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## **Transcreation and New Historicism in Terms of Althusser's Ideology in the Translations of Saadi's Gulistan**

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### **Abstract**

This research aimed to study four translations of Saadi's Gulistan by four English translators during three centuries in England, from the 19<sup>th</sup> to the 21<sup>st</sup> centuries, namely Gladwin (1806), Burton (1888), Platts (1904), and Thackston (2008) in terms of Transcreation and Althusser's Ideology, in order to find the effect of the dominant ideology of England on the translators while rendering a piece of Persian literature. In this descriptive study, 30 anecdotes selected purposefully were examined. All the relevant features were extracted, compared, and contrasted with the original and subsequently the data were analyzed using the chi-square procedure. The result indicated no significant difference among the translations in question in terms of ideology and transcreation although huge differences among some elements are perceivable, which could provide significant evidence in the existence of hidden ideology in the translations in question. Moreover, transcreation was most frequently used in Thanckston's translation while Gladwin's had the highest frequency of ISA.

**Keywords:** Althusser's Ideological State Apparatuses; Culture; Farahzad's Three-Dimensional Model of Translation Criticism; Transcreation; Translation Strategies

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### **INTRODUCTION**

As time marches forward, literature, as a uniquely everlasting discipline, has been

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increasingly treated by a deferential attitude and judged by its own merits. The wide popularity of literary text solidifies literature amongst other disciplines as an unshakeable one. More specifically, literary masterpieces need to be shown beyond the borders.

As far as the subject was concerned, there was a great attempt to study four translations of Saadi's *Gulistan*, through the nineteen to twenty-one centuries, using new historicism in terms of Althusser's ISA and transcreation. Although *Gulistan* was translated so many times and studied based on different approaches, new historicism in terms of Althusser's ISA and transcreation were areas in which it has never been investigated. Here, there was an attempt to search about the dominant factors of the target society in the translation and also their effects on the target text which might be deviated from the original. In addition, first, it might be utilized for sociologists to study the translator's ideology and the response of English scholars against the hegemony atmosphere at that time. Second, professors of translation studies might consider the differences and similarities between ISA and transcreation to teach in their classes practically. Lastly, it would be involved the main points of translation studies such as translation competence, culture, translation strategies, transcreation, ideology, and so forth; which was somewhat beneficial for students of translation studies.

Translation as an international tool has advanced over time and has encompassed various notions, history, ideology, culture, society, language, and so forth, which are the

epitome of a multidisciplinary concept in translation studies (Munday, 2016).

Before moving on, it seems necessary to explain historicism. Historicism is the way of attributing significance to the historical period, geographical place, and local culture to contextualize interpretive instruments such as theories, narratives. In new historicism, the translation of literature is a production of social and cultural conventions alongside the power relation and ideology within the society of its time (Bhat, 2014; Greenbalt, 2013). There has been an attempt to convey the nexus between the text and the social, political, and economic conditions to a reader (Bhat, 2014). To fulfil this desire, the efficiency of transcreation, being a newly emergent concept in the realm of translation, would be worth investigating. It refers to translation creativity, which draws a distinction between translation activity and transcreation (Benetello, 2018). In this regard, Nord (2001) believed that transcreation is the recreation of a text from one language to another one, with maximum impact.

Transcreation has also received De Campos, the Brazilian writer and translator, who is known for his revolutionary approach to translation which is still employed nowadays (Di Giovanni, 2008). De Campos (1992) markedly advocated a renewal of translation concept as an act of appropriation, recreation, and transfusion of blood.

According to different views on translation, it is perceived that transcreation fits well into the translation paradigm (Katan, 2014). As an instance, it is evident that when Nida (1964) asserted about dynamic equivalence in

translation, indeed, there is a meaning far beyond just the concept of transferring words, moreover, Toury's (1995) view on translation indicated the notion of translating cultures, even Katan and Spinzi (2014) characterized translation as intercultural communication.

To begin with, some concepts may be applicable when describing transcreation. The first factor much valued in transcreation is target-orientation which refers to Nida's dynamic equivalence, as mentioned before. In addition, the concept of target orientation is at the heart of the pioneers of functionalist scholars such as Reiss and Vermeer (1987/2013) and Nord (2001), who believe in transferring the function or purpose of the text (Katan & Sprinzi, 2014). To line with target orientation, another critical factor is the same or

equivalent effect which is put forth by Eco (2001). Regarding the term transcreation, it engages with two factors: creativity and culture (Benetello, 2018).

### **Creativity**

The translation is no longer a word for word transference of the source text to the target text; instead, it is a creative activity in different fields such as literary translation, wordplay translation, and transcreation. Thus, creativity is an inevitable factor in transcreation that differs from one text to another (Gaballo, 2012).

Holts (2019) suggested a model of creativity based on Schjoldager's (2008) micro-strategies from the most creative to the least (see table 1).

