The Persian Translator's Ideology in Translating Short Story Based on Hatim and Mason's Model; Translation of Scarlet Letter by Daneshvar
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ARTICLE INFO
Received: December 03, 2018
Accepted: December 20, 2018
Published: January 31, 2019
Volume: 2
Issue: 1
DOI: 10.32996/ijllt.2019.2.1.24

KEYWORDS
Translation, Expansion, Ideology, Materialization

ABSRACT
There is a general belief among theoreticians and experts of translation that translation is a mental, complicated, and purposeful activity. It is believed that all the procedures applied in translation such as the style of writing, word selections, and idiomatic expressions are influenced by the ideological positions of the translator. This study aims at investigating the strategies of Simine Daneshvar, in the Persian translation of The Scarlet Letter written by Nathaniel Hawthorne based on Hatim and Mason’s model (1997). To this end, the frequency of applying expansion, contraction, voice shift, and materialization as translational strategies to analyze thirty selected pages of this novel. The results of the research indicate that expansion was the most frequent strategy in the research and the other strategies as contraction and voice shift respectively, but on the other hand, materialization strategy was the lowest frequent one. Accordingly, it may be implied that the translator’s tendency has been mostly towards domestication, in other words, her ideologies and ideas have influenced her translation.

1- INTRODUCTION
Language is a means of communication which makes a bridge among the civilizations. In the Muslim society it is believed that the history of language and translation dates back to Holly prophet Adam and his spouse. The life cycle, societies and nations were formed based on trading and communicating to others not at the same area but at the long distances as tans china. People of two societies had to have authority on the other languages to do their business and used a common language as a means of communication. Translation was appeared and considered an inter-mediatr between two languages. A man could convey his thoughts/needs/and business/works through the bridge or translation. There is a general belief among the theoreticians that translation is a mental, complicated, and purposeful activity. Generally, it can be mentioned that all the procedures in translation such as the style of writing, word selections, and idiomatic expressions are influenced by the ideological positions of the translator. Hatim and Mason (1997, p. 218) define ideology as a body of assumptions which reflects the beliefs and interests of an individual, a group of individuals, a social institution, etc., which ultimately finds expression in language.

For a long time, translations were regarded as copies, replacing linguistic codes from one language into another one, that the role of translators’ independence were questioned. In other words, translation was considered as a neutral process, as Leppihalme (1997, p.19) claims that the translator was though as a “monkey, with no choice save to make the same grimaces as his master. Schäffner (2000, p. 143) writes: “translation plays an increasingly important role in and for society.” As stated by Schäffner and Adab (2000), the emergence of translation goes back to the beginning of recorded history which was necessary for trading and education, and in the 1940s translator training courses were established. Gradually, the role of translation has become highlighted and finally in the twentieth century was the time of development of translation by growth of Translation Studies.

In this respect, Sidiropoulou (2004, p.1) states that translation is a conscious, planned activity, performed in a controlled manner and aims at establishing communication between different cultural environments. Abrams (2012, p. 190) asserts that the term "novel" is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. As an extended narrative, the novel is distinguished from the short story and from the work of middle length
called the novelette; its magnitude permits a greater variety of characters, greater complication of plot.

House (2015, p.1) points out that translation is a cognitive procedure which occurs in human beings’ heads and is a social, cross-linguistic practice. As he claims, translation is not only a linguistic act, but it is also an act of communication across cultures. Therefore, the ability to translate effectively and appropriately is very salient today with the ease of communication in the world that people with different languages can communicate with each other at any moment. Today, people with different languages need to understand each other and this highlights the role of translation. House (2015, p.2) defines translation as the result of linguistic- textual operation in which a text in one language is re-contextualized in another language. This study aims to investigate the ideological views of the translator, SiminDaneshvar, in the Persian translation of The Scarlet Letter, translated in Persian language as Dagh e Nang, written by Nathaniel Hawthorne based on Hatim and Mason’s model (1997).

