



JOURNAL OF FOREIGN LANGUAGE RESEARCH

PRINT ISSN: 2588-4123 ONLINE ISSN: 2588-7521

/https://jflr.ut.ac.ir

University of Tehran press

Linguistic Reordering in the Translation of Azher Jerjis' Al-Nowm Fi Hagl al-Karz using Malone's Model of Cultural Alignment



Ali Sayadani*

Department of Arabic Language and Literature, Azarbaijan Shahid Madani University, Tabriz, Iran.

Email: a.sayadani@azaruniv.ac.ir

ID 0000-0001-5773-6092



Yazdan Heydarpour Marand**

Department of Arabic Language Translation, Azarbaijan Shahid Madani University, Tabriz, Iran.

Email: y.heydarpour@gmail.com

ID 0000-0002-1535-2733

ABSTRACT

Linguistic reordering is one of the most significant issues in translation studies, especially in translating linguistic concepts. The study shows well the new rearrangement and reordering of words and complicated linguistic structures to understand better their main meaning. Reordering, introduced by Joseph Malone for the first time, is a strategy for filling the gaps of target audience's knowledge because of narrative and stylistic differences. It is segmenting complex linguistic structures that consist of such issues as cultural, political, and social issues and are formed as matching, zigzagging, recrescence, repackaging. This study used a descriptive-analytical method to assess the reordering approach used in linguistic processes of Al-Nowm Fi Haql Al-Karz (The Sleep in Cherry Garden), as the basis of this novel consists of the cultural norms and cultural and social issues related to the characters of the novel in addition to the myths and historical issues. The writer's attention to such context needs to be assessed by the reordering approach. The translation of this novel written by Mohammad Hezbaie zadeh – Khuzesani translator and journalist- in Persian language. in this work, the translator has paid attention to the linguistic salient features and specific cultural idioms of this novel. The translator has been reordered of the proverbs and the folk tales compared with destination culture in translation. The examination of the approach in this novel showed that the adjustment in any of the linguistic processes in the examples extracted from the novel, the cultural, political, and social representatives has been reflected in the performance of characters and their linguistic norms.

ARTICLE INFO

Article history:

Received: 30 May 2022

Accepted: 24 July 2022

Available online:

winter 2022

Keywords:

Translation, Language Function, Reordering Models, Josef Malone, Al-Nowm Fi Hagl Al-Karz, Azher Jerjis.

DOI: 10.22059/JFLR.2022.343821.955



sayadani, A., & Heydarpour Marand, Y. (2023). Linguistic Reordering in the Translation of Azher Jerjis' Al-Nowm Fi Haql al-Karz using Malone's Model of Cultural Alignment. *Journal of Foreign Language Research*, 12 (4), 489-514.

* Author of more than 30 scientific research articles, Author of Multiple international and national conference papers, Different responsibilities, Author of several books, Guidance and advice of multiple dissertations.

** Official Secretary of Education, Author of Multiple national scientific research articles, Author of Multiple international and national conference papers, areas of interest: Translation study, translation criticism, Linguistic, discourse criticism.

1. Introduction

Translation is a complete process which implies transferring the meaning and content of a text from one language to another (Nasiri, 2011). By completeness it means that it is art, science, and skill at the same time. The art of translation is the process of rendering a written text from the source language to the target language, which is done by one or more translators in a specific socio-cultural context (Munday & Hatim, 2018: 23). Therefore, translation makes possible cultural interaction, exchange, and communication between different civilizations and language plays a significant role in this interaction and communication. Therefore, undoubtedly translation would be impossible without knowing the language and language would be incomprehensible without knowing the language (Manafi Anari, 2005: 76).

Joseph Malone, a translation studies theoretician, says that language in translation holds a significant role, and believes that linguistic knowledge maintain its function in translation when various cultural, social, political, literary, and emotional aspects are reviewed (Malone, 1988: 16). According to Malone, the significant aspect of the relationship between language and culture is "cultural elements" in the structure of text translation; the elements that have a very close and complicated relationship with each other. Therefore, the translator may face with challenges in translating between two different cultures. In this case, the translator, as a mediator between the two cultures should act in such a way that on the one hand the text conveys the content and message of the source text, and on the other hand, the translation of the text and its cultural elements be not in confrontation with the cultural ideas of the target society (Hemmati et al., 2021: 684).

Such a challenge can be tackled merely through reordering and reordering linguistic terms in the target text. Malone's linguistic pattern is based on linguistic reorderings. In

such a way that "If not hampered by the overriding possibility that the source-language order might be playing some special role, the translator must be ready to Reorder in case the target language has frozen (or at least jelled) the elements of its corresponding binomial into a different order" (Malone, 1988: 66). Such a reorder makes the text much easier and more transparent for the target culture audience to understand the main concept of language construction.

Reordering of certain linguistic systems would be the main question. Exploring each of the systems in the structure of the text will show specific linguistic features in translation process. The systems are matching patterns (including equation and substitution), zigzagging pattern (including divergence and convergence methods), recrescence system (including amplification and reduction processes), and the repacking (including diffusion and condensation principles).

The important thing in this study is the analysis of each of these linguistic patterns and systems in the translation of the novel *Sleeping in the Cherry Field* (2019) written by Azher Jerjis using a descriptive-analytical method. This novel is about the events related to the fall of the Iraqi dictatorial regime after the American attack in Iraq. The author depicted the events in such a way that the socio-political and cultural aspects of society are reflected simultaneously. Renarrating and translating expressions, proverbs, and folk tales of the novel *Sleeping in the Cherry Field* the same way and the same role of the source text can be a big challenge for translators who intend to make the understandable for Persian readers. So, discussing and exploring such cultural manifestations in translation process would be of particular significance. Considering this, in the first step, the manifestation of distinctive linguistic and cultural aspects of the novel were explored according to the above mentioned linguistic patterns. In the next step, it was tried to

correspond the relevance and frequency of application of linguistic and cultural terms of the novel according to the narrative and stylistic contexts of the target text.

Exploring various aspects of the situational and verbal conditions of the novel using Malone's linguistic systems, the study tried to answer the following questions:

1. How could the comparative analysis of Malone's linguistic systems and patterns in the translated content of the novel translated into Persian by Hezbaizadeh, represent civil and religious protest of the author against sociocultural conditions? Could such a comparative study reflect the attitude of the main character of the story in the translation?
2. Since explicit translation and transfer of merely-referential information of the translated text without attention to their exact meaning would be challenging: How one can transfer the desired meaning (from among all possible meanings) to the target language by exact investigation of Malone's linguistic systems and processes?

2. Review of Literature

A few studies have been conducted on exploring Malone's linguistic reordering pattern and social and cultural characteristics of the above-mentioned novel.

1. Manafi Anari (2004) explores the relationship between translation and language and identifies the existence of each on dependent on the other. Part of this study refers to perspective the Malone about various aspects of linguistics. Quoting from Malone, the author asserts that all aspects of linguistics do not have identical applications in translation.