**Table 1**

*Schjoldager's micro-strategies from the most creative to the least*

High Degree of creativity	}	<b>Substitution</b>	
		<b>Permutation</b>	
		<b>Adaptation</b>	
		<b>Paraphrase</b>	
		<b>Addition</b>	
		<b>Deletion</b>	
		<b>Condensation</b>	
		<b>Explicitation</b>	
		Oblique translation	
		Direct translation	
		Calque	
Non-Creative			Direct transfer

### **Culture**

The most wide-ranging and accomplished factor in transcreation is culture. Cultural translation has included some theoretical

approaches, feminism, deconstructionism, and postcolonialism. These approaches focus on the context related to gender, power relations, ideologies, politics, and histories; rather than a particular translation.

In a survey of approaches mentioned above, Pym (2010) believed that cultural translation is less concerned with the product and more concerned with the cultural process. Thus, there are no source text and fixed target text as well as the fact that people movement (subject) is the main trigger of cultural translation, rather than the movement of the text (object) (Halverson, 2010).

Taking into account, culture is considered as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (Newmark, 1988, p. 94). In addition, the term culture is essential in translation activity. Regarding the problem of equivalence in translation, Nida (1964) suggested that linguistic and cultural differences in the ST and the TT should be in equal importance and believed that what may cause more complications for a target reader is not differences in language structure, but are cultural differences. Therefore, apart from linguistic and stylistic knowledge, a translator seems to need knowledge of culture (Babae, et al., 2014; Glodjović, 2010).

In detail, Newmark (1988) pointed out the cultural categories which involve:

- Ecology Animals, plants, local winds, mountains, plains, ice, etc.
- Material culture (artefacts) Food, clothes, housing, transport, and communications.
- Social culture - work and leisure.
- Organizations, customs, ideas-Political, social, legal, religious, artistic.

- Gestures and habits (often described in non-cultural language).

In order to translate the above cultural specific item, known as CSI, Newmark (1988) proposed twelve translation procedures, as listed below:

- Transference
- Naturalization
- Functional equivalence
- Descriptive equivalence Synonymy
- Through-translation Shift or transposition:
- Modulation
- Recognized translation
- Translation label
- Compensation
- Componential analysis
- Reduction and expansion
- Paraphrase
- Couplets
- Notes, addition, glosses

### **New Historicism Approach**

Hickling (2018) and Yerli (2017) presented that Greenblatt is the pioneer of new historicism which is a reaction to traditional history. Furthermore, this new movement concentrates more on evaluating literary works from the perspective of laymen and their emotion as well as considering them as political, social, and cultural product; rather than studying just the literary works. Ultimately, by considering this approach, it is possible to clarify and reshape historical concepts by using historical

anecdotes, artefacts, and non-literary sources such as newspapers, articles, films.

Barry (2002) defined that, in new historicism, there is a parallelism between reading literary and non-literary texts of the same period to make new histories. He believed that Derrida's deconstruction theory has a considerable effect on the corpus of new historicism so that everything is within a text of the past. Deconstruction reads a text precisely to understand the meaning beyond the text. New historicism reads a non-literary text to understand the literary text of the same historical period. Notwithstanding their differences, there is only one similarity between them: a close reading of the text.

For Foucault (1980) history is not a series of causes and effects which are under control of some environmental factors, it is a collection of discourses and the perceptions of people about their world in terms of artistic, social, political, and so forth which are in a complex relationship with each other. History can be considered as a form of power that can be utilized as a tool for unearthing the complex forces behind events occurred in each culture or society (Bressler, 2012). According to Foucault (1980), power is a phenomenon in which can be seen everywhere in social life, and no one can *escape* from it.

### **Althusser's Ideology**

In contrast to Foucault, Althusser, a French structuralist, prioritizes the concept of ideology. He proposed the term interpellation which refers to the dominant ideology that shapes the

individual's attitudes by the structures and forces imposed by society (Althusser, 1971).

In this process, ideology (in general) and different ideologies are introduced. The ideology refers to the structure, which is a universally permanent concept, while different ideologies consider the historical, social, and political factors which can be criticized. The Althusser's opinion toward ideology and ideologies is firmly tied to his perception of the relationship between State and subject or government and citizen (Althusser, 2014).

Before moving on, it is found crucial to know the concept of the State. For Althusser (ibid), it is a governmental formation based on their interest protection and bourgeoisie. In the same way, Althusser (1971) expressed:

“Thus, the definition of the State as a class State, existing in the repressive State apparatus, casts a brilliant light on all the facts observable in the various orders of repression whatever their domains: it casts light on all the direct or indirect forms of exploitation and extermination of the masses of people (imperialist wars)” (p.133).