Moreover, the study of translations of literary works such as novels and short stories has gained a particular attention among the researchers such as Khalili (2013), Jahangiri (2015), and Chalabi (2013). As it was mentioned, there are some studies on ideological aspect of a translated text but what has been a challenge for the researcher in this current study is the effect of the translator’s attitudes and the way the world view of the translator affects the translation. One of the important roles of translator is transferring the information and establishing relationship among different nations with different languages. As a result, according to Jahangiri and Ayatollahi (2015), translation has been turned out to be one of the most critical and important jobs, and they continue (2015, p.106) translation is a targeted and oriented activity which is done based on needs, beliefs and perceptions of one’s society and the target culture.

The first element in the investigation of ideology in the translation is genre. Hatim and Mason (1990, p.140) defines genre as a set of features which we perceive as being appropriate to a given social occasion. The term social occasion is a good representation of diversity of norms in different cultures which needs adjustment in the process of translation. However, Kress (1985, p. 69) gives a comprehensive definition of genre which clarify the point better; Kress believes that genres are conventionalized forms of texts which reflect the functions and goals involved in particular social occasions as well as the purposes of the participants from a socio-semiotic point of view, this particular use of language is best viewed in terms of norms which are internalized as part of the ability to communicate. Ghazanfari (2006) claims that Kress’ definition indicates that genres are not one in various cultures and social actions. Hence, in the process of translation, experts of translation are free to change the target text to make the text more apprehensible. Since based on the different cultures and different languages, the content and structure of genres may vary and the translator should do adjustment in the translation and follow the structure and culture of the target language.

Text can be defined as the second element which represents ideology of the translator in a translation. Mason (1990, p. 165) refers to text as the hierarchical principles of composition. Therefore, text is a sequence of sentences which are connected to each other and in Mason's words (1990, p.165) serves some overall rhetorical purpose” or overall intention. Different readers may understand the text differently, therefore, the overall intention of the text is something relative which differs from one person to the other; accordingly, translators’ understanding of a text may be different. As Ghazanfari (2006) believes that textual constraints affect the translation; thus, the ideology of translators can be reveled form textual representation of the translation.

The third element which manifests the ideology of the translator in the translation is discourse. Hatim and Mason (1997, p. 240) define discourse as follows: It is a mode of speaking and writing which involves the participants in adopting a particular stance/attitude on certain areas of socio-cultural activity. In the definition, the term socio-cultural activity clearly shows the diversity of discourse in different languages, cultures, and texts. In discourse, there are some elements which affect translators’ choices. In other words, there are like some obstacles for translators which the translator needs to make adjustments in his or her translation. To Ghazanfari (2006), the elements which make translation as challenging activity in terms of discourse are; Theme-rhyme arrangement, Lexical cohesion, and Transitivity. Each of these three elements affects the translator’s decisions.

2- LITRATURE REVIEW
Nowadays, ideology is considered highly important in the wide range of academic affairs especially in the translation studies and linguistics. Ideology is the fundamental key in translation studies that has effect on translation. A number of studies related to the ideological aspect of a literary translation has been carried out. There is few studies on the ideology of the translator of The Scarlet Letter which has been done by SiminDaneshvar. Thus, there is a room for
investigating the ideological aspect of the novel text of *The Scarlet Letter* by NathanielHathorn (1850) translated by Daneshvar (1990). In other words, the researcher is seeking to find out the attitudes of the translator in the process of translating and its effects on her translation. The researcher attempts to answer the following questions as:

1. Which strategies are frequently used in the translation of “The Scarlet Letter”, based on Hatim and Mason’s model (1997)?
2. What affects does the ideology have on the translation quality?

