Application and Extension of House's Revised TQA Model to Religious–Political Texts

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Abstract

This study evaluates the translation quality of two open letters by Iran's Supreme Leader, addressed to Western youth, using House's TQA model (2015). The research identifies both the strengths and limitations of the model in assessing texts of this nature. Through a detailed qualitative, comparative, and descriptive analysis, the study highlighted House's model as a tool for analyzing field, tenor, and mode but also noted significant gaps, including the lack of differentiation between local and global cultural filters, the absence of non-dimensional mismatches, and the failure to provide practical solutions for identified issues. The findings suggested expanding House's model to incorporate a broader classification of cultural filters and address non-dimensional mismatches. This study underscored the need to adapt quality assessment approaches to specific text types and linguistic functions. The insights offered not only contributed to theoretical advancements but also provided practical guidelines for improving translation quality assessment endeavors in any type of discourse.

Keywords: Juliane House, translation quality assessment, Imam Khamenei, religious-political texts

1. Introduction

House's model has originated from Halliday's (1978) Systemic Functional Grammar (SFG), pragmatic theory, discourse analysis, stylistics, and the theory of register, along with the notion rooted in the Prague School of Language and Linguistics (House, 2015). Halliday (1994) proposed a systemic functional linguistics model based on three meta-functions: ideational, interpersonal, and textual. Systemic functional linguistics was based on Firth's theory of system structure. In systemic functional linguistics, the meaning-making principle refers to grammar, while the interrelation of form and meaning is an important part of this scope (Firth, 1968).

According to House (2015), Translation Quality Assessment (TQA) plays a crucial evaluative role in determining the merit, significance, and overall quality of a translation work. It serves as a valuable tool for improving translation standards and assessing the acceptability of the translated product. Fundamentally, TQA involves forming an informed judgment regarding the quality, nature, and value of a translation in comparison to its original text (2015). In her updated 2015 model, House presented a detailed, non-quantitative, and descriptive-explanatory perspective on TQA. She employed the functional text features explored by Halliday, Crystal, and Davey, as previously discussed by Bensoussan and Rosenhouse (1969).

Melis and Albir (2001) highlighted the fact that much of the existing research on translation quality assessment has predominantly focused on evaluating translations of literary and sacred texts. They also underscored that TQA extends beyond this focus by incorporating two additional dimensions: the evaluation of professional translators' work and the assessment of trainee translators, each with distinct criteria and characteristics. House's (2015) model is functional and encompasses various types of discourse, including linguistic, pragmatic, and discourse analysis, and incorporates textual and register analysis of both source and target texts.

This model involves textual and register analysis in the source and target texts; the register consists of field, tenor, and mode. As House states, field is related to the topic and the content of the text. Tenor points to the essence of the participants, the addresser and the addressee, and the connection between them in aspects of social power and social distance, also in the level of emotional charge. Tenor is related to social attitude, which refers to formal, consultative, and informal elements. At last, mode captures both the channel, namely spoken or written, and the level of participation between the writer and the reader (Halliday, 1978, as cited in House 2015).

Moreover, House (2015) concluded that there are two kinds of translations, namely overt and covert translations. The re-contextualization of a text linguistic-textual operation from one language to another language is the result of translation. Translation is playing a crucial role in making a cultural and communicative link for people who want to communicate with each other with different languages and cultures (Bassnett & Lefevere, 1992). Furthermore, translation is considered as a linguistic process where a professional specialist attempts to balance the relationship between languages and cultures (Gonzalez Davies, 2004).

An overt translation is not intended to address its target audience but remains closely tied to the source language and culture. It primarily serves the source audience while also having broader, universal relevance beyond the source language community, while, on the other hand, a covert translation is viewed as an original text within the target culture, unmarked as a translation and potentially treated as if it were independently created. It is not specifically tied to the source language or culture and does not target a source-culture-specific audience (House, 2015).

As House (2015) states, when a covert translation is developed and the translation conforms to the target culture, the translator uses a cultural filter. Cultural filter, according to House, represents socio-cultural differences between the source and target linguistic societies. Cultural filter, according

to House in her revised model (2015), is about dimensional and non-dimensional mismatches. When the target text is compared with the source text, the mismatches and errors are found and categorized based on register and genre. These errors refer to dimensional mismatches and are known as covertly erroneous errors. But House did not point out the types of non-dimensional mismatches in the revised model, and the non-dimensional sets were identified in the present research.