Furthermore, the theory of the State is applied to the following headings, Ideological State Apparatuses (ISAs) and Repressive State Apparatuses (RSAs). The former involves family, communication, trade union, school, and a political, legal, religious, and cultural system. The later consists of army, police, court, prison, and so forth. To put it briefly, ISAs are operated by ideology whilst RSAs are applied by violence (Althusser, 2014). Thus, four theses are proposed in order to demystify

the notion of ideology, as follows (Althusser, 1971):

- **Thesis I.** RSA represents the imaginary relationship of individuals to their real conditions of existence.

It refers to the imaginary or fictional outlook of the world such as religious ideology or believing in God, legal ideology or justice, police ideology. In keeping with this thesis, the ideology is not a reality but an illusion. Therefore, there is a need to interpret this reality to reveal the illusion behind it.

- **Thesis II.** Ideology has a material existence.

According to this thesis, ideology is not just the illusion or idea, it is a material existence indicated by the apparatus and practices. For instance, when there is a belief in the legal ideology, known as a spiritual existence, there will be a practical attitude such as obeying the law or even protesting against it, which confirms the material concept of ideology.

- **Thesis III.** All ideologies hail or interpellate concrete individuals as concrete subjects.

For Althusser (1971), the primary purpose of ideology is “constituting concrete individuals as subjects” (p.116). For example, the simple word such as hello on a street demonstrates the individual as a concrete and recognizable subject. The concept of the concrete subject is a label obtained by society to show the person’s freedom, or the advertisement, which is the signification of the consumption ideology,

turns people into the concrete subject attracted to use the advertised product.

- **Thesis IV.** Individuals are always-already subject.

According to this thesis, people are subject even before their birth. For example, a child has an identity by his father’s name before coming to this world, so he is always already a subject. Here, ideology refers to human nature.

To show the effect of ideology on translation, it sounds necessary to survey the field of translation criticism (TC), particularly Farahzad’s Three-Dimensional Model of Translation Criticism.

### **Farahzad’s Three-Dimensional Model of Translation Criticism**

For Farahzad (2011), translation criticism has to consider both the ideological implication in choices a translator has in translation and how identities are stated ‘so ‘she introduced a three-dimensional model of translation criticism that involves intertextuality CDA, and translational choices. To reach the aim of the present research, the translational choice would be applicable.

#### **• Translational Choices**

The third dimension is translational choices which include two types i.e. non-comparative and comparative and three levels i.e. textual, paratextual, and Semiotic level (Farahzad, 2011).

Here, there is a close focus on the textual level of translational choices which includes lexical choices, grammatical choices, and choices of translational strategies.

Grammatical choices inspired by Fairclough (2013), is divided into some sub-categories, namely shifts or agency, passivization/activization, nominalized forms, positive/negative, tense, coordination/subordination. Translation strategy consists of various methods which have ideological implications. The most important method of translation strategies belongs to Vinay and Darbelnet.

According to Vinay and Darbelnet (1995), there are two strategies, namely direct or literal translation and oblique translation, and seven procedures.

The following list concerns seven procedures, the first three procedures are literal and the others are oblique (Venuti, 2004).

- Borrowing
- Calque
- Literal translation
- Transposition
- Modulation
- Equivalence
- Adaptation

In addition, there are some other techniques as followed:

- Amplification
- False friend
- Loss-gain-compensation
- Explicitation Generalization:

Obviously, new historicism in terms of Althusser's ISA and transcreation have an

untied relation with each other in a way that they can complement one another in the realm of translation study.

### Research Questions

- a) *In which translation of Gulistan, ISA was most frequently used?*
- b) *In which translation of Gulistan, Transcreation was most frequently used?*
- c) *What are the reasons for applying ISA to translations of Gulistan?*
- d) *What are the reasons for applying transcreation to translations of Gulistan?*
- e) *Are there any significant differences between translations of Gulistan in terms of ISA and Transcreation approaches?*

### Research Hypotheses

- a) *There are no significant differences between translations of Gulistan in terms of ISA and Transcreation approaches.*

### METHODS

In considering the increasing importance of the Gulistan as well as its translations in different languages, it was felt a need for further research according to new historicism and transcreation, as newly novel approaches.

### Corpus

In this case study, five books, namely Saadi's Gulistan with Explanation and four translations of Gulistan were selected.

The book Saadi's *Gulistan with Explanation* by Anvari (1999) contains 596 pages as well as 181 anecdotes which are clarified in eight sections, namely:

- The manners of kings
- The morals of dervishes
- On the excellence of contentment
- On the advantages of silence
- On love and youth
- On weakness and old age
- On the effects of education
- On rules for conduct of life

Interestingly enough, what makes this book remarkable amongst others are the detailed explanations below each anecdote in order to make it clear and lucid.

The first translation was Saadi's *Gulistan for Flower Garden* by Gladwin (1806) with 311 pages which is the first translation of *Gulistan* and involves radical inequalities compared to the original.