2. The article "Analysis of the title transferring process, between languages, using the discursive semiotics approach (Case study: The Prophet's, Elahi Qomshei translation)", written by Hamidreza Shairi et al. (2019), shows that the intercultural elements of source and target languages are highly affected by discourse conditions and operate according to the two convergent and divergent systems. The convergent system is after maintaining the cultural context of the

source text and the divergent system tries to make intercultural heterogeneity. The two semantic systems have influenced Malone's linguistic reordering approach, and he has been emphasizing them in lexical reordering. 3. Janiak (2020) in "Joseph L. Malone's trajectories, or on the right to use Ockham's razor" mentions translation typology. He talks about Malone's purpose of presenting translation typology, which is presenting a practical strategy for translators. In addition to the theoretical discussions, he resents Malone' linguistic ideas and analyzes and evaluates some examples based on the linguistic ideas.

4. Joseph Malone (1981), in "Transformational syntax and pattern theoretic semantics: A case study in modern Irish", tries to analyze the challenging issues of the grammatical system using the data of a specific language. Malone focuses more on translation combinations using a semantic approach. Moreover, Malone in *The Science of Linguistics in the Art of Translation: Some Tools from Linguistics for the Analysis and Practice of Translation* (1988), which is one of the main sources of this study, refers to the inseparable relationship between linguistics and translation. Malone emphasizes on the importance of the role of linguistic elements in translating. He asserts that translators, for translation reordering, should pay special attention to the linguistic principles.

Moreover, only a few studies have been done on the novel Al-Num fi Haql al-Karz (2019), which have been published in Arabic journals. Among them are:

1. Ka Yilan Mohammad (2020) in "Existential problems of *Sleeping in the Cherry Field*" published in Al-Jarida newspaper, refers to the influence of civilization and culture of the text. The researcher deals with the existential concepts of the novel as well as the effects of cultural concepts in the context of the text, and identifies Azher Jerjis' writing style full of imagination and resenting various topics.
2. Mowj Yousef (2020) in "Mythology and transcendence in the narrative of *Sleeping in*

the Cherry Field by Azhar Jarjis", emphasizes and defines the role of cultures and people's lives in making the identity of societies. Such a definition is a true manifestation of the content of the novel. Considering the role of cultures and norms of people's lives, the study emphasizes the role of myths and civilizations in exploring and explicating the narration of the novel.

3. Ghanwa Fada (2019) conducted "in *Sleeping in the Cherry Field*: In search of an alternative homeland" which is a summary of the base and narrative structure of this novel. The study as well emphasizes on the role of myths and cultural norms in explaining and the formation of the society of the target text. A more detailed examination of the researches shows that the authors in the mentioned case studies only deal with the descriptive study of the relationship between linguistic aspects and translation processes, and repeat Malone's linguistic components. Accordingly, one can say that the approach taken by most of the studies is descriptive. Moreover, since Malone's linguistic reordering pattern is a new subject in translation studies, not much research has been conducted on the subject. This study is different from the above mentioned studies as it explored the centrality of Malone's linguistic approach in the novel *Sleeping in the Cherry Field* (2019) in a descriptive-analytical way. Therefore, it opened a new aspect in translating novels that deal with sociocultural and political issues.

3. Theoretical Framework

To Joseph Malone translation process is based on two elements of language and speech, which are evaluated at the contextual and situational levels. To him "it would be equally legitimate and important to study the interface of both on an equal basis or to subordinate translation to linguistics" (Malone, 1988: 1). Malone presents the principles as solutions and strategies used in the translation process. These methods, known as matching,

zigzagging, recrescence, and repacking, are practical ways of making connection and coherence between the linguistic structures of the a narration, because "in translation, choosing structures and methods of making connection and coherence between them in the narration of a story is particularly important" (Sasani et al., 2022: 96). Each of the terms has two special processes that are explained more in detailed below:

3.1. Matching: Equation and substitution

Matching is the functional trajectory which manifests itself in translation process. The functional trajectory, according to the linguistic situations, provides clear conditions for certain kinds of patterns that cannot establish linguistic balances in translation processes. The trajectory shows "connection, agreement, and homogeneity of words between two specific texts; The words are just like linguistic symbols that, from sociological commonalities and linguistic factors, are able to consider and assess each other" (Ghaderi, 2003: 3). To Malone, the conditions and grounds obey the principle of equation and substitution.

The equation principle is limiting and defining of lexical equivalent in expanded translations. The ideal equation, if exists, should have at least the symbolic transfer of signs from one language to another (Malone, 1988: 21). Equation as a relationship between linguistic words in the target cultures will be made when linguistic statements and expressions in the two cultures are related from typology and etymology perspectives. In other words, the terms that have common features, characteristics, and cultural clues have the value and capability of equation.

When equation is not possible in translation, translator can use replacement or substitution. According to Malone's theory, substitution principle is the clearest and most frequent way of lexical equivalence. Substitution in lexical equivalence happens in case of "(i) lack of an Equational target-language counterpart; (ii) grammatical

constraints; (iii) discrepancies in idioms or other set expressions; (iv) cultural differences; (v) what might be called 'intermodular' pressure, i.e. feedback from one linguistic or textual component onto another" (Malone, 1988: 20). In this regard, Malone mentions several examples of cultural substitution such as the use of lexical terms in the translation of Holy Scriptures or discourses from the source language to the target culture. According to Malone, in translating such texts, the translator should pay attention to the metalinguistic differences. Because substitution motivated by cultural and meta-cultural differences happens in the context of discourses and lexical idioms (*ibid.*: 20).

3.2. Zigzagging: Divergence and convergence

To Malone, zigzagging is a desirable functional trajectory in the process of rereading and re-creating of translation. Considering the principle of zigzagging, one can expect to reread certain features of the text based on the existing linguistic aspects of the text. The most important presupposition in the translational bond zigzagging principle are divergence and convergence, which are defined according to the type of reversibility and creation of the mutual translational connection between the two languages. Regarding the importance of the principle, one can point out that "differences among languages are strictly speaking virtually endless in variety and scope, and an attempt at presenting anything like a balanced sampling of possibilities (not to speak of an exhaustive cataloguing) would rapidly collapse under its own weight" (Malone, 1988: 37). In examining translation connection based on zigzagging, the translator should have special linguistic skills, knowledge, and feeling. In this process, the representation and reordering of linguistic, situational, and stylistic aspects of the target text would be of particular importance. The zigzagging principle is divided into two aspects: divergence and convergence.

The divergence system, according to which a linguistic element of the source text is substituted or even replaced by a desired linguistic element of the target text, is a translation connection that reflects specific linguistic and cultural patterns in the context of linguistic relationships and bonds. The divergence system is significant as it represents the signs and linguistic, situational, stylistic and emotional elements of the text. Linguistic elements play an important role for translators, because the translator, by examining the linguistic elements of the two languages in the framework of the language divergence system, can make a close lexical equivalents and translation connections (Salmi, 2008: 67).

Besides the linguistic elements, assessing situational schemas seems to be important, since the examination of the elements discovers a multi-semantic relationship that dominates words in the context of textual spaces (Malone, 1988: 32). One can point out sarcastic quotes and discourses that cannot be easily matched in the target language. Therefore, the discovering the mentioned linguistic signs by having in mind the situational elements would be so significant. Another element in assessing is the divergence system of stylistic and emotional elements and signs. The elements include a functional pattern that through linguistic rules and not through the situational requirements has had meanings. In this context, exploring and the method of translation of traditional poems, as well as the representation of meters and rhymes become important.

