| | Maleki | فقط | فقط خدا روزی‌بندگان را کم و زیاد می‌کند و دست آخر هم فقط به سوی او برگردانده می‌شود. | |
| | Saffarzadeh | since | Since it is Allāh that restricts or outspreads [the sustenance] and to Him you people shall return. | |
| 25 | | | هُوَ مُؤْمِنٌ فَلْتَحْيِيَنَّهُ حَيَاةَ طَيِّبَةٍ مِنْ عَمَلِ صَالِحٍ مَنْ ذَكَرَ أَوْ أَنْتَى وَ | Al-Nahl, 97 |

| Number | Translator | Equivalent | Extract | Reference |
|--------|------------|------------|--|--------------|
| | Maleki | به شرط | به آنان که کار خوب کنند چه مرد باشند چه زن به شرط با ایمان بودن حتماً زندگی سالم و لذتبخشی می‌بخشیم | |
| 26 | | | لَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكُنُوا لَهُمْ ... وَ | Al-Nahl, 113 |
| | Maleki | البته | البته پیامبری از خودشان برای راهنما ایشان برخاست اما به او برچسب دروغگو بیزدند | |
| 27 | | | مَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ... وَ | Al-Nahl, 118 |
| | Maleki | در واقع | در واقع ما به آن‌ها بد نکردیم بلکه آن‌ها خودشان به خود بد کردند | |
| 28 | | | عَلَى الَّذِينَ هَادُوا حَزَمْنَا مَا مَكَّصْنَا عَلَيْكَ مِنْ قَبْلُ ... وَ | Al-Nahl, 118 |
| | Maleki | هم | البته برای یهودیان نعمت‌های دیگری را هم حرام کردیم که قبلاً برایت شرح دادیم | |

The third kind of relationship between units of discourse is inferential. In this kind of logical communication, the interlocutors arrive at conclusions, results, and justifications in the process of the construction of discourse in human communication. Encoding the Qur'anic EDM *wæ* is carried out dynamically by the translations in Persian and English. Maleki has applied 19 different DMs in his translation, which consist of different groups: reasoning

(extracts 2, 4, 11, 17, 18, and 21), concluding (extracts 7, 8, 10, 16, and 19), and emphasis (extracts 20, 24, 26, and 27). Also, Saffarzadeh has utilized nine different English IDMs in her translation, consisting of reasoning (extracts 2, 3, 5, 11, 15, and 24), conclusion markers (extracts 1, 3, 9, 20, and 22), and emphasis (extract 13). This category of findings reveals the translators' dynamic system in encoding this EDM in Persian and English languages.