The second one was *Tales from the Gulistan* by Burton (1888), with 326 pages. This translation is derived from Rehartsk's work in which leads to considerable ideological implications.

The third one was, *The Gulistan or Rose Garden* by Plattes (1904) with 312 pages, which received a great stimulus from the government.

The last one was *Gulistan* by Thackston (2008) with 265 pages. This work is done by the professor of Oxford University as the last translation of *Gulistan*. It is noteworthy that all translated books follow the classification of the

original. It means they all involved eight sections.

### **Procedure**

To begin with, the process of collecting information in order to study the influence of new historicism and transcreation in the translations of Saadi's *Gulistan* involved several phases.

At first, it seemed fundamental to have a historical knowledge about England in the nineteenth century by reading two books, namely *History of England*, specifically, chapter seven which was the most important one for this research because it deals with the process of evolution from aristocracy to democracy in the 19<sup>th</sup> century, when *Gulistan* had been translated several times. The next book was *Persian Poetry in English and American: A 200-year* which considers the revolution of literature from the 19<sup>th</sup> to 20<sup>th</sup> century.

Second, an accurate perception of anecdotes, before conducting an analysis, was a prerequisite for the present study; thus, the book Saadi's *Gulistan* by Anvari (1999) would be proposed as the most proper source for this research because each anecdote contained the detailed explanation, which made it unique amongst others. Here, 30 anecdotes would be selected as a corpus for study by means of the purposeful sampling method.

Third, it seemed to be the right time to analyse translations based on the approaches mentioned before. To do so, each translation of anecdote, of all four translations, would be compared with each other and the original in



parallel to discover elements influenced by Althusser's ISA and transcreation. Besides, there would be a great effort to identify their differences, possible hidden ideologies, correlate the frequency of elements, and measure to what extent each translation would receive more impact from either transcreation or ISA.

Fourth, the findings would be arranged in tables and figures for both measuring and correlating the frequency with detailed explanations.

Finally, the present study would conclude the results regarding the socio-political condition of England, circa the 19<sup>th</sup> to 21<sup>st</sup> century.

## Design

This study was ex-post-facto descriptive research being mixed research and involved

three variables: ISA, transcreation, and translations of Gulistan. The applicable formulas would be Chi-Square.

In the following section, the research result would be discussed.

## RESULT

In order to reach the aim of this study, the researcher conducted a series of statistical routines to come up with specific results that are elaborated comprehensively in this part.

### Transcreation

As discussed in full detail before, the transcreation approach has two main subcategories: creativity and culture. Figure 1 displays the frequency of creativity used in the translations of Gulistan.

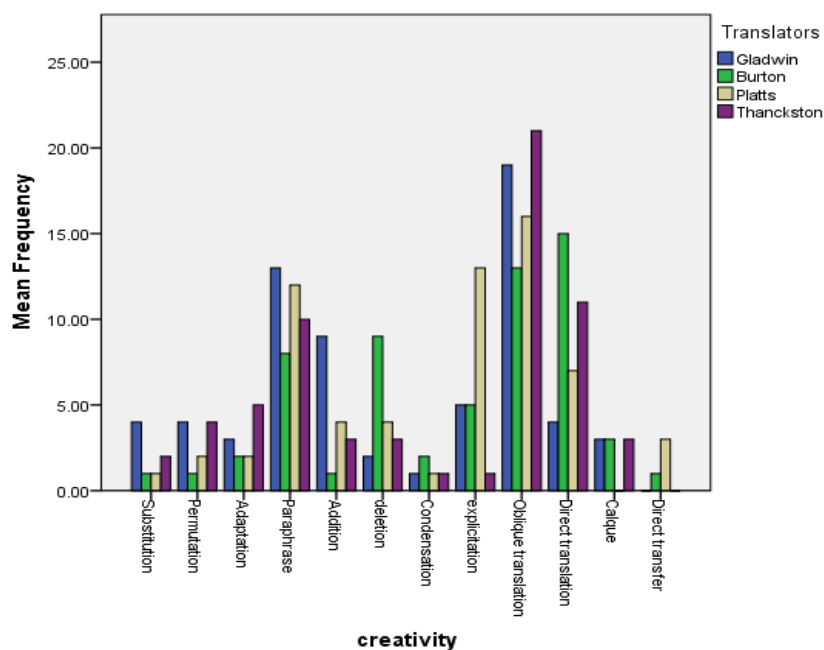


Figure 1. Frequency of creativity used in the translations of Gulistan

As figure 1 clearly shows, all forms of creativity occurred in the corpora, however their frequencies were different. Moreover,

figure 2 displays the frequency of culture used in the translations of Gulistan.