In addition to the divergence pattern, there is also a convergence pattern. Approximation and convergence are the real representation of the divergence system. They make translators able to replace the language expression if there is no mutual approximation between the source and target language. In reordering complicated linguistic mechanisms using convergence translation strategy, the translator would face

the least resistance and challenge in normalizing and balancing the verbal expression with its unique linguistic counterpart (Malone, 1988: 36). Malone names this system semantic convergence. That is, conditions in which diverse words of source language only have one equivalent in the target language (Fawcett, 2018: 115). Translator can use convergence principle in translating and reflecting cultural texts, sayings and the common sentences which are specific to the language in which assimilation in the cultural and idiomatic dimensions is easily revealed (Samira, 2020: 27).

3.3. Recrescence: Amplification and reduction

Recrescence pattern is another element of Malone's functional process for recognizing translation processes. Recrescence includes amplification and reduction. It means combination, coexistence and verbal and verbal combination of a group of linguistic words and terms that have a certain semantic and terminological load and in combination with the specific terms of the secondary culture, it finds a semantic load identical to its primary meaning" (Ghazali, 2013 : 82). This discussion provides the ratio of superiority of specific aspects of translation to other functional aspects that have the least harmony and fit in the structure of the text.

The amplification approach can be considered equivalent to the adaptation technique, meaning that instead of cultural adaptation, as a solution for filling the gap of the knowledge of target language audience, translator provides explanations (Fawcett, 2018: 116). Such explanations that provide additional information in the translation can be made by choosing a language element equivalent to that of the source language. Regarding the importance and diversity of this amplification technique, Malone refers to two types of compensatory amplification and classificatory amplification. Regarding compensatory amplification, the translator can add phrases as additional explanations to the target text when there are not similar ones

to the linguistic phrase in the source language (Malone, 1988: 41). The additions can be adding one or more adjectives, adverbs, etc. This type of amplification gains "is not evoked so much by linguistic considerations of the target language as by extralinguistic considerations of the target audience" (ibid.: 42).

Malone mentions classificatory amplification as well, which includes matching a specific linguistic element in the translation process and happens when there is no equivalent for the element in the target language. This adaptation can appear in the form of a description in the translated text and according to different syntactic and semantic conditions.

The reduction pattern is another process of the adaptation principle, according to which "a linguistic expression in the source language is partially directed towards synchronization with the target language counterpart, and this alignment is only by reversing the direction of translation by removing or reducing the linguistic form in the form of sero-wording, considering "A minimum of related aspects takes place in the translation process" (Malone, 1988: 46). This pattern is a tool to fill the existing information gap between the provider of the source text and the audience of the target language, which is associated with a challenge in receiving and extracting the meaning of the text.

3.4. Repacking: Diffusion and condensation

Rpacking is a term according to which "a source element or construction is in some sense rendered by a more loosely or expansively organized target counterpart" (Malone, 1988: 55). This aspect is manifested when the translator in representing of linguistic expressions cannot transfer the advantages and specific features of the language through methods such as "matching, zigzagging, etc." This principle is divided into two subcategories: Diffusion and condensation.

Diffusion pattern in ethno-linguistics is a fact that shows distinctively the lexical meaning of cultural saliences. The diffusion principle plays a significant role in representing cultural realities and native idioms (Malone, 1988: 55). Regarding the pattern in question, the translator makes the desired information longer because of stylistic and grammatical issues to minimize possible mistakes. The lengthening can be in the form of a conditional grammatical system from Arabic to Persian or other grammatical structures in translation.

Condensation or compacting is the other side of repacking principle, "whereby a source element or construction corresponds to a tighter or more compact target counterpart, is, all else being equal, a less frequent translational phenomenon than its mirror-image Diffusion, for reasons to be adduced a bit late" (Ibid.: 59). This principle in the first place can be a response to the artistic requirements that translator can use to avoid poetic ambiguities and complex sentences, and to simplify rhetorical constructions. Moreover, in the second place, condensation can be a tool for compensating semantic and syntactic losses and challenges. Using the principle, the translator can summarize the parts of the language text that are boring, undesirable or problematic in terms of socio-political and cultural issues.

4. A summary of the novel *Sleeping in the Cherry Field*

Sleeping in the Cherry Field (2019) was written by Azher Jerjis, an Iraqi writer and storyteller. The title of the novel is after of an old myth that depicts the bitter end of the novel. The story runs from the moment when the writer accidentally learns about the doom of a person called Saeed Naser Mardan. The protagonist is grows with knowing the loss of his father. He runs for his father's fate among the remains of dead bodies. The protagonist who took refuge in Oslo in the Iraqi civil war starts writing his own biography until when death overcomes his soul. The translator provides the audience with information about the fate of the writer who is only after a

tombstone in order to accept his own authenticity and name. He wants to narrate the painful tragedy of Iraq and Iraqi people who are entangled in the war and tribal disputes. He wants to describe in such a way that as if Iraq is a sleeping giant that have been awakened by strangers but left alone to devour Iraqis of all races and religions. Saeed Naser Mardan or Saeed Yansen changed his original name after he took refuge. He was born in a family deprived of the love of father, since his father was a teacher opponent the Iraqi regime. The securities have arrested his father in their house three months after his marriage to his mother, so his mother had to take care of Saeed alone. The story becomes more exciting when Saeed grows up hoping to find at least a photo of his father, and he often faces with an ambiguous face of his father while wandering and sleep. Saeed looks for his father among the mass bodies. When he flees to Norway in the middle of the Iraqi civil war he still have vague image of his father. In his life in Norway he receives a letter from his friend Abir, who was his childhood girlfriend. Abir is busy with documentary making of victims of mass graves. She invites him to Iraq for the good news of finding the grave of his father. The grave is in Al-Kafal area, which is full of anonymous bones and skulls. Saeed eagerly goes to the neighborhood to meet his father's bones. He finds a skull and convinces himself that it is his father's. He puts some pieces of bone in his bag and whispers to himself that I eventually found my father. The story goes on and the situation gets worse. On the way back, he is captured by the religious militia but he is saved at the end. He is hopeless except for meeting his childhood beloved, Abir, but all things don't end as he wishes. In the last step when he is about to meet Abir, she suddenly falls on the ground like a cold dead body. She is martyred by terrorists' bombing!

5. Representations of reordering in the translation of the novel

Presenting the above description of Malone's theory and the content of the novel, now it is

possible to match and assess the basics in the novel. The following titles will present the analysis.

5.1. Matching: Equation and substitution

Matching as mentioned above is a functional trajectory that analyzes the connection and correspondence of linguistic expressions between two cultures based on linguistic situations. This pattern includes two equation and substitution.

5.1.1. Equation

The equation pattern is a system for adapting linguistic terms and expressions. The translator can use it for conveying the symbolic signs and terms. Examining and matching the linguistic elements in the translation process would be in accordance with the equation pattern and based on taking into consideration the types and common cultural roots of the elements. Equation is homogeneity and sameness of common cultural terms.

«أَعْصَرُ عَلَيْهِ لِيمُونَتِينِ حَامِضَتِينِ مَعَ رَشَّةِ مَلْحِ
سَخِيَّةِ إِلَى جَوَارِ الْحَمْصِ الْمَسْلُوقِ، سَأْضِعُ صَحْنَ
تَبَوْلَةً وَ صَحْنَ جَاجِيَّكَ مَعَ مَكْسَرَاتِ شَرْقِيَّةٍ»
(Jerjis, 2019:100.)