Harrison (2007) suggested that religious language serves as a specialized form of communication frequently employed by religious authorities to articulate their beliefs and perspectives. Each type of text and its corresponding translation cater to a distinct audience. In the case of Islamic religious texts and their translations, the intended audience predominantly includes Muslims, Islamic communities, and individuals interested in exploring or studying Islamic religious teachings. When connecting this to the letter written by Imam Khamenei to European youth, it becomes evident that such letters are addressed not only to Muslim youth but also to young Europeans who seek to understand Islamic principles directly, beyond stereotypes. This demonstrates how religious discourse can be adapted to address a broader range of audience and how translating such texts should be considered pivotal for fostering intercultural understanding around the globe.

Iran's Supreme Leader's letter to European and North American youth is the Islamic Revolution's new strategy in international cultural diplomacy. Imam Khamenei, the Leader, has addressed American and European youth, but it is not limited to this group and it can be considered relevant to all Muslim youth as well. The main matter of these messages is about confronting the Islamophobia phenomenon and advocating and revealing Islamic values in the new international situation. Fighting against and resisting in the face of the western Islamophobia can be a religious imperative for each Muslim youth. Moreover, Imam Khamenei wanted others to judge Islam and Muslims without bias and Islamophobia and encouraged both Muslims and non-Muslims to learn about Islam from its main sources, especially the Holy Qur'an.

One of the characteristics of an attractive message to be noticed by social and virtual media is its being short, eloquent, and convincing. The message of the Supreme Leader of the Islamic Revolution of Iran to the North American and European youth has such requirements and was followed by many political characters and international authorities in media and academic circles as well. In addition, accurate translation helps the conveying of the meaning of the message and does not mislead the reader. The research, therefore, was aimed at the TQA based on House's model (2015), focusing on cultural filters and translation mismatches.

All this having been said, the present study was thus an attempt at answering the following questions:

1. In the English translations of Imam Khamenei's letters, what types of cultural filters can be identified, and how are they manifested?

2. Does House's model overlook any principles or mismatches in the analysis of these translations? If so, what additional factors or elements could be integrated into the model?

2. Literature Review

Different translation quality assessment models were developed by scholars according to the norms that were established by translation theories of the dominant linguists. Many scholars developed different TQA models based on translation theories. For instance, Reiss (1968) was a pioneer in translation quality assessment, proposing a functional theory based on the text type and the communicative purpose. Drawing on Bühler's framework, she categorized texts as content-oriented, form-oriented, conative, and subsidiary. Although her theory influenced later models, it faced

criticism for the lack of practical methods to identify and assess textual functions. Van den Broeck (1985) introduced a pragmatic model focusing on textual functions and translation shifts. Integrating source and target cultural norms, his model emphasized equivalence but struggled with issues of textual uniqueness. Amman (1990) advanced this by proposing a functionalist framework that evaluated coherence and addressed audience needs through a model reader concept, making functionality central to translation.

D'Hulst (1997) explored specialist texts, emphasizing the alignment of text acts and structures, such as how directive acts correlate with hierarchical structures. Her work bridged functionality with structural connectivity, particularly in professional contexts. Larose (1998) focused on textual and extra-textual features, analyzing translations at microstructural, macrostructural, and superstructural levels. By considering the translation process, his approach addressed professional constraints, though it lacked the systematicity required for practical implementation.

Al-Qinai (2000) proposed a comprehensive, eclectic model incorporating textual typology, formal correspondence, coherence, cohesion, and pragmatic equivalence. However, his parameters were criticized for overlapping categories and insufficient clarity on text-context relationships, limiting their application in practical scenarios. Williams (2004), on the other hand, introduced an argumentation-based model, employing Toulmin's framework to evaluate coherence in translated texts. Although innovative, his approach remained predominantly theoretical, with challenges in practical grading and application, which is a vital requirement for such fields as translation quality assessment. Reiss (2000) revisited her earlier concepts, framing translation as intentional, interlingual communication. She refined text functions—informative, expressive, and operative— while addressing diverse contexts, making her framework adaptable across various text types.

Setiajid (2003) compared two socio-semiotic models, contrasting House's use of register variables (field, tenor, and mode) with Bell's application of three meta-functions (ideational, interpersonal, and textual). This comparison highlighted differing methodologies in reconstructing meaning. On the other hand, Nord (2005) emphasized the importance of functionality and loyalty in translation, presenting a functionality + loyalty model to balance the objectives of the source and target texts. Her framework addressed cultural and situational factors, equipping translators to handle typical challenges through competencies like text analysis and quality assessment. Bell (1991) grounded his model in systemic-functional linguistics, analyzing translations through ideational, interpersonal, and textual layers of meaning. His approach integrated linguistic structure with the translation process to reconstruct meaning effectively.