Table 9. Persian and English Equivalent TDMs for the Qur'anic EDM *Wæ*

| Number | Translator | Equivalent | Extracts | Reference |
|--------|-------------|------------------|---|-----------------|
| 1 | | | هُوَ يُدْعَى إِلَى الْإِسْلَامِ عَلَى اللَّهِ الْكَيْفُ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى وَ | Al-Saf, 7 |
| | Saffarzadeh | when | Who is more unjust than one who forges lies against Allāh by calling His words magic [and His Messenger a Magician] when he is being invited to the Religion of Islam? | |
| 2 | | | أَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ وَعَسَيْنَا وَقَالُوا سَمِعْنَا وَ | Al-Baghareh, 93 |
| | Maleki | آخر | آخر از روی بی‌دینی‌شان عشق به به زبان گفتند شنیدیم و در دل گفتند بی‌خیال گوساله تمام وجودشان را پر کرده بود | |
| 3 | | | لِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ لِيُوفُوا نَدْوَاهُمْ وَ تَمَّ لِيَقْضُوا تَعْنَهُمْ وَ | Al-Haj, 29 |
| | Maleki | تا اینکه دست آخر | بعد با ترانیدن سر یا کوتاه کردن مو و ناخن از احرام خارج بشوند و بقیه اعمال حج‌شان را به جا بیاورند تا اینکه دست آخر دور خانه تاریخی کعبه طواف کنند | |
| 4 | | | الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ وَ | Al-Anbia, 91 |
| | Maleki | و در پایان | مریم: او در زندگی پاکدامن بود ما هم با اراده الهی‌مان باردارش کردیم و بچه‌اش را به عنوان معجزه‌ای بزرگ به جهانیان شناساندیم | |
| 5 | | | هِيَ تَقْرُؤُ إِذَا الْقَوَا فِيهَا سَمِعُوا لَهَا شَهيقًا وَ | |
| | Saffarzadeh | as | When they are cast into the hell they shall hear a terrible roaring as it boils up. | Al-Molk, 7 |
| 6 | | | سَلِيمَانَ إِذْ يَخْكُمَانِ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ غَنَمَ الْقَوْمِ وَكُنَّا لِحَكْمِهِمْ شَاهِدِينَ دَاوُودَ وَ | Al-Anbia, 78 |
| | Maleki | حالا بشنو از | حالا بشنو از داوود و سلیمان روزی درباره چگونگی جبران خسارت مزرعه‌ای مشورت می‌کردند که شب هنگام گوسفندان عده‌ای در آن چریده و پایمال کرده بودند | |
| 7 | | | ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا ... وَ | Al-Anbia, 87 |
| | Maleki | حال | حال قصه یونس: در نتیجه ایمان نیاوردن مردم با ناراحتی زودتر از انتظار از شهر خارج شد | |
| 8 | | | أَنَا لَا نَدْرِي أَشَرُّ أَرِيدَ بَعَثَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا وَ | Al-Jen, 10 |
| | Saffarzadeh | now | Now we don't know whether Allāh has decided to punish those on the Earth or he has intended something good for them? | |
| 9 | | | وَ مَا جَعَلْنَا لِيَشْرَ مِنْ قَبْلِكَ الْخَلْدَ أَفَأَنْ يَمِتَ فِيمَ الْخَالِدِينَ وَ | Al-Anbia, 34 |
| | Maleki | تا به حال | تا به حال به هیچ بشری عمر جاودان ندادیم، اگر از دنیا بروی آیت پرست‌ها بیکه در آرزوی مرگ نشسته‌اند جاودان می‌مانند؟ | |
| 10 | | | تَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُتَّبِرِينَ وَ | Al-Anbia, 57 |
| | Maleki | بعد | بعد با خودش گفت به خدا در غیاب و غفلت شما نقشه‌ای برای بت‌های‌تان اجرا خواهم کرد | |
| 11 | | | و يَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ وَ | Al-Mojadeleh, 8 |
| | Saffarzadeh | and then | And then they say to themselves why Allāh does not punish us for our words? | |
| 12 | | | عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ | Al-Baghareh, 31 |

| Number | Translator | Equivalent | Extracts | Reference |
|--------|-------------|------------|--|-------------------|
| | Maleki | پس از | پس از آفرینش آدم خدا تمام حقایق غیبی عالم را به او یاد داد بعد آن‌ها را به فرشتگان نشان داد | |
| 13 | | | قَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَ | Al-Baghereh, 248 |
| | Maleki | آن وقت | آن وقت پیامبرشان به آن‌ها مژده داد نشانه خدا بی بودن فرماندهی طالوت صندوق عهدی است که پیش شما می‌آید تا دلگرمی و آرامشی از طرف خدا باشد | |
| | Saffarzadeh | and then | And then their Messenger said to them: "Verily, the sign of Tālūt's kingship shall be the Ark carried by the Angels of Allāh and in which shall be the Divine Tranquility from your Creator & Nurturer ... | |
| 14 | | | فَصَبِّئْنَا إِلَيْهِ ذَلِكَ الْأَمْرُ أَنَّ دَابِرَ هُوَ لَاءِ مَقْطُوعٍ مُّصْبِحِينَ وَ | Al-Hejr, 66 |
| | Maleki | بالاخره | بالاخره به لوط آن خبر تکان‌دهنده را رسانیدیم وقت‌سحر همه آن‌ها ریشه‌کن می‌شوند | |
| 15 | | | إِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْتَدَّةٌ إِذَا رَأَيْتَهُمْ تُعْجَبُكَ أَجْسَامُهُمْ وَ | Al-Monafeghoon, 4 |
| | Saffarzadeh | and when | And their physical appearance when you look at them, seems pleasant, and when they speak, you listen to their speech, they are but hollow men. | |

Temporal relations in discourse deal with the sequence of the time in which events in units of discourse happen. Nine different types and combinations of Persian temporal discourse markers have been applied in the translation of the Qur'anic EDM *wæ* into Persian. They include end-of-turn markers (extracts 2, 3, 4, and 14), the current state of time indicating DMs (extracts 6, 7, 9, and 15), and the ordinal sequence markers (extracts 10 and 13). In the English translation, four different types and combinations of the English temporal discourse markers were used. They consist of current time indicating TDM (extract 8) and ordinal sequence markers (extracts 11 and 13). This aspect of the findings also substantiates a creative and context-sensitive perspective in constructing discourse in translation. How this flexible, productive, and reflective encoding of information in the translation process can be justified? The authors will discuss their justification in the following section.