Literal translation: «دو لیموترش روی آن
می‌فشم و یک مشت هم نمک روی آن می‌پاشم.
کنار بشقاب تبوله، یک بشقاب جاجیک می‌گذارم و
آجیل شرقی».

Hezbaizadeh's translation: «دو
لیموترش روی آن می‌چالنم و مشت اصل و نسب
داری هم نمک می‌پاشم. کنار بشقاب تبوله، یک
 بشقاب جاجیک می‌گذارم و آجیل شرقی»
(Hezbaizadeh, 1400: 104)

In this example, the author uses two special terms “تَبَوْلَةً وَ صَحْنَ جَاجِيَّكَ” which was a kind of salad in Arabic culture. Such an expression has been transferred directly in the

translation. The translator facing such a term has been able to find a cultural equivalent of the terms in the target culture as he has had a good knowledge of typology and etymology of these linguistic terms. These terms and signs have been transferred over time from one culture to the target Persian culture. Accordingly, the translator has been see the common features of "being a type of food" of the cultural expressions of the source and target culture as he has had background knowledge of this type of linguistic term. Therefore, the translator has used the equation pattern in translation and a suitable equivalent of these terms in Persian.

«بَعْدَ سَاعَةً مِنَ الْجَرَى الْمُتَوَاصِلِ اصْطَدَمْنَا بِسِيَاجٍ
بَيْ أَرْسَى بِأَوتَادٍ إِسْمَنْتِيَّةٍ مُنْحَنِيَّةٍ النَّهَايَاتِ»
(Jerjis, 2019: 70)

Literal translation: «بعد از یک ساعت

رفتن بی‌وقفه به حصار پی‌آرسی با تیرهای بتني که
سرشان برگشته بود برخورد کردیم».

Hezbaizadeh's translation: «بعد از یک ساعت رفتن بی‌وقفه خورده بـ حصار پی‌آرسی با

تیرهای بتني که سرشان برگشته بود»
(Hezbaizadeh, 1400: 73)

In this sentence, the author uses two culture specific terms "سیاج بی‌آرسی" and "أوتاد" "إسمنتیة". In the translation of the first term, the translator tries to make an equational translation. However, he only reflects the term itself in the translation. The translator could have used the term "net" in the translation but he prefers to use the term "BRC fence" to show the specific lexical conditions and verbal position. This is exactly what Malone refers to as equation in translation of cultural terms. Equation principle in translation of the present linguistic expressions is a limitating and defining scheme of a specific lexical equivalent.

Such a use in translating the above-mentioned linguistic expressions has led to

the homogeneity and sameness of the terms in the two cultures (Al-Manufi, 2007: 795). Moreover, we can see the use of "concrete cement". This term has the equational term "Cement" that the author attempts to equate culturally. That is, "concrete arrows" are used. These equations are the result of the existence of common cultural characteristics, attributes and closenesses between the linguistic expressions of the two cultures and the translator, being aware of them, has used.

Moreover, as a part of the sentence, the phrase is used: كانتْ تُوقظني أيامُ الجمَعِ مبكرًا

كى أحضر الصَّمَونِ مِنَ الفَرْنِ الْقَرِيبِ إِلَى بَيْتِنَا (Jerjis, 2019: 175)

Literal translation: «روزهای جمعه خیلی

زود از خواب بیدارم می‌کرد تا از نانوایی نزدیک
خانه‌مان صمون بخرم».

Hezbaizadeh's translation: «روزهای جمعه خیلی زود از خواب بیدارم می‌کرد تا از نانوایی نزدیک خانه‌مان صمون بخرم» (Jerjis, 1400: 184).

In this sentence, the linguistic expression "الصمون" has been used. In translating such a language sentence, the translator tries to make a common semantic relationship between two specific cultures. A Malone emphasizes, equation is created when the linguistic expressions have almost the same characteristics, features, and cultural similarities (Malone, 1988: 21). What makes equation in the linguistic expression "الصمون" is the existence of cultural similarities between the source and destination languages. "الصمون" is a bread that is widely used in Iraq and the western parts of Iran, and due to the existence of such cultural similarities, the translator tries to transfer the same meaning to the target language by making an equational bond.

5.1.2. Substitution

Substitution is borrowing specific linguistic terms. This principle that is the most frequent Malone's reordering pattern is in line with the adaptation of linguistic elements and cultural terms because of the lack of elements corresponding to the target language counterpart, differences in the type of discourses, and differences in the type of dialect.

«رجوتها أَن تَهَدُّ لَكُنْ دُونْ جَدُوِيٍّ، فَقُلْبُهَا كَانَ

(Jarjis, يدقُّ و كأنَّه طبلٌ في يدِ قبيلةِ من الهنودِ 2019: 44).

Literal translation: «از او خواهش کردم آرام بگیرد، اما بی فایده بود. قلبش چنان می‌کوبید که گویی طبلی در دست قبیله‌ای سرخپوست افتاده باشد».

Hezbaizadeh's translation: «از او خواهش کردم آرام بگیرد، اما بی فایده بود. قلبش چنان می‌کوبید که گویی طبلی در دست قبیله‌ای سرخپوست افتاده باشد» (Hezbaizadeh, 1400: 46).

In this sentence, we can see the use of the special cultural term "قبيلةِ من الهنودِ". Apparently the term means "a tribe of Indians", but since its word-for-word translation and its direct transmission cannot communicate its main purpose, the translator can move and replace linguistic elements, considering his linguistic limitations (Janiak, 2020: 121). Therefore, in this discourse, the translator starts replacing linguistic elements that are suitable for and compatible with the target language counterpart. Taking the cultural differences in the context of discourse into account, the translator uses the term that matches his target culture which is "Indian tribe".

«كانت كتابٌ من البلطحيةِ و السرّاقِ و الحواسمِ،
تغيرَ على دوائرِ الدولةِ لنهاها و هرس ما تبقى منها،
تحتِ مرأى و مسمعِ جنودِ الماريّن» (Jerjis, 2019: 31).

Literal translation: «لشکریانی از اوپاش و دزدها و غارتگران در جلوی چشم تفنگداران سرتاپا مسلح نیروی دریایی آمریکا به اداره‌ها یورش می‌بردند تا غارت‌شان کنند و تممانده (جمعیت باقی مانده) آنها را به تلمی از خاک بدل کنند».

گردانهایی از Hezbaizadeh's translation:

اوپاش و دزدها و غارتگران جلوی چشم تفنگداران سرتاپا مسلح نیروی دریایی آمریکا به اداره‌ها یورش می‌بردند تا غارتیان کنند و تمانده‌شان را به تلی از خاک بدل کنند (Jerjis, 2021: 8)

Here we can see the use of two language expressions "الحواسم و جنود المارينز" that are specific cultural terms. The linguistic term "الحواسم" is a nickname for thieves who became popular after the collapse of the Ba'ath regime in 2003 and the occupation of Baghdad by American forces.

Due to the lack of a target language counterpart, the translator could not make cultural equation, so resorts to replacing and substituting the linguistic term. Taking the lack into consideration, the translator uses "looters" which is close to "thieves", and this way he substitutes a relative equivalence of the term. On the other hand, in translation of cultural term "جند المارينز" (Marine Force), we can see the use of substitution technique. Having the aim of finding a relative equivalence, the translator avoids the direct transfer of the linguistic term. This is because by directly transferring the phrase as "Marine Force", the target audience may not understand the real meaning of the term. Therefore, to this end, the translator uses substituting principle and uses "US Navy" in the translated text.