The last study worth mentioning is the research by Khanjan (2023), highlighting key theoretical frameworks and practical implications for evaluating translation equivalence and textual coherence. Despite the systematic nature of her model, House's approach has faced significant criticisms from scholars such as Newmark, Reiss, Bazzi, and Munday. Critics argue that her analytical tools are overly complex, making them impractical for real-world applications. Others highlight the lack of objectivity in translation evaluation, the model's limitations in assessing literary texts, and ambiguities surrounding cultural filtering and its impact on translation quality. Furthermore, some researchers contend that House's framework does not sufficiently address the socio-cultural and ideological dimensions that influence translation decisions. In her book *Translation Quality Assessment: Past and Present* (2015), House acknowledges certain shortcomings of her model but maintains that it is fundamentally text-based and cannot accommodate all social, cultural, and political variables involved in translation. However, modern translation studies, particularly those emphasizing the ideological turn, suggest that these factors are increasingly relevant and must be incorporated into evaluation methodologies. Ultimately, House's model remains one of the most structured and comprehensive frameworks for assessing translation quality. Nevertheless, due to its prescriptive nature and its focus on textual analysis, scholars argue that it requires significant revisions to

integrate social, cultural, and ideological considerations more effectively. Refining this model to address contemporary challenges would make it more adaptable to diverse translation contexts and enhance its overall applicability in the field.

Finally, based on the collective wisdom and the multi-layered experience of translation studies in the field of TQA, House (2015) proposed a holistic model of TQA in order to gap as many bridges as possible, emphasizing register analysis (field, tenor, and mode) and distinguishing between overt translation, which preserve the source norms and cultural features, and covert translation, functioning as an adaptor of the SL culture to target-specific cultural norms. This dual classification provided a framework for addressing errors and mismatches in translation quality, which was therefore identified as the most appropriate model for the analysis and assessment of the English translations of Imam Khamenei in this study.

3. Methodology

Corpus

The corpus of this study consisted of two open letters addressed to the youth in Western countries, written by the Supreme Leader of Iran in 2015. These letters focused on the cause of then terrorism and invited the youth to explore the truth about Islam and the ongoing global challenges. The original Persian texts of both letters were sourced from the official website of www.khamenei.ir, recognized as the reliable platform for the publication of these letters. The first letter was published in January 2015, and the second one in November 2015.

For analysis, the study also utilized English translations of the letters. The translation of the first letter and two translations of the second letter were all retrieved from www.khamenei.ir, ensuring their credibility as official sources. The translators' names were not specified on the website. The presence of two translations for the second letter allowed for a comparative analysis. This could be attributed to differences in the translation style, with one version prioritizing precision in conveying the original meaning and the other one focusing on clarity and accessibility for international audiences. Additionally, the reason for the insertion of some updates or revisions can be the enhancement of the cultural and contextual alignment of the message.

Data Collection Procedure

The two letters titled '*To the Youth in Europe and North America*', written by Iran's supreme leader, were selected due to their short lenghts in order to study the whole text of each discourse meticulously and to identify any possible errors in the translations based on House's model (2015). As the first step, the genre of each of the two letters was determined as a religious-political text. In the second step, the second letter, with two translations, were analyzed. In the next step, the register analysis (field, tenor, and mode) was performed, and the functions of the letters, which consist of the ideational, interpersonal, and textual meta-functions, were explained clearly. Then, two kinds of 'mismatches' (dimensional and non-dimensional mismatches) and 'errors' (covertly erroneous errors and overtly erroneous errors) were identified. Finally, the statements of the quality of each of the two texts in the scope of the social role relationship parameter were distinguished and stated.

The objective of the present assessment was to identify mismatches (dimensional and non-dimensional) across the three meta-functions—ideational, interpersonal, and textual—and the discursive elements (namely, field, tenor, and mode). Furthermore, the study was aimed at an exploration of the extent and nature of cultural filters applied in the selected translations and at evaluating the prevalence of overt versus covert translation types. The research also strived to highlight potential gaps in House's model, suggesting expansions such as the incorporation of

distinctions between kinds of cultural filtering, as well as addressing non-dimensional mismatches. Ultimately, the findings were aimed to contribute to the theory and practice of translation studies by offering a comprehensive analysis of religious-political texts and by shedding light on underexplored elements in the area of translation quality assessment.