5. Discussion

We analyzed two Persian and English translations of the Holy Qur'an's EDM *wæ* comparatively, descriptively, and qualitatively based on the coherence and translation spotting theories. The Qur'anic EDM *wæ* had not mostly been translated on a word-by-word basis or literally. Rather, various strategies were found to be utilized by the translators. Noticeably, it was encoded and translated communicatively and constructively by appealing to different linguistic procedures and by applying 118 different categories and

combinations of various contrastive, inferential, temporal, and elaborative Persian and English DMs. This finding is in agreement with Mohammadi's (2022a, 2022b) as well as Paknejad et al.'s (2018, 2021) studies. It also accords Mohammadi's (2021, 2022a, 2022b) research analyzing the strategies used by an Iranian simultaneous interpreter.

This is an innovative, and meta-discursive approach to the translation of these meta-communicative elements for the construction of a dynamic and audience-oriented discourse. We believe that in the actual, natural, and conventional processing of language in social settings, this dynamism can be validated (see Frank-Job, 2006; Frisson, 2009; Furkó, 2014; Mohammadi, 2020, 2021). It is because people's mental state of affairs, conditions of places, and the requirements of the times are adjustable and dynamic. Therefore, these meta-communicative elements are interpreted and applied in discourse in different ways based on contextual and world knowledge of the interlocutors. Consequently, DMs take on various types of connotative meanings, pragmatic functions, and purposes, as well as social configurations (Egg & Redeker, 2008; Frisson & Pickering, 2001).

As DMs are ambiguous, complex, and context-sensitive, their various demonstrations and materializations in perception, analysis, and creation or reconstruction of discourse turn out to be more inclusive in the process of translation. As a result, DMs might be replaced with numerous DMs by different translators (Crible et al., 2019). Another aspect of diverse readings, analyses, and reconstruction of DMs

is due to their different functions in the construction of text (Redeker, 2006; Schiffrin, 2006). In addition, translation itself is also a very innovative discourse construction course of action. Accordingly, the substitution of DMs is considered as a natural course of action in translation (Hoek et al. 2017; Spooren, 1997).

The adjustments in discourse construction can also be explained using Grice's cooperative principles, i.e. translators attempt to create a text in the target language that seems logical, coherent, and comprehensible for the addressee. Since the target text is expected to accord with the prerequisites of a different language, culture, and discourse, these expectations substantiate various sorts of alterations and enrichments of discourse from different semantic, pragmatic, structural, and cultural perspectives. That is why they put some kind of explanation, simplification, and disambiguation into practice. This procedure can be justified by resorting to the maxim of manner—one of the principles in Grice's maxims.

6. Conclusion

Discourse analysis is an effective way to uncover the features of natural language processing in human communications. This research aimed to identify, through corpus-based analysis of discourse, the similarities and differences in how two Persian-native translators have approached and rendered the Qur'anic elaborative discourse marker *wæ*.

This study is significant from several angles. First is the contribution it particularly makes to discourse analysis as it investigates the use of *wæ* as a repetitive and functional elaborative discourse maker in two bilingual Qur'anic contexts. The second important aspect relates to this finding that the translators had used numerous creative equivalents to translate this discourse marker, which shows the different meanings and functions the same word can have in other languages, which in the case of the Qur'an is a distinctive feature apart from the idea of polysemy that exists among languages in general. The third aspect is the emphasis placed on the role of social contexts in the construction of discourse by translators. Translators and interpreters work within the framework of their linguistic, cultural, and pragmatic contexts. As a result, they have to

adjust their approaches, strategies, and equivalents to linguistic and metalinguistic components in other languages, cultures, and discourses (Aijmer, 2002).

The findings revealed innovation, flexibility, and adjustment in the selection of equivalents for the Qur'anic most frequent, ambiguous, and complex elaborative discourse marker *wæ* in Persian and English translations. Likewise, the analysis of the approaches selected by the Persian and English translators showed that translation is a dynamic and creative discourse construction and structuration process within the natural processing of language in social contexts. This research was, however, restricted in scope and coverage in terms of its corpus. Therefore, other researchers are expected to conduct studies between different languages and different translators. Such investigations will result in comparative discourse analyses and develop our understanding of universalities between cultures, languages, pragmatics, and discourses (Cartony & Zuferry, 2013).

Lastly, educational and research implications can be offered in areas such as material development, curriculum planning, translator training, discourse analysis, and pragmatics, and may result in the introduction of various models and theoretical perspectives for practice and research. As for translator training, for instance, trainers can simply expose translators' strategies and the varieties of equivalents used by them, and ask trainees to contemplate the upsides and downsides of each.

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