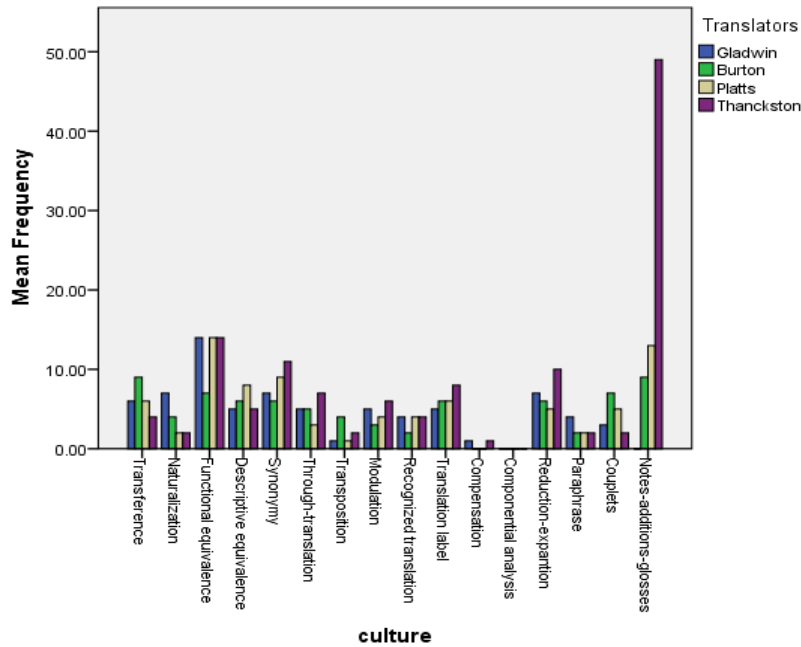


Figure 2. Frequency of culture used in the translations of Gulistan

As figure 2 clearly shows, all forms of culture except componential analysis occurred in the corpora, however their frequencies were different.

**ISA**

As discussed in full detail, to study the ISA approach, there was a need for a model to

properly investigate all details. To do so, Translational Choices of Farahzad’s Three-Dimensional Model of Translation Criticism was selected which includes three main subcategories, namely lexical choices, grammatical choices and translation strategies. Table 2 displays the frequency of lexical choices used in the translations of Gulistan.

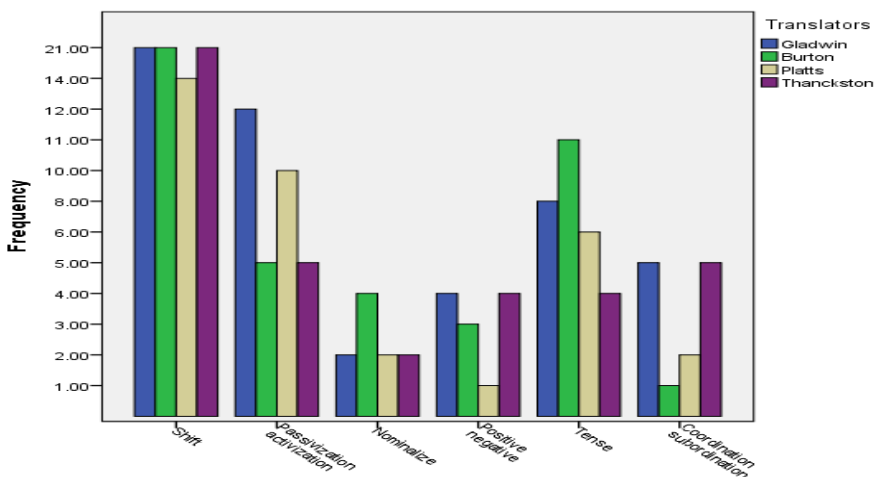
**Table 2**  
*Frequency of lexical choices used in the translation of Gulistan*

	Gladwin	Burton	Plattes	Thackston
Lexical Choices	133	112	134	120



In detail, Platts had the most frequent use of lexical choices with the frequency of 134,

while Burton had the lowest with 112 frequency.