«فأجبته واضعاً سبّابتي على فمي: أشثثثثثثث

»بوليپس بوليپس...« (Jerjis, 2019: 78).

Literal translation: «انگشت سبابه ام را ببر روی دهانم گذاشتم و گفتم: هی سس سس سس سس ... پلیس، پلیس». .

انگشت Hezbaizadeh's translation: سبابه‌ام را روی دهانم گذاشتم و گفتم: هیسیس... پلیس، پلیس (Hezbaizadeh, 1400: 80)

What makes substitution more noticeable here is the communication limitations of the term in the text. Taking into account the verbal context of the target language, the translator uses a interpreted according to the target culture and in line with the meaning of the original word. Such verbal limitations in translation processes require replacement and replacement in the context of transfer to the destination culture, followed by adaptation and linguistic adaptation. Because in the heart of discourse flows, observing the displacement principle shows that "lexical equivalence occurs through verbal transmission between cultures and languages" (Malone, 1988: 19). With such calculation, we find out that the lexical displacement of the cultural seer in the said phrase is a manifestation of conformity.

5.2. Zigzagging: Divergence and convergence

Since "differences among languages are strictly speaking virtually endless in variety and scope" (Malone, 1988: 37), many attempts have been made to provide balanced examples in translation. Such a balance can be zigzagging or translational mutual connection. In zigzagging system the translator deals more with the context of the sentence, exploring the linguistic, situational, stylistic, and emotional aspects of the discourse expressions, and the way of its manifestation in those linguistic expressions. Exploring this system is more focused on the structural representation of sentences than on

single sentences. Zigzagging is divided into divergence and convergence types.

5.2.1. Divergence

In divergence pattern, translational connections between certain dominant linguistic and cultural expressions that are meaningful in the context of certain relationships. The divergence system regains its true role because of representing the linguistic, situational, stylistic, and emotional elements in the discourse. For this reason, in assessing this system, it is very important to explore quotations, ironic discourses, the way of translating stylistic-emotional signs that can convey the deep meaning of discourses, and the way of translating poetic meters and rhymes.

«كانَ شَخْصاً حُشْرِيّاً، يَدْسُ أَنفَهُ فِي مَا لَا يُعْنِيهِ، وَ
كَانَ طَوِيلًا، بَالغُ النَّحْوَ، يَدْعُو مَنْظَرَةً إِلَى الشَّقَقَةِ»
 (Jerjis, 2019: 37).

Literal translation: «آدم فضولی بود که انگشتش را در هر آنچه برایش بی معنا بود و
مشخص نبود، وارد می کرد و کسی نمی توانست او
را تحمل کند».

Hezbaizadeh's translation: آدم فضول چُلی بود که انگشت در هر سوراخی می کرد و کسی
چشم دیدنش را نداشت (Hezbaizadeh, 1400: 40).

The important note in the divergence principle is the reflection of complicated ironic sentences of the text. It would be irrational to transfer the linguistic signs without taking into consideration the situational connections of the language, because most likely, in such a transfer, audience of the target language wont understand the deep and true meaning of the concept. In other words, since the examination of linguistic elements shows that meaning is changes in the process of translation, the examination of potential divergence in the target language is necessary (Shairi et al., 2020: 185). The divergence of the ironic phrase “يدْسُ أَنفَهُ فِي مَا لَا يُعْنِيهِ”

meaning “putting his finger in every hole” happens in the process of translation by changing the source structure of the text through a semantic translation suitable to the target culture. The translator achieves the real representation of the phrase in the target culture by using the divergence principle.

«هنریک فینستاد صدیقاً لِي، رَغْمَ فَارِقِ الْعُمَرِ بَيْتَنَا.
فَاصْلَهُ سَنِي مَانَ بِا مِنْ دُوْسَتْ شَدَّ. قَدِيْ بَلَندَ بَا
«اندَامِي لَاغْرِ وَ قِيَافَهَهِ رَقْتَانِكِيزَ دَاشَتَ»

Henrik Winestad: هنریک وینستاد به رغم «فاصلهٔ سنی مان با من دوست شد. قدی بلند با
قواره‌ای نی قلیانی و قیافه‌ای رقت‌انگیز داشت» (Hezbaizadeh, 1400: 116)

There is more interesting conditions in this case as somehow emotional elements are reflected in the translation process. In "كان طويلاً بالغ النحو", taking into consideration the emotional element, the translator would have the real conditions of the personality that governs the discourse and linguistic purposes. As we can see in this translation, in addition to the literal translation of "tall and weak", the translator presents the emotional element of the text according to the characteristics of the discourse agents of target culture by using a colloquial expression "قدی دبلاق, قواره نی قلیانی", meaning "too high and very thin body", because the application of literal translation cannot convey the conditions and emotional features of the text. Such a review reveals the reflection of the use of the potential divergence process in translation.

5.2.2. Convergence

Convergence happens when a verbal expression in the source language has only one equivalent or a linguistic counterpart in the target language. Such cases exist mostly in specific verbal expressions.

«إِنَّ وَعْدَ اللَّهِ حَقٌّ ... تَنْعِي أُمَانَةً بَغْدَادَ فَقِيَدَهَا الرَّاحِلِ
الشَّهِيدُ الْمُهَنْدِسُ جَمَالُ سَعْدُونَ، الَّذِي أَسْتَشْهِدُ
بِتَارِيخِ ٢٠٠٥/٦/٢١ إِثْرَ حادِثِ إِغْتِيَالِ غَادِرِ ... إِنَّا
» (Jerjis, 2019: 181).

Literal translation: «وَعْدَهُ خَداونَدُ حَقٌّ اسْتَ

... شَهِيدَارِي بَغْدَادَ در گذشت مرحوم شهید مهندس جمال سعدون را تسلیت می‌گوید که در تاریخ ۲۰۰۵/۶/۲۱ در حادثه ناجوانمردانه تروریستی به شهادت رسید ... هماناً ما از خداییم و به سوی او بازمی‌گردیم (انا الله و انا اليه راجعون)».

Hezbaizadeh's translation: «وَعْدَهُ خَداونَدُ
حَقٌّ اسْتَ ... شَهِيدَارِي بَغْدَادَ در گذشت مرحوم شهید مهندس جمال سعدون را تسلیت می‌گوید که در تاریخ ۲۰۰۵/۶/۲۱ در حادثه ناجوانمردانه تروریستی به شهادت رسید ... انا الله و انا اليه

(Hezbaizadeh, 1400: 188)

The analysis of this context shows that the translator does not simply seek lexical specification in translating "إِنَّهُ وَاللهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ". In this representation, since the translator is after normalizing and balancing the verbal expression, transfers the same term to the target language. This transfer has been done because of the semantic convergence between the phrases in the two cultures. This semantic convergence itself is because of the existence of a common feature and the frequent usage of the linguistic term in the target culture. The transfer process that has led to convergence in terms of meaning is done without any reduction or addition to the target culture, when compared to the situational, linguistic, and emotional conditions of the source culture (Malone, 1988: 36). Therefore, this convergence and closeness of meaning reveal the convergence of the current linguistic term between the source and target languages. So, the

translator does not have much challenge in normalizing and equationing the term.