4. Results

The errors identified in the two selected translations were identified at both the lexical (word) and sentential (sentence) levels. Errors in translating individual words often have significant implications, as they can alter the overall meaning of the sentences in which they occur. This study emphasized the importance of such details and their potential to impact the intended message of the source text. Utilizing House's TQA model (2015), the research confirmed that overt translation is generally deemed suitable for religious-political texts, due to the high degree of importance belonging to the sensitive position of accuracy on the side of the holy text, namely the ST.

However, the analysis also revealed that the translations of the letters incorporated both overt and covert translation strategies. While House's model provides a comprehensive framework to assess cultural filters and dimensional mismatches, it was discovered in the present research that it lacks sufficient clarity regarding non-dimensional mismatches. This study addressed this limitation by examining non-dimensional mismatches alongside the established categories, thereby expanding the scope of cultural filters and translational mismatches in alignment with the source text. The researchers categorized these errors and mismatches into dimensional mismatches, non-dimensional mismatches, and cultural filters. Dimensional mismatches are contextualized within the three meta-functions—namely, ideational, interpersonal, and textual—of the text, exploring their implications on the accuracy of message transfer.

Non-dimensional mismatches, such as typographical errors and minute lexical shifts, were also highlighted as elements that, while seemingly minor, can influence the overall message and quality of the translations. The cultural filters observed in this study were analyzed as covertly erroneous errors, reflecting how deviations from the source text impacted the intended communicative purpose. The classification of these issues is presented visually through diagrams, which serve to illustrate the relationships and overlaps between different categories of mismatches and filters. The findings underscore the necessity of extending House's model to include non-dimensional mismatches and offer a deeper analysis of covert errors, demonstrating how these elements influence both the translation process and its outcomes.

Field analysis: The central focus of both the selected letters revolved around presenting an accurate understanding of Islam and addressing misconceptions shaped by media or extremist interpretations. Themes such as truth-seeking, justice, critical thinking, and individual engagement with original Islamic sources were prominent in the data. While the first letter emphasized the need for young people to independently seek the truth and explore Islam without prejudice, the second letter built on this by delving into the distinction between genuine Islam and its misinterpretation by extremist groups.

Tenor Analysis: In both letters, the relationship between the writer and the audience is characterized by respect, sincerity, and an engaging directness. Imam Khamenei addresses the young European audience as equals, appealing to their intellect, curiosity, and moral sensibilities. Within House's (2015) framework, the tone can be described as compassionate and oriented toward dialogue and reflection rather than imposition, thereby positioning the audience as active participants in the pursuit of understanding.

Mode analysis: The letters are written texts intended for widespread public dissemination through media publication and personal reading. Their style is semiformal and profound, structured to be accessible and thought-provoking for a younger audience. The written format supports a reflective interaction, allowing readers to engage with the content at their own pace.

Genre analysis: Both letters are best categorized as open and persuasive correspondence, enriched with elements of educational and spiritual discourse. They aim to encourage intellectual and spiritual exploration, promoting clarity and paving the way for the fostering of a deeper understanding of Islam. The genre reflects an intention to counter stereotypes, while engaging in a broader cultural and moral dialogue, in order that the global audience can be addressed maximally, Allah permitting.

Challenges in Translating Imam Khamenei's Letters

The translations of Imam Khamenei's letters, addressing Western youth, represent an attempt to convey complex and culturally rich Islamic-Persian prose to an English-speaking audience. While the overarching themes of both the letters were effectively conveyed, closer analysis revealed several mismatches, which did merit attention. These mismatches, ranging from lexical and syntactic inconsistencies to cultural omissions, highlighted the intricacies of translating discourses that carry profound rhetorical and ideological significance.

One notable issue lay in the omission of culturally significant terms, such as صلى الله عليه و آله. This phrase, used to show respect toward the Prophet of Islam, holds a central place in Persian Islamic texts and its absence in the translations diminishes the emotional and cultural depth of the original letters. Such omissions may have resulted from the application of a cultural filter, where the translators prioritized localizing content for the target audience, yet inadvertently reducing the reverence intrinsic to the source text. Similarly, additions of terms like 'quantitatively' and 'really', while intended to enhance clarity, occasionally impose a degree of redundancy or alter the tone, thereby shifting the author's stance, thereby, affecting the original interpersonal meta-function in the TTs.

The existence of syntactic mismatches was still another recurring challenge. Errors in tense usage, such as translating future verbs into present, disrupted the logical flow of the discourse. Additionally, inconsistent conjunction choices, such as substituting commas for 'and', impacted sentence cohesion and readability. Structural discrepancies, such as changes in pluralization or pronoun usage, further affected the accuracy of the translations, occasionally leading to subtle shifts in meaning.