These are the questions that the researcher answers to them. *The Scarlet Letter* is a romance, fictional novel. It is written by American author named Nathaniel Hawthorne translated by Daneshvar. The story is about a woman named Hester Pryne. She was accused of being a bad woman, in fact, a prostitute who had an illegal affair with a clergyman. She was given birth to a daughter as a result of her relationship with her lover (the clergyman) (Gao, et al. 2014). But only Hester Pryne found guilty of adultery and no body found out who the father of Hester’s daughter was. She was punished to wear a scarlet “A” (“A” standing for adulteress) on her dress to shame her. She must stand on the scaffold for three hours, to be exposed to public humiliation (Hadjira, 2013). When people asked her about the father of her child, she refused to name the father of her child. Several years later, her lover climbs upon the scaffold and confesses his sin, dying in Hester’s arms. When she dies, she is buried near the grave of her lover named, Dimmesdale, and they share a simple slate escutcheon described as: "On a field, sable, the letter A, gules" (“On a field, black, the letter A, red”) (Hadjira, 2013). The two share a single tombstone engraved with an escutcheon described as: "On a field, sable, the letter A, gules" (“On a field, black, the letter A, red”) (Hadjira, 2013). The two share a single tombstone, which bears a scarlet “A.” Throughout the book, Hawthorne explores themes of legalism, sin, and guilt. The theme of this novel is extreme legalism of the Puritans and how Hester chooses not to conform to their rules and beliefs (Gao, et al. 2014). People in the village refused to talk to her and they reject her even though she spent her life doing what she could help the sick and the poor (Hadjira, 2013). Because of the social shunning, she spent her life mostly in solitude, and wouldn’t go to church.

As the focus of this study is a comparative study between an American novel and it's translated one. Firstly, *The Scarlet Letter* was read thoroughly in order to get a general understanding of the story, then its translated text is read to have a whole idea of the style of the translator. Secondly, thirty pages, were chosen randomly in order to investigate Hatim and Mason’s ideological model. Accordingly, the features of transitivity as a subcategory of discourse will be investigated in the translated text which are: expansion, contraction, materialization and voice shift. Two texts were compared and the ideological aspects of these two texts were studied. The next phase was to determine the strategies have been used in the translation of *The Scarlet Letter*, in other words, the frequency of using expansion, contraction, materialization, and voice shift were measured. It led us to find out whether the ideology of the translator had affected the translated text or not.

3 - RESULTS AND DISCUSSION

Apparently the researcher focused on the model of Hatim &mason to investigate the research questions of the study. Comparison of both English and Persian was done. 30 pages of *the Scarlet Letter* was selected randomly in this analysis. Here is the example of the selected pages follows as:

You must needs be a stranger in this region, friend," answered the townsman, looking curiously at the questioner and his savage companion, "else you would surely have heard of Mistress Hester Prynne and her evil doings. She hath raised a great scandal.

I promise you, in godly Master Dimmesdale's church

مرد با کنیگی‌ای پرست کنه همراه و‌چشی اش را برانداز کرد و . یانگ داد: "دوست محرور شما

حتما در این شهر غربی هستید و گرنه خانم (هستر پراین) را می‌شناید و داستان بی آروشی را می‌دانستی. به شما قول می‌دهم که باعث افتضاح بزرگی در کلیسای پدر روحانی جناب (دیمسدیل) شده. است.

In the above example, expansion strategy, based on Hatim and Mason's model (1997), has been applied two times. The word *mohtaram* cannot be observed in the translation, therefore, it is expansion. The verb (heard) has been translated as both (عندی) (*misheenakhtid* and (مشهیدم)) in the target text. Another strategy that is used in the translation of this example is voice shift, the sentence (She hath raised a great scandal) is translated in to passive. Contraction is another strategy which is used by the translator. In fact, terms like (needs), and (else you would surely) have not translated in the target text. Also, (townsman) is translated only (*مرد*) in the translation of *BarandazKard*.

Another example:
He was lodged in the prison, not as suspected of any offence, but as the most convenient and suitable mode of disposing of him, until the magistrates should have conferred with the Indian sages more respecting his ransom.

Example above, represents using three strategy which the translator has been used, namely, expansion, contraction, and voice shift. Some terms are not in the translated text, which are not in the original text like, عاجلتن کاری به ایش رویه (شبان), (زبان), (زبان), (مبارکه و ماذار) that are examples of using expansion strategy. Moreover, the sentence of (be Lodge in the prison) is expanded by the translator. The translator has used one contraction in this example which is (the designing of him) is not translated. Also, voice shift strategy is used in the translation of this example in the sentence (He was lodged) which is translated as a passive one.

The third example; It had reached her ears that there was a design on the part of some of the leading inhabitants, cherishing the more rigid order of principles in religion and government, to deprive her of her child.