«نَظَرَ الْفَتَى بِدَهْشَةٍ إِلَى حَفْنَةِ الْعَظَامِ الْمُصْفَوفَةِ
تَحْتَ جَمْجِمَةِ مَحْشُوَّةٍ بِالْتَّرَابِ، فَأَغْلَقَهَا وَرَدَدَ: لَا
» (Jerjis, 2019: 204).

Literal translation: «جوان حیرتزده به مشتبه استخوان که زیر جمجمه پُر خاک چیده شده بودند، نگاه کرد و آن را بست و گفت: هیچ نیرو و توانی جز از سوی خداوند بلند مرتبه و بزرگ نیست (لا حول و لا قوّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ)».

Hezbaizadeh's translation: جوان حیرتزده به مشتبه استخوان که زیر جمجمه پُر خاک چیده شده بودند، نگاه کرد و آن را بست و گفت: لا حول و لا قوّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ (Hezbaizadeh, 1400: 214).

In this translation, we can see the usage of language convergence system, as the translator gives an exact corresponding equivalent for the term intended by the author. In this equivalence the signifier and the signified are in one-to-one correspondence. That is, the form of expression refers directly to the form of content (Shairi et al., 2019: 184). This principle means that when a translator faces common verbal terms, he looks for the common features and semantic similarities between the terms in the source and target culture and assimilates them.

Moreover, in a part of the speech, we can see the use of a phrase that says:

«أَغْلَقْتُ أَمَّيْ بِكُلِّتَا يَدِيهَا أَذْنَى وَرَاحْتَ تَرَدَّدَ: بِرَدًا
وَسَلَامًا ... بِرَدًا وَسَلَامًا ... بِرَدًا وَسَلَامًا ...» (Jerjis, 2019: 28).

Literal translation: سرد و آرام باش... سرد و آرام باش... سرد و آرام باش... (برداً و سلاماً ... برداً و سلاماً ... برداً و سلاماً ... برداً و سلاماً ...).
آرام باش... سرد و آرام باش... (برداً و سلاماً ... برداً و سلاماً ...).

Hezbaizadeh's translation: مادرم دودستی گوش هایم را گرفته بود و زیر لب تکرار می کرد: برداً و سلاماً ... برداً و سلاماً ... برداً و سلاماً ...
(Hezbaizadeh, 1400: 27).

In this sentence we also see the use of the convergence pattern in translation. The translator transfers the exact phrase "برداً و سلاماً ... برداً و سلاماً ... برداً و سلاماً ..." to the target language due to its frequent usage and semantic similarity. In fact, in the representation of the signifier and the signified of this phrase the translator pays attention to the one-to-one correspondence according to the common features and semantic affinity. Since the expression has the same linguistic meaning and features in the target language, the translator uses convergence pattern.

5.3. Recrescence: Amplification and reduction

Recrescence is one of Malone's linguistic principles, according to which the translator makes lexical correspondences between two languages based on linguistic and cultural similarities. Here, the superiority of some specific aspects of translation to other aspects that have the least coordination and relevance in the structure of the text is evaluated. Recrescence is divided into amplification and reduction.

5.3.1. Amplification

Malone considers amplification system the art of adaptation. Amplification is actually clarifying the abstract and ambiguous concepts and usually leads to a longer translation compared to the source text (Moradi Moghadam, 2012: 221). The lengthening of translation can simply be adding one or more words as adjective, adverb or an additional compound in the target text. Besides literal translation of

intended term, some parts can be added to the target text.

«كانَ فِي قلْبِهِ خَبْثٌ اقْتَصَادِيٌّ وَ حُسْبَةٌ مَادِيَّةٌ، يَنْوِي بِهَا تَجْمِيعَ عَدِيدٍ يَضْمَنُ لَهُ مُضَاعِفَةَ الْرِّيحِ، لِذَلِكَ قَرَرْنَا أَلْرَحِيلَ فُورًا» (Jerjis, 2019: 79).

Literal translation: «در دلش پستی اقتصادی و حساب و کتاب‌های مادی داشت، قصد داشت تعداد بی‌شتری مهاجر آنجا جمع کند تا سود اضافه کند؛ به همین دلیل عزم جزم کردیم فوری بیرون بزیم».

Hezbaizadeh's translation: در دلش پستی اقتصادی و حساب و کتاب‌های مادی داشت، قصد داشت تعداد بی‌شتری مهاجر آنجا جمع کند تا دولا سه لا سود کند؛ به همین دلیل عزم جزم کردیم فوری بیرون بز نیم (Hezbaizadeh, 1400: 81).

Here, as we can see, the translator attempts linguistic reordering in the translation of the phrase "مضاعفة الريح". That is, going above the literal translation as "more profit", the translator uses the linguistic combination "دو لا سه لا", meaning "twice and three times more". Such a reordering shows the use of the amplification system in the translation. That is, translator takes into account the original meaning and the paralinguistic considerations of the target audience, the level of knowledge, the way and extent of receiving the common combinations, and the level of acceptance of the phrase, amplifies and lengthened the linguistic phrase in the target language. Such an addition and amplification simultaneously conveys the same meaning and semantic system of the original phrase to the audience and makes greater psychological and emotional effects than the original one by a literal translation. This shows the superiority of a certain aspect of

amplification system in the translation of the term "doubling the profit" I compare to a word-for-word translation without any addition.

«الشمسُ تُذيبُ الإسفالتَ وَ الطريقةُ الدُّولِيَّةُ موحشٌ»

(Jarjis, 2019: 139).

Literal translation: «تابش آفتاب آسفالت را

آب می کرد و راه بین المللی ترسناک و متروک بود».

Hezbaizadeh's translation: «تف آفتاب آسفالت را آب می کرد و راه بین المللی ترسناک و

متروک بود (Hezbaizadeh, 1400: 145).

Examining the translation of this sentence shows that the translator uses the amplification pattern in the translational reordering. Instead of transferring the word "الشمس" directly to the target language, by adding the single word "تف", meaning "hot" as an adjective, the translator tries to convey the intensity of the heat as it is hidden in the heart of the word to the audience. Such an addition in line with the amplification system in the translation. In this example, the use of amplification makes an emotional impact on the audience and shows the superiority of a translation that uses amplification over a merely word-for-word translation.

«قطْبَ عَنْدَ ذَاكَ حَاجِبِيَّهِ الْكَثِيفِينَ، وَ صَرَخَ: أَلَمْ أَقُلْ خَمْسَ يَضْطَاتِ؟! فَرَدَّتِ الْمُسْكِنَيْهُ بِصَوْتِ مُرْجِفٍ: لَكَنِّي دِيكُّ يَا سَيِّدِ الرَّئِيْسِ» (Jerjis, 2019: 39).

Literal translation: «ابروهای خیمیش را

جمع کرد و داد زد: مگه نگفتم پنج تا تخم؟ بیچاره با صدایی لرزان جواب داد: ولی من خروسم آقا».

Hezbaizadeh's translation: «ابروهای

کتوکلفتش رو جمع کرد و داد زد: مگه نگفتم پنج تا تخم؟ بیچاره با صدایی لرزون جواب داد: ولی من خروسم آقا (Hezbaizadeh, 1400: 41).

In the translation of " حاجِبِيَّهِ الْكَثِيفِينَ" we can see the use of the amplification system, which is rendered to the descriptive combination "ابروهای کتوکلفت". What seems important in the the translation is that the translator does not pay attention merely to the verbal and visual dimension of the term "thick eyebrows", and in accordance with the situational and linguistic conditions of his target language, he amplifies the translation of the combination by using two adjectives "كت" and "کلفت" instead of one adjective. The amplification, in addition to showing the emotional impact on the audience, reveals its superiority over a translation based on the formal structure.