Textual modifications also played a significant role in reshaping the impact of the original letters. For instance, the addition of pronouns like 'his' in certain translations heightened the emotional resonance of the text, yet diverged from the neutral tone of the source material. Similarly, shifts in theme and rheme positioning, altered the logical progression of arguments, potentially reducing the rhetorical effectiveness of the translations. Despite these challenges, the translations preserved the core messages of the letters: a call for truth-seeking, a critique of Western policies regarding Islam and the Muslim community, and an invitation to constructive engagement with Islam. However, the identified mismatches underscored the importance of balancing cultural fidelity with linguistic precision. Retaining culturally significant terms, ensuring grammatical accuracy and avoiding unnecessary elaborations, were indeed essential steps toward achieving translations able to honor the richness of the original texts.

In conclusion, while the translations of Imam Khamenei's letters achieved clarity and accessibility, greater sensitivity to linguistic and cultural nuances is still required, in order to capture their depth and impact. Translators must prioritize faithfulness to tone, structure, and cultural context to ensure that such pivotal messages resonate authentically across languages and societies. This analysis serves

as a testament to the challenges and rewards inherent in bridging cultural and linguistic gaps through translation.

The analysis of the selected translations, based on House's model (2015) is presented below.

Analysis of the First Letter

Example 1: TT: "Gain information about Islam through the Qur'an and the life of its great Prophet", and ST: "با اسلام از طریق قرآن و زندگی پیامبر بزرگ آن (صلی الله علیه و آله) آشنا شوید". The literal translation is "Become acquainted with Islam through the Qur'an and the life of its great Prophet (peace be upon him and his family)". Here, a lexical mismatch under *the field–ideational meta-function* is observed because the equivalence "صلی الله علیه و آله و سلم" has not been translated; this can be referred to as a cultural filter, which has led to a covert translation.

This also extends to the *tenor–interpersonal meta-function*. We state the clause "صلی الله علیه و آله و سلم" with the great Prophet. That is a kind of collocation. With this term, we show our respect to the prophets. Therefore, omitting this word causes this word to change from positive to a negative degree.

Example 2: The sentence "Have you studied the teachings of the Prophet of Islam and his humane, ethical doctrines?" is a translation of: " آیا تعالیم پیامبر اسلام (صلی الله علیه و آله و سلم) و آموزه های دینی و اخلاقی او را مطالعه کرده اید؟" The literal translation reads: "Have you studied the teachings of the Prophet of Islam (peace be upon him and his family) and his religious and moral doctrines?" A syntactic mismatch under the *field–ideational meta-function* is observed. In the TT, 'and', as a conjunction, instead of a comma, is more appropriate for translation, because this sentence is interconnected.

Again, lexical mismatches under the *tenor–interpersonal meta-function* occur. As stated previously, regarding a covert translation, as a subset of cultural filters, the phrase "صلی الله علیه و آله و سلم" has not been translated, which considerably reduces the positive interpersonal stance of the author towards the main character of the discourse involved in the letter.

Moreover, texual mismatches under the *mode-textual meta-function* are observable. The conjunction 'and', within the sentence, has not been retained in the TT; therefore, the conjunction type of cohesion in the sentence must be returned to keep the mode intact.

Analysis of the Second Letter

Example 1: The Persian sentence " منظره کودکی که در برابر دیدگان عزیزانش جان می‌دهد، مادری که شادی خانواده‌اش به عزا مبدل می‌شود، شوهری که پیکر بی‌جان همسرش را شتابان به سویی می‌برد، و یا تماشاگری که نمی‌داند تا لحظاتی دیگر آخرین پرده نمایش زندگی را خواهد دید، مناظری نیست که عواطف و احساسات انسانی را برنینگیزد," was translated differently in the two English translations. The first TT reads: "The sight of a child losing <u>his</u> life in the presence of his loved ones, a mother whose joy for her family turns into mourning, a husband who is rushing the lifeless body of his spouse to someplace and the spectator who does not know whether he will be seeing the final scene of life – <u>these are scenes </u>that rouse the emotions and feelings of any human being." The second TT reads: "The scene of a child dying before the eyes of his beloved ones, a mother whose family's happiness turns into mourning, a husband carrying the lifeless body of his wife to somewhere hastily, or a spectator who is not aware that he is going to see the last sequence of his life <u>in moments</u>, are not scenes which would not stir human sentiments and feelings". The literal translation, however, is: "The sight of a child dying before the eyes of their loved ones, a mother whose family's joy turns into mourning, a husband hastily carrying the lifeless body of his wife, or a spectator unaware that in moments they will witness the final act of life's play – these are not scenes that cannot fail to stir human emotions and feelings".