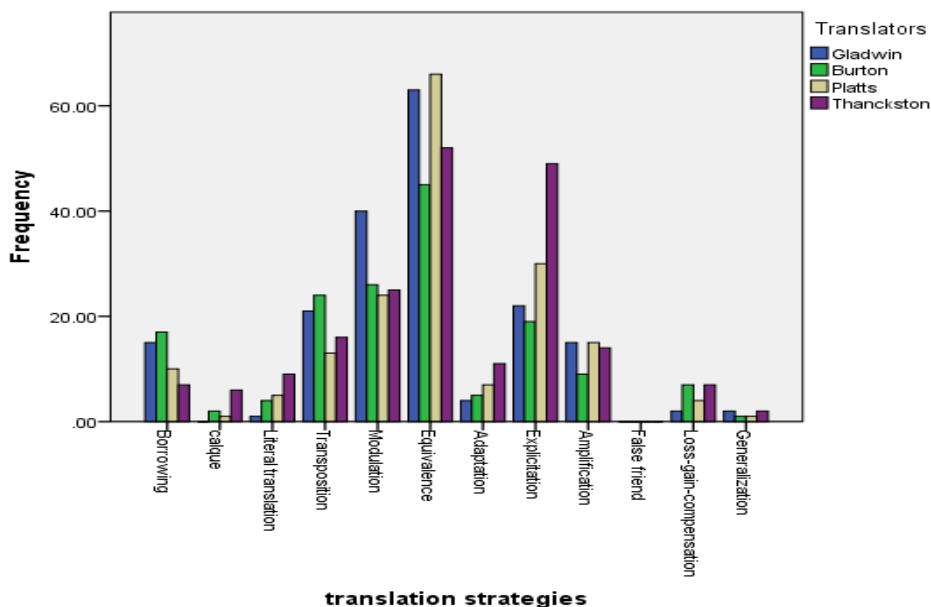


**Gramatical Choices**

*Figure 3. Frequency of grammatical choices used in the translations of Gulistan*

As figure 3 clearly shows, all forms of grammatical choices occurred in the corpora, however their frequencies were different.

Additionally, figure 4 displays the frequency of translation strategies used in the translations of Gulistan.



*Figure 4. Frequency of translation strategies used in the translations of Gulistan*

As figure 4 clearly shows, all forms of translation strategies except false friend

occurred in the corpora, however, their frequencies were different.

**Table 3**

*Chi-square tests for difference between Gladwin's translation and Burton's translation in terms of Transcreation approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	11.914	13	.535	.592
Likelihood Ratio	13.851	13	.384	.644
Fisher's Exact Test	11.636			.600
Linear-by-Linear Association	.017	1	.896	.923
N of Valid Cases	56			

As demonstrated in Table 3, the results of Chi-square analysis and Fisher's Exact Test revealed that there existed no significant

difference between Gladwin's translation and Burton's translation in terms of Transcreation approach.

**Table 4**

*Chi-square tests for difference between Gladwin's translation and Burton's translation in terms of ISA approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	20.333	22	.562	.789
Likelihood Ratio	27.359	22	.198	.822
Fisher's Exact Test	19.274			.822
Linear-by-Linear Association	.094	1	.759	.766
N of Valid Cases	38			

As depicted in Table 4, the results of Chi-square analysis and Fisher's Exact Test revealed that there existed no significant

difference between Gladwin's translation and Burton's translation in terms of ISA approach.

**Table 5**

*Chi-square tests for difference between Gladwin's translation and Platts's translation in terms of Transcreation approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	9.063	14	.827	.920
Likelihood Ratio	10.840	14	.699	.940
Fisher's Exact Test	9.426			.918
Linear-by-Linear Association	.032	1	.858	.883
N of Valid Cases	56			

As presented in Table 5, the results of Chi-square analysis and Fisher's Exact Test revealed that there existed no significant

difference between Gladwin's translation and Platts's translation in terms of Transcreation approach.

**Table 6**

*Chi-square tests for difference between Gladwin's translation and Platts's translation in terms of ISA approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	20.200	21	.509	.664
Likelihood Ratio	27.221	21	.164	.705
Fisher's Exact Test	19.004			.741
Linear-by-Linear Association	.017	1	.897	.899
N of Valid Cases	38			

As depicted in Table 6, the results of Chi-square analysis and Fisher's Exact Test revealed that there existed no significant

difference between Gladwin's translation and Platts's translation in terms of ISA approach.

**Table 7**

*Chi-square tests for difference between Gladwin's translation and Thackston's translation in terms of Transcreation approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	15.652	16	.477	.537
Likelihood Ratio	19.855	16	.227	.554
Fisher's Exact Test	14.921			.537
Linear-by-Linear Association	.808	1	.369	.443
N of Valid Cases	56			

As demonstrated in Table 7, the results of Chi-square analysis and Fisher's Exact Test revealed no significant difference between

Gladwin's translation and Thackston's translation in terms of the Transcreation approach.

**Table 8**

*Chi-square tests for the difference between Gladwin's translation and Thackston's translation in terms of ISA approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	21.200	22	.508	.667
Likelihood Ratio	28.947	22	.146	.667
Fisher's Exact Test	19.821			.729
Linear-by-Linear Association	.004	1	.952	.956
N of Valid Cases	38			

As depicted in Table 8, the results of Chi-square analysis and Fisher's Exact Test revealed that there existed no significant

difference between Gladwin's translation and Thackston's translation in terms of ISA approach.