5.3.2. Reduction

The reduction system in Malone's translation reordering process is a pattern according to which a linguistic element that may be an adjective, adverb, etc. is removed or reduced in translation due to its redundancy or unimportance. This omission or reduction should not be in such a way that damages the meaning of the text.

«وَ هُوَ يَدَاهُمْنِي بِشَرَا سَهْ حَتَّى شَكَكْتُ بَأْنَ وَرَمَا

«خَيْثَا يَنَامُ فِي مُؤَخِّرَهِ رَأْسِي» (Jerjis, 2019: 50).

Literal translation: «دست از سرم

برنمی داشت، آنقدر که شک کردم تو موری بدخیم
مدت‌ها در پس سرم مانده باشد».

Hezbaizadeh's translation: «دست از سرم

برنمی داشت، آنقدر که شک کردم تو موری در پس
کلهام جا خوش کرده باشد (Jerjis, 2021: 53).

"ورما خيثا" was investigated. In the translation of the term, the translator tries to omit the adjective "خبيثا", meaning "malignant" from the translation structure considering the contextual and situational conditions. This omission is done as the translator feels it is redundant or unimportant in the target text. In this process, the translator weakens the

impact of the linguistic form of the specific phrase, and this makes the translator capable of removing or reducing that phrase (Malone, 1979: 78). Having this in mind, the translator weakens the linguistic function of the adjective "malignant" and omits it from the translation of "malignant tumor", because by omitting the adjective, the same meaning and semantic format is transferred to the target language. This omission or reduction is a manifestation of the use of the reduction system in translation reordering process.

إِبَةَ سَمَّ حِينَ وَ ضَعْتُ أَمَامَهُ الْجَوَازُ الْأَحْمَرُ بِالنَّقْشِ
 (Jerjis, 2019: 135).

Literal translation: «خندید وقتی پاسپورت

قرمز رنگ را با طرح پادشاهی جلویش گذاشت».

Hezbaizadeh's translation: لبخندی

تحویل داد وقتی پاسپورت را با طرح پادشاهی
 جلویش گذاشت (Hezbaizadeh, 1400: 141).

In this example we can see that the translator uses reduction system. The translator ignores the adjective "الأحمر", meaning "red" in the translation of the language phrase "الجواز الأحمر" and only translates "الجواز", meaning "passport". The translator uses his freedom in translation, reduces the influencing function of the adjective, and removes it in the translation. Since this reduction does not harm the original meaning, it makes the translator free to remove the adjective "red". This is because even by omitting the adjective, the same meaning implied by "passport", will be transferred to the audience. This type of reduction and omission is a manifestation of the use of the reduction system in translation process.

5.4. Repacking: Diffusion and condensation

The last discussion in Malone's linguistic pattern is the repacking process. Repacking or recategorization is divided into diffusion and condensation. The difference between the two principles and the amplification and reduction principles is in the linguistic

conditions of these principles in the translation; That is, in linguistic principles, amplification or reduction is possible only by adding or reducing one or more adjectives, adverbs, etc. from the translation, but in the diffusion and condensation, the translator pays attention to the structure of sentence.

5.4.1. Diffusion

Diffusion or dissemination is making the text longer. The lengthening can be done in the sentence structure of the text by changing the style to have the maximum emotional and psychological impact of the meaning of the text on the audience.

رَاحَ النَّهَارُ السَّابِعُ مِنْ تَمُوزٍ يَنْتَصِفُ. الشَّمْسُ
 (Jerjis, 2019: 139).

Literal translation: آفتاب روز تموز می‌رفت به نهایت برسد. تابش آفتاب آسفالت را
 آب می‌کرد.

Hezbaizadeh's translation: آفتاب روز هفت تموز می‌رفت به سقف آسمان بچسبد. تَفَّ
 آفتاب آسفالت را آب می‌کرد (Hezbaizadeh, 1400: 145).

The translation of the verb "يَنْتَصِفُ", meaning "reaches the half of" in this sentence was explored. Since the literal translation of the verb cannot have the maximum emotional impact on the audience, by changing the stylistic structure of the verb, the translator tries to reorder the translation to make it suitable for the contextual and situational conditions of the target text. Considering the intensity of the heat of the sun on the seventh day of Tamuz (Persian fourth month of the year), the translator uses "diffusion of verbal structure". Therefore, using the diffusion pattern and saying "sticking to the ceiling of the sky" instead of "reaching half of the sky", the translator shows certain aspects of the emotional impact to the audience.

5.4.2. Condensation

Condensation or compression is one of Malone's linguistic repacking principle. The

purpose of using such a principle in translation is removing or integrating some parts of the original text I that makes a sentence complicated or this sentence structure is problematic in terms of ideological issues. It should be remembered that in the following examples, what seems important is the insufficiency and inability of the literal translation in conveying the meaning taking into account the emotional load of sentences. Therefore, if the translator cannot show the specific features and privileges of the sentences by other ways of choosing equivalence, he cans condenses the expression in question. The translator's aim of using condensation is conveying the true meaning, considering the emotional load of the expression. Considering such a description in the following examples, the usage of condensation principle in the translation process would be significant.

«رَشْقَتِي بِكَلِمَاتٍ عَتْبٍ إِضَافِيَّةٍ لِمَا زَرَعْتُهُ فِي صُدُرِهَا مِنْ قُلْقٍ غَيْرَ مُبَرِّرٍ» (Jerjis, 2019: 132).

Literal translation: «مرا با کلمات ملال آور زیادی گله و شکایت کرد که چرا بی جهت نگرانش کردم».

Hezbaizadeh's translation: باز هم رگباری گله و شکایت نصیبم کرد که چرا بی جهت نگرانش کردم (Hezbaizadeh, 1400: 135).

Looking at the translation of "رشقتي بِكَلِمَاتٍ عَتْبٍ إِضَافِيَّةٍ", one can see that the translator uses condensation due to the formal complexity of the sentence, its prolixity, and inappropriateness of literal translation. He uses "" (again, he granted me a barrage of complaints) instead of "سَرْزَنْشَ كَنْتَه" (repeatedly scolded me with reproachful words) to convey the true meaning of the source text to target language. Such simplification shows is in line with the usage of condensation in the translation process. The application of condensation

principle in the structure of the translated text, in addition to the simplifying the structure that makes the sentence more understandable, makes clear the literary, emotional, and aesthetic aspects of the text.

«شُيدَتْ فوَقَهَا آنذاك ثلاثةٌ وَّ صورٌ بطاووقِ يحملُ النقشَ «ص ح» وَ كراجٌ كبيرٌ مِن الإسفلتِ، ثُمَّ مُدَّتْ بَيْنَ أَضلاعِهَا أنابيبٌ نفطِ عملاقَةٍ» (Jerjis, 2019: 190).

Literal translation: «آن زمان سه کاخ آجری با نشان «ص ح» با پارکینگ بزرگ آسفالت شده در آن بنیان نهاده شد. بعد هم لوله های نفت بزرگی از رویش کشیده شد».

Hezbaizadeh's translation: آن زمان سه کاخ آجری با نشان «ص ح» در آن علم شد با پارکینگ بزرگ آسفالت شده. بعد هم لوله های نفت بزرگی از رویش کشیده شد (Hezbaizadeh, 1400: 200).