Lexical mismatches under the *field–ideational meta-function* are observed. The phrase 'in moments' has been added to the TT. Thus, it has affected the ideational meta-function of the ST. In the first ST (the 1st letter), the word "مناظری" agrees in the SL, with a singular verb, while its translation contains the agreement of the subject with a plural verb, which is quite neutral for the grammar of TL is different regarding this aspect. In the second TT, before "dying", the verb "is" or "is going to" must occur, due to the correctness of the present tense.

Here, textual mismatches are also observed. In the second TT, the pronoun "his" has been added to the TT, which, from the viewpoint of the ideational metafunction, cannot affect the meaning and message considerably, while it can be called a minor textual mismatch, since without the addition of the already added word, nothing is felt to be missing in terms of the communication of the field of the text in this point of the discourse.

We have textual mismatches under the *tenor–interpersonal meta-function* as well. In the second TT, the pronoun 'his' has been added to the TT, which, from the viewpoint of the interpersonal metafunction, can affect the emotional stance of the author towards a stronger one; however, since this is by no means a necessary change, it can be called a mismatch away from the ST. This also increases the stimulation of feelings of the readers. Sufficient elaboration was introduced in the previous section.

Non-dimensional mismatches are observed too. In the ST "مناظری نیست" is verbalized with a negative form, while the target text is framed in a positive tone in the first TT, which can be considered among the 'modulation strategies', where the polarity of the tone is modified, affecting the interpersonal stance.

Example 2: As an other example, source text is " نخست اینکه دنیای اسلام در ابعادی بمراتب وسیع‌تر، در حجمی انبوه‌تر و به مدّت بسیار طولانی‌تر قربانی وحشت‌افکن و خشونت بوده است" with interlinear translation of "Firstly, the world of Islam has, on far broader dimensions, in much larger volumes, and for a significantly longer duration, been a victim of terror and violence." Two different translations of it are: "First, the Islamic world has been the victim of terror and brutality to a larger extent territorially, to greater amount <u>quantitatively</u> and for a longer period in terms of time" and "First of all, <u>the Muslim world</u> has been victim to terrorism and violence more extensively, on a much larger scale, and for a much longer period of time".

A closer examination of these examples under the *field–ideational meta-function* reveals lexical mismatches. In the first translation, the word 'quantitatively' has been added to the TT text, in the second translation, "دنیای اسلام" has been translated as 'the Muslim world' while the common word is 'the Islamic world'. Thus, a lexical mismatch is observed, slightly affecting the ideational meta-function.

Lexical mismatches are also obseverd under the *tenor-interpersonal meta-function*. Adding the word 'quantitatively' in the TT has increased the social attitude of the author, in that it has intensified the negative tone of the author regarding the content in the section of the text under analysis.

Then, there are non-dimensional mismatches as well. Adding the word 'quantitatively' is a redundant structure, affecting the non-dimensional aspect of the TT as compared with the ST. It can, without any translation losses, be removed from the TT.

Example 3: Source text is " آیا می‌توان باور کرد که افراد با یکی دو سفر به مناطق جنگی، ناگهان آن‌قدر افراطی شوند که هم‌وطنان خود را گلوله باران کنند؟" with the literal translation of "Can it be believed that individuals, with just one or two trips to war zones, suddenly become so radicalized that they open fire on their own compatriots?" Two different translations of it are: "Can <u>we</u> <u>really</u> believe that people with <u>only</u> one or two trips to war zones, suddenly become so <u>extreme</u> that they <u>can</u> riddle the bodies of their compatriots with bullets?" and "Can one believe that <u>these people</u> suddenly turn so extremist as to <u>shoot and kill</u> their own countrymen <u>only after one or two trips to war zones</u>?"

Lexical Mismatches under the *field-ideational meta-function.* The words "really" and "only" in the first TT have been added to the TT discourse; additionally, 'extreme' is not ideationally equal to "افراطی"; its equivalent is 'extremist', instead. According to Longman Dictionary, the word 'extremist' means 'someone who has extreme political opinions and aims and who is willing to perform unusual or illegal things to achieve them [i.e. the goals]'. Thus, there is gap between the TT and the ST in this position as far as concerns the field.