**Table 9**

*Chi-square tests for the difference between Burton's translation and Thackston's translation in terms of Transcreation approach*

	Value	Df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	14.787	16	.540	.623
Likelihood Ratio	19.560	16	.241	.574
Fisher's Exact Test	13.963			.661
Linear-by-Linear Association	.981	1	.322	.392
N of Valid Cases	56			

As shown in Table 9, the results of Chi-square analysis and Fisher's Exact Test revealed no significant difference between

Burton's translation and Thackston's translation in terms of Transcreation approach.

**Table 10**

*Chi-square tests for the difference between Burton's translation and Thackston's translation in terms of ISA approach*

	Value	df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	16.667	22	.781	.987
Likelihood Ratio	22.860	22	.410	.982
Fisher's Exact Test	16.737			.987
Linear-by-Linear Association	.067	1	.795	.795
N of Valid Cases	38			

As depicted in Table 10 above, the results of Chi-square analysis and Fisher's Exact Test revealed no significant difference between

Burton's translation and Thackston's translation in terms of the ISA approach.

**Table 11**

*Chi-square tests for the difference between Platts's translation and Thackston's translation in terms of Transcreation approach*

	Value	Df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	11.987	17	.801	.916
Likelihood Ratio	16.246	17	.506	.892
Fisher's Exact Test	11.773			.948
Linear-by-Linear Association	.616	1	.433	.513
N of Valid Cases	56			

As presented in Table 11, the results of Chi-square analysis and Fisher's Exact Test revealed no significant difference between

Platts's translation and Thackston's translation in terms of the Transcreation approach.

**Table 12**

*Chi-square tests for the difference between Platts's translation and Thackston's translation in terms of ISA approach*

	Value	Df	Asymptotic Significance (2- sided)	Exact Sig. (2-sided)
Pearson Chi-Square	20.000	22	.583	.810
Likelihood Ratio	27.359	22	.198	.810
Fisher's Exact Test	19.392			.812
Linear-by-Linear Association	.006	1	.939	.945
N of Valid Cases	38			

As depicted in Table 12, the results of Chi-square analysis and Fisher's Exact Test revealed that there existed no significant difference between Platts's translation and Thackston's translation in terms of ISA approach.

## DISCUSSIONS

This study has been done to investigate four translations of Gulistan, in England, from three centuries namely, Gladwin (1806), Burton (1888), Platts (1904), and Thackston (2008) by means of transcreation and new historicism in



terms of Althusser's ideology. To do so, there was a need for a model to study translations in terms of ISA, objectively. Hence Translational choices of Farahzad's Three-Dimensional Model of Translation Criticism were opted including, lexical choice, grammatical choice, and translation strategy. Grammatical choice involves six features: shift, activation/passivization, tense, positive/negative, nominalization, and coordination/subordination. Translation strategy of Vinay and Darbelnet includes twelve elements namely, borrowing, calque, literal translation, ..., generalization. To study transcreation two main trends were noticed, culture and creativity that each of them has various features. Culture involves transcreation, naturalization, through-translation, ..., note-addition-gloss and creativity includes substitution, permutation, adaptation, paraphrase, addition, deletion, condensation, explicitation, oblique translation, direct translation, calque, direct transfer in hierarchical order.

The result presented in the previous sections shed light in the realm of transcreation approach and hidden ideologies of translations in question. Thus, based on the obtained results, it can be concluded that the only null hypothesis, i.e., *There are no significant differences between translations of Gulistan in terms of ISA and Transcreation approaches.*, was maintained.

Although there is no significant difference between these translations of Gulistan in terms of statistical analysis, there are remarkable differences in various items individually, which

are perceivable in former figures, strong evidence of reason for applying Transcreation and ISA to translations in question. The most frequently employed ISA among translations was Gladwin's, while in terms of translation strategy and lexical choice Thackston and Plattes headed the list and the most minor frequency of ISA went for Burton's which was not nearly as frequent as Gladwin's. As regards the research, in terms of transcreation, ranked in first place was Thackston's, as opposed to Burton's which is nowhere near as popular as Thackston's. It is noteworthy that there were some features with zero frequency such as false friend and compensation or direct transfer and componential analysis with the lowest.

This study goes in line with the research of Zareh-Behtash (2019) on two translations of Animal Farm before the Islamic revolution of Iran and after the revolution by Amirshahi and Hosseini & Nabizadeh respectively. The former translator was mainly loyal to ST, particularly in terms of taboo words, as opposed to the latter using Reduction frequently. Having had the thorough study on the original and the translations, the researcher found other numerous cases which were under the dominant ideology of the said period. The results also confirm the investigation of Al-Mohannadi (2006), who investigated the effect of ideology on translator's style and word selection, working on the translation of formal speech of Bin Ladan on 7 October 2001 in BBC and CNN that were concerned the event of September 11 and the conflict between him and the United State. The BBC news used mostly oblique translation and tried to be faithful to the

original, whereas CNN omitted some parts due to political, socio-cultural, and ideological factors. They also support the survey of Bentello (2018) aiming to study translation and transcreation by working on some authentic advertising texts from Norton, Loreal, VapoRub vicks, Audi and the like. The result showed that as long as a proper transformation can truly resonate with receivers, there is no need for transcreation unless the necessity of a more creative approach is perceptible for rendering the notion of cases.