In Example, expansion and contraction strategies have been used in the translation of this example. The word shahr"شهر" is added in the translation, so, it is expansion. The word tarh"طرح" has been used in the original text only once while it has been used twice. The phrase (more rigid order) was not translated in the translated text. Voice shift and materialism strategies could not be found.

Another strategy used in the following example is materialization. In a way that the expression walking in the shadow of a dream which is an abstract expression, and the translator has changed it into a concrete expression, "در عالم رویه به راه افتاد"

Example; This feeble and most sensitive of spirits could do neither, yet continually did one thing or another, which intertwined, in the same inextricable knot, the agony of heaven-defying guilt and vain repentance.

The English expression consists of three words while the Persian translation consists of 7 content words. It indicates that the translator has expanded the expression. The other case of expansion is when the word “intertwined” has been translated twice, once as "به هم جمع ما آمدند" and once as "به هم درآمیختند". So, a verb has been added. Additionally, the Persian translation consists of two sentences rather one as in Example.

One contraction strategy could be found in Example when the word “same” has not been translated in the target language. The other two strategies, voice shift and materialization, have not been applied in the translation.

Based on the ideology used in the translation, the translator applied her own ideology. The translator has her own individual style which can be observed in her own renderings. If we take a look at the above examples and the sfrequency of each process used by each translator, it can be clearly found that the process of expansion has the highest frequency in translation of Daneshvar, after expansion strategy, it is contraction strategy that has the highest frequency. The frequencies of voice shift and materialization strategies are in the third and the fourth places, respectively, in this study. Along with these strategies, idiomatic translation is another factor which should be taken into consideration.

Daneshvar has tried to utilize idiomatic expressions to naturalize the source text for the target reader. The process of materialization has lowest frequency in the translation. Daneshvar overtly used the strategy of domestication style in her own translation, as far these thirty pages are concerned. As far as voice shift strategy is concerned, in this study, it was founded that the translator shows a great tendency to change passive sentences into active sentences. It can be inferred that the translator’s ideology of her language seemed to be dominant. Moreover, referring the instances in data analysis section, the translation of some adjectives, like (deformed) which is translated as manhoos"محروس" conveys a negative sense. While the word (deformed) in that context has a neutral sense. It can be observed the frequency of using the Strategies of Hatim and Mason’s (1997) Model in The Scarlet Letter. Additionally, Daneshvar has
intended to break down the long sentences into short ones consequently, she has expanded the sentence by adding subjects, verbs, etc. It might be due to the impact of the translator’s ideology towards Persian in order to make them more comprehensible to the target readers. In the light of the above remarks, it can be mentioned that Danshvar’s translation indicated her ideological positions towards domestication rather than foreignization; consequently, the translator's ideology has affected her translation of The Scarlet Letter.

4- CONCLUSION

The researcher found out that the translator conveyed her own ideology by means of selection of different grammars or vocabularies than the source book. However, it can be asserted that translator's ideology influences literary translations. Ideology manipulation is a function of the translator's contribution to the translation. As stated by Venuti (2007), distinguishes domestication from foreignization as dominant translation strategy. In domestication, the translator has the power to include her own interpretation in the translation in such a way that the translated version would sound like an original text. Therefore, translators, as any other language users who actively participate in the process of creating meaning, need to be very aware of conscious about every discursive strategy or choice.

This study consisted of two research questions that raised previously. In order to answer the first research question, the frequencies of each of the mentioned strategies were counted. The frequencies of the selected strategies from highest to the lowest are expansion, contraction, voice shift, and materialization. In other words, expansion strategy was the most frequent strategy and materialization strategy had the lowest frequency. Considering the second research question, it was found that the ideology of Danshvar influenced her translation of the novel, as the samples of this study indicated; accordingly. The other findings of this study are, the translator has mostly used idiomatic translation in the process of translation. Moreover, most of the passive sentences were shifted to the active ones; the possible reason of such finding is that it may be more comprehensible for the Persian readers of the novel. Another finding is that Danshvar's attitudes towards some characters indicated her bias view which were different form the author’s view. The other remarkable point about this study is that immaterialization used instead of materialization. it can be concluded that in Persian language, especially in literary works, immaterialization is more common.

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