In this sentence we can see the use of the sign "ص ح". As the translation exactly shows, the two letters are the first letters of the Iraqi dictator "صدام حسين". The analysis of the sentence shows that the source text author condenses the political terms in the original text in order to avoid the harassment and pressure from the leaders and mercenaries of the ruling system. The writer uses ambiguous style and vague words for expressing challenging ideas (Al-Qasi, 2008: 125). The ambiguity and concealment of the linguistic expressions have taken because of the political considerations and anomalies of the current social system. Accordingly, the translator as well tries to translate the stylistic and emotional structure of the text by considering this aspect of the original text. Transferring "ص ح" in the translation process shows the usage of the condensation principle.

6. Discussion and conclusion

Examining all case studies according to Malone's linguistic ideas, the study reached the following results:

1. To Joseph Malone translation is based on linguistic issues and the relationship between translation and linguistics is mutual. That is, in translation process, examining the contextual and situational issues of the text (linguistic, situational, aesthetic, stylistic and emotional conditions) are of great significance. Malone through evaluating the contextual and situational issues of text in translation process proposes the pattern of reordering or reordering of linguistic terms. The importance of this pattern in examining the textual structures of translation can be viewed from two perspectives. First, reordering is a means of optimizing understanding the text (directing the audience's attention towards understanding the real meaning from among several meanings). Second, reordering shows the reordering specific aspects of narrative and stylistic issues. Malone mentions four specific systems for the reordering pattern: Matching, zigzagging, recrescence and repacking.

2. A narration that can be used for exploring Malone's reordering pattern can be measured is the translation of Azher Jerjis' *Sleeping in the Cherry Field*. The novel is a full representation of the civil and religious protest of its author to the social, situational, and emotional conditions of the dominant contemporary ruling system of Iraq. Examining such conditions using Malone's linguistic systems can show distinct and specific aspects of narrations.

3. Since only a few studies have been done on the centrality of Malone's reordering pattern, and all the studies have taken descriptive approaches, this study can be considered unique as it explored the analytical application of Malone's linguistic components to the novel *Sleeping in the Cherry Field*. This research tried to correspond each of the linguistic elements of the verbal speeches with the linguistic and cultural conditions of the target language to

see their accordance with the components of Malone's approach. Through this, the study concludes that considering the linguistic and cultural conditions of the target language, the translator has been successful in making a relative balance among language expressions. Taking the analysis into account, the specificity of this research would be clear when compared to other researches in linguistics and translation studies.

4. Regarding the principle of correspondence of matching, two practical systems of "equation and substitution" can be seen. The translator has tried to homogenize cultural and linguistic terms according to the two systems. These two methods are the most frequent for finding equivalence for linguistic terms. The translator's effort in equalizing and substituting linguistic terms has been the symbolic transfer of linguistic terms from source language to the target language. He has paid attention to the common features and cultural closeness in the transferring process.

5. Reviewing zigzagging process, one can say that the translator was after making a translation based on linguistic divergence and convergence. This method is a kind of reversibility and making a mutual translational connection between both the source and the target language. Regarding the divergence and convergence systems, exploring situational, linguistic, stylistic, and emotional aspects of narratives as well as ironic issues are of great importance. The translator has tried to show the semantic closeness of narrative or ironic issues in mutual translational connection.

6. Disambiguating the principles of Recrescence with the application systems of "amplification or reduction" and the regrouping principle of "dispersion and condensation" systems has not been an easy task in the translation process, since the addition and reduction of language phrases and structure in the translation process, compared to the original text, have been highly dependent on the context and the translator's skill. The translation has paid special attention to the superiority of specific

aspects of linguistic features while using the two principles in the translation of examples in question. That is, in the above examples, the translator has tried to, depending on the linguistic and situational conditions of the target culture, transfer specific aspects of a linguistic terms in the form of a linguistic statement or a verbal phrase by adding or reducing in the target text.

References

- Al-Manufi, A. I. (2007). *Translation and its theories (An introduction to translation science)*. Cairo: National Center for Translation.
- Alqasi, A. (2008). *Translation and its tools: Studies in theory and practice*. Beirut: Maktaba Lebanon Nasheroun.
- Fawcett, P. (2018). *Translation and language. Linguistic theories explained* (R. Gandomkar, Trans.). Tehran: Elmi.
- Ghaderi, F. (2002). Characteristics of gender matching between the verb and the subject in the Arabic language: A study in the requirements of the grammatical system and the demands of linguistic use. *Journal of Research in Humanities*, 3(3), 1-20.
- Ghazali, A. (2013). Verbal requirments: Their definition, types and formation in the Arabic language. *Al-Tarib Journal*, 1(1), 81-90.
- Hemmati, M., & Afzali, F. (2021). Examining verbal aesthetic strategies in the translation of the forbidden language of the novel Beginning and Ending by Najib Mahfouz. *Journal of Foreign Language Research*, (4), 682-696.
- Jadir, M. (2011). *Compensation in translation*. Beirut: Al-Monzama al-Arabi li-Tarjoma.
- Janiak, Z. (2020). Joseph L. Malone's trajections, or on the right to use Ockham's razor. *Facta Simonidis*, 13(1), 115-129.
- Jerjis, A. (2019). *Sleeping in the cherry field*. Beirut: Al-Rafidin.
- Jerjis, A. (2021). *Sleeping in the cherry field* (M. Hezbaizadeh, Trans.). Tehran: Sales.
- Malone, L. J. (1979). Textually deviant forms as evidence for phonological analysis: A service of philology to linguistics. *Journal of the Ancient Near Eastern Society*, 11(1), 71-79.
- Malone, L. J. (1988). *The Science of linguistics in the art of translation: some tools from linguistics for the Analysis and Practice of Translation* (1st ed.). New York: State University of New York Press.
- Manafi Anari, S. (2005). A linguistic approach to translatin. *Journal of Language and Linguistics*, 1, 75-90.
- Morady Moghaddam, M., & Ghonsooly, B. (2012). A comparison of local and global features in adaptation: A study of the Translation of Pride and Prejudice Novel. *Language Related Research*, 3(4), 215-234.
- Munday, J., & Hatim, B. (2018). *Translation; An advanced resource book for students* (M. Jaber, Trans.). Tehran: SAMT.
- Nasiri, H. (2011). *Qualitative assessing and evaluating the quality of texts translated from Arabic to Persian*. Tehran: SAMT.
- Salmi, H. (2008). *Techniques of explication strategy the case of le*

Quai aux Fleurs ne répond plus novel
(Unpublished masters's thesis).
Mentouri University of Constantine,
Constantine, Algeria.

Samira, D. A. (2020). A reading of translating culture within literary texts in the light of the equivalence approach. *Maalim Journal*, 10(10), 15-30.

Sasani, F., & Inanlou, M. (2022). The study of past values and timetables in the translation of Romain Gary's novel The Birds Will Die in Peru. *Foreign Language Research*, 12(1), 94-110.

Shairi, H., Tavakoli, L., Rabi, A., & Karimi Firouzjaee, A. (2020). Analysis of the title transferring process, between languages, using the discursive Semiotics approach (Case Study: The Prophet's, Elahi Qomshei Translation). *Journal of Researches in Linguistics*, 12(1), 177-196.