Lexical mismatches under the *tenor-ideational meta-function.* The words added to the translation have increased the negative stance of the author as regards the content of the message, which is called a lexical mismatch, requiring critical attention, for, according to Newmark in *A Textbook of Translation* (1988), discourses produced by important authorities are considered expressive text-types, requiring the highest degree of faithfulness.

Lexical mismatches under the *mode-textual meta-function.* In the second TT, the word "افراطی" is translated as 'these people', and this has strengthened the cohesion, while, at the same time, distancing away from the ST.

Syntactic mismatches under the *mode-textual meta-function.* In the second TT, the position of theme and rheme has been changed. The part under discussion has been underlined in the table. Syntactic mismatches regarding theme and rheme can shift the newsworthiness of one textual fragment away from the ST original position to another one, affecting the accuracy of the message with regard to the mode and the textual metafunction.

Non-Dimensional Mismatches: The first TT has been introduced with 'we', the procedure of which can be called modulation in terms of Vinay and Darbelnet (1995). The significance of this translation procedure lies in the fact that the shifting of the linguistic camera to the more intimate second-person plural can affect the reader emotionally; although this is called a mismatch in terms of House's model (2015), it is at the same time an endeavor towards an emotionally deeper connection with the reader. In terms of the textual metafunction, however, the newsworthiness is shifted away from the content to the subject, which is not acceptable when not urgently necessitated by the situation of the translation.

5. Discussion and Conclusion

In this section, the research questions and their answers are presented. The source language letters were compared to their English translations, and the errors and mismatches with the dimensions of the field, tenor, and mode, were analyzed. This study aimed to answer the questions raised:

To answer the first question of the research, the investigation of cultural filters in this study yielded one case of cultural filtering. This was observed in the first letter, which can be classified under the 'local' type as in contrast to the global type. The reason why the first type of filtering was found in the translations—the TT of the first letter—while the second type was absent, can be explained in this way: The latter can be found in a covert type of translation only. For example, in the translation of a segment of the first letter, where the ST contains 'صلی الله علیه و آله و سلم' (= May Allah send salutations and peace upon him and his Household), the TT lacks this, which is a case of local filtering, for a religiocultural phrase which shows Muslims' respect and devotion toward the Holy Prophet of Islam and his Family, Ahlul-Bait, Divine peace upon them, has been filtered out, although it is rare in the TT, which makes it deserve a local rather than a global label.

To answer the second question, in House's model (2015), a vital classification is missing in that no distinction has been introduced between those mismatches or shifts that lead to global cultural filtering vs local ones. In other words, sometimes there is only one or there are only a few cultural filters in a TT, which are simply ignored by House, and the TT will be described as overt translation.

However, this is important because even one case of cultural filtering can affect the quality of translation if it is severely misplaced.

Besides, even one case of this can lead to an important change in the transference of the message or some aspect of the message of the SL text. The following classification was presented in 2019 by Hedayati and Yazdani.

Diagram 1-Extension of Houses Model: Cultural Filtering Dichotomy

Cultural Filters

Local filtering

Global filtering
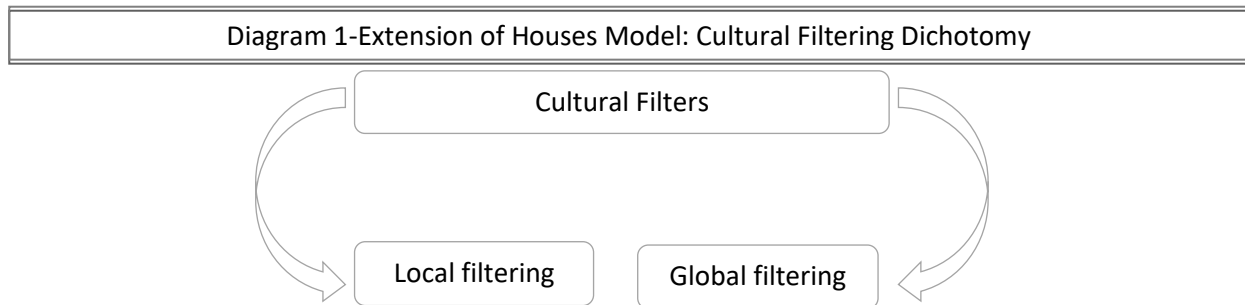
House's foundational model, revised multiple times between 1998 and 2015 to address translation quality assessment, has been instrumental in identifying dimensional mismatches, including linguistic and functional discrepancies between source and target texts. However, the 2015 revision reveals a significant limitation: the exclusion of non-dimensional mismatches, a category that warrants further theorization and integration. While House briefly alludes to such issues in her discussions of translation quality, her framework does not explicitly account for them in issuing either the statement of function or the statement of quality.