## CONCLUSION

Regarding the hidden ideologies of Gulistan's translations, each translation should be considered separately. Gladwin's translation (1806), as the first one, which belongs to the beginning of the 19<sup>th</sup> century related to the romantic period, romanticism, from 1780 to 1830 when the significant implication of Persian literature is perceivable. So too is a whisper of England industrial revolution. During the said time, there was strong criticism of aristocracy and translating of Persian literature used to be an excellent way to indicate people's hatred towards aristocrats. Simultaneously, the English were exposed to a vital question "candyng religion be replaced by philosophy or poem?" the answer was poem, particularly eastern works. The common thoughts at the beginning of the 19<sup>th</sup> century were that eastern masterpieces should mention royal duties to prices, show patriots the real love to the motherland, a loathing of corruption to courtiers, and the futility of the world to

Christians that Gulistan involves all concepts. Gladwin was a commissioned officer in India, where he had learnt Persian language, and never used Note-addition-gloss to clarify Cultural Specific Items (CSI) which could be due to possible harsh aftermath by translating clearly that may be opposed to the policy of his time, while ranked in first place in both Equivalence and Paraphrase and also attempted to translate all parts either Arabic or verses couplet like an influentially coherent story which might be because of some reasons such as severely suffocated condition and his effort to notify people of the condition. Besides, at the beginning of 19<sup>th</sup> century, a group of pious men called Clafam involved the politics and tried to strengthen people's religious beliefs and cease the slavery system so he might prefer not to translate some parts even not to add a footnote to explain their meaning or would instead replacing them by other synonymies such as "servant" for "slave".

Burton translated Gulistan in 1888, about the end of 19<sup>th</sup> century. He was obsessed with sociological aspects of literature more than literary angles. In many cases, he used "padshah" instead of other regular substitutions such as "king" or the like, in order to make a bridge between east and west literature as well as to bring allegory, parable, and theme in the rational British literature which lead to using the most number of Borrowing. In addition, affairs of the Victorian period, from 1837 to 1901, and rising social changes by England industrial revolution lead to raising gender as well as religious and philosophical doubts and bringing hope by science. So too do new classes

of audience and media. Persian literature seemed to be, of necessity, helpful to quench people's thirst for novelty and need for freedom. Although there was less sensitivity toward religious beliefs in the second half of 19<sup>th</sup> century, Burton's wife was a conservatively religious person of the Victorian era obsessed with traditional customs and norms.

She had remarkable implications on Burton's translation of *Gulistan* in a way that he did not translate some anecdotes including *namaz*, beloved young boys or even bare trees. It could be the best reason behind a numerous Omissions.

Platts's translation in 1904 is one of the most important amongst others in terms of political issue, which headed the Transference, explicitation, and equivalence list. By increasing political relationship between Iran and Britain and establishing Iran&Britain oil company, Eastern Indian companies in the first half of the 19<sup>th</sup> century, there was a significant trend toward learning Persian language which was supported by government to strengthen dominion over their colonies, particularly India, even top students had been rewarded, so Sadi's *Gulistan* was prescribed as a text-book in their schools and colleges. In order to make *Gulistan* more comprehensible and to surmount the possible problems with which students might encounter, Platts added a large number of commentaries that other translators rarely used. He translated it line for line to render the original intelligibly. To introduce better equivalences, he explained in brackets even for

distinguishing Arabic and verses passages from Persian, they were written in italic.

The last translation of *Gulistan* in England belongs to Thackston being an Oxford University's professor who has translated *Gulistan* in 2008. It can be an excellent example of the New Historicism approach because Thackston has done his best to render *Gulistan* as close as possible to the current condition of England, writing style, and daily dialogue in a way that people, particularly youth, can perceive its gist. He safely ignored most of phrases that rarely make significant difference in the ultimate meaning of the text. This might be the logical reason behind so many deletions. On the other hand, there was an attempt to be loyal to Saadi so Persian and Arabic passages, as well as Koranic quotations, have been set in italic to make them as recognizable as the original and for better understanding, he used the most Explicitation and Literal translation.

Interestingly enough, Persian grammar has no gender distinction in noun, pronoun, and the like, as opposed to English grammar which has grammatical constrain and has to give gender to each of them. So, this gives Persian poetry a marvelous ambiguity that is no way easy to be captured in English. Words such as beloved or adored one depend on how readers want to interpret. This is the common problem in translations of *Gulistan*, which leads to misunderstanding some parts.

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