Non-dimensional mismatches refer to subtler yet meaningful errors such as typographical slips, punctuation inconsistencies, minor grammatical inaccuracies, and delicate lexical shifts. Although these may appear trivial, they can erode the precision and credibility of a translation, ultimately diminishing its overall quality. Incorporating non-dimensional mismatches into the model would expand its analytical capacity, enabling a more comprehensive assessment that captures nuances often overlooked in conventional evaluations.

The systematic recognition of these mismatches also highlights the importance of attention to detail in translation practice. Developing a structured approach for detecting and categorizing such discrepancies could refine evaluative processes while offering translators practical guidance for achieving higher levels of accuracy and professionalism.

In conclusion, extending House's model to include non-dimensional mismatches would not only address an existing theoretical gap but also enhance its applicability for both academic research and professional practice. Future studies might focus on methodologies for systematically identifying these mismatches, thereby providing actionable insights for translation quality assessment.

Diagram 2-Extension of Houses Model: Mismatches Dichotomy Incorporated into the Statement of Quality (Hedayati & Yazdani, 2019)

Translational Mismatches

Dimensional Mismatches

Non-Dimensional Mismatches
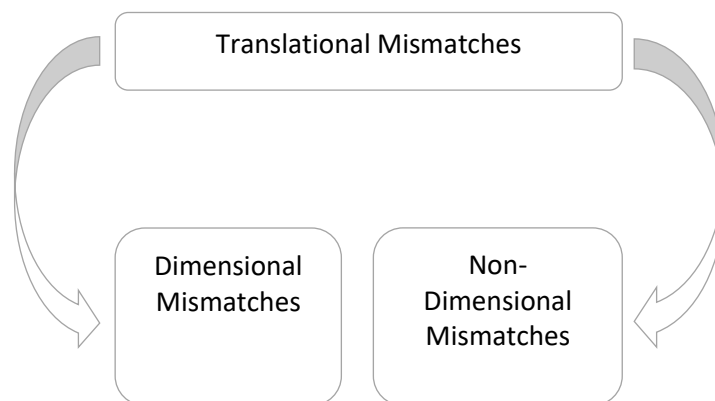
House's most recent revised model (2015) has not left any room for the inclusion of non-dimensional mismatches in her model when she issued the statement of function for the TT and the statement of quality for the translation in her conclusion of her translation quality assessment.

However, the researchers discovered that those minor mismatches can sometimes affect the reader's understanding of the TL language message. For example, when the researchers were busy assessing and analyzing the translations of the two SL texts, they faced some instances of non-dimensional mismatches which could not be dispensed with when releasing the statement of function and the statement of quality. As an instance, the researchers were able to refer to the second translation of one of the sentences of the second letter, where 'calm' has been typed as 'clam', which could have affected the dimensional aspect of the TT; however, since this is simply a typo and has occurred where the context clearly illustrates the meaning, the mismatch can be labeled as non-dimensional; hence, the idea of the essentiality of the inclusion of the non-dimensional type of mismatching in the statement of function as well as the statement of quality.

As for the absence of the local-global distinction when it comes to the discussion of cultural filtering in translation, the researchers discovered that House's approach to addressing cultural filters in her TQA model (2015) has not swept through all the real-life aspects of translation as concerns translation quality. In other words, in some text types, such as the expressive text-type (Newmark, 1988), the local shifts of culture are sometimes as important as the global ones, since they can affect the style as well as the sub-tones of the author, who is the central focus of translation assessment when we deal with expressive texts, such as international religio-political open letters. Another unexpected finding of the study was that different text types could have been addressed separately by House's model (2015). As we observed in the present study, the type of text can affect the approach to translation quality assessment, which we discussed further above.

A notable attempt at directing criticism at House's TQA model (2015) is Khanjan's work (2015). Although Khanjan's criticism has some important points, his criticism does not sufficiently highlight the positive aspects of House's model. In other words, no work of criticism or translation quality assessment was found by the researchers to have addressed important open letters as meticulously as House's does.

As regards, House's samples of translation quality assessment, the researcher, after conducting the present TQA work, discovered that House's approach to 'means analysis' and 'mismatches analysis' can be further improved if palpable examples replace long lists of numbers, which can be confusing and distract the reader's attention. Therefore, it could be recommended that the manner in which TQA is conducted can be modified and improved as discussed above.

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