

**THE EFFECT OF TRANSLATION ON THE GRAMMATICAL STRUCTURE OF  
PERSIAN LANGUAGE: CASES OF FRENCH AND ENGLISH AFFIXES  
TRANSLATION INTO PERSIAN STUDY**

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**ABSTRACT:** *The critical issues of translation, words and translative interpretations that are borrowed from the other languages may be considered the productions of contact among languages. Languages contact is also the production of cultures contact. Of course, the contact and bonding among languages are causes of social, scientific and technical developments of a society. Since almost all languages may be influenced by each other, the contact among cultures and languages is seen as a common and natural happening. As a matter of fact, languages may experience different types of effects (Zare Behtash, Hashemi Toroujeni & Safarzade Samani, 2017). Since the natural results of languages and cultures contact are the issues of loan words and translation, modern linguistics pays more attention to it. Some translative interpretations and expressions that are borrowed from other languages may be called loaned translative elements. Many literary, artistic, scientific, and journalistic expressions and interpretations such as direct translation of psychology and sociology that have come into Persian language are examples of this kind of loan words (as the effect of translation on language). Additionally, some texts of different areas that are translated from English to Persian have some language disorders that make them difficult to understand for everyone. These kinds of deficiencies in translation are caused by various factors such as lack of proficiency of translator in both source and target languages and his/her limited knowledge in different specialized areas. This paper examines the effect of translation on Persian grammar structure.*

**KEYWORDS:** Translation Effects, Grammatical Structure, Translation of Affixes

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## **INTRODUCTION**

According to Peter Newmark (1988), the first traces of the translation can be found in the kingdom of ancient Egypt in 3000 BC. Some texts in two different languages related to that time were found in Elephantine region. It should be noted that the same writings in two languages recorded on stone and skin of animals were found in the Before the Common Era

kingdom of Persia. But translation began about the year 240 BC officially. By the time a person named Livius Andronicus translated Homer's *Odyssey* from Greek into Latin. In 200 years BC, the translation of the Bible was done by seventy Jewish scholars to meet the needs of the Jewish community of Alexandria who spoke Latin. Then, the Bible was begun to be translated into Latin, Syriac, Coptic and Armenian languages which was of "word by word" translation kind. Saint Jerome was the only person who did a literal translation of the Bible in the fourth century AD. His translation was severely criticized by many religious people and translators. In fact, these criticisms and oppositions led to the debates over the need of determining the translation principles. In the Middle Age, (4<sup>th</sup> to 14<sup>th</sup> century), translation was just limited to the religious discussions, articles and texts in Western Europe. In 9<sup>th</sup> and 10<sup>th</sup> centuries AD, a translation center called "House of Wisdom" was established in Baghdad. In this center, classic Greek works has been translated into Arabic language. Many of the center's translators were Iranians. In the 12<sup>th</sup> century when Spain was conquered by Muslims and the contact between Islam and the West were increased, a translation center was set up there to translate Islamic works into Arabic and Latin languages.

With the advent of the Renaissance in West and European countries, translation was encouraged in western cultural communities and societies. In this period, translating the Bible was considered as a major challenge. The first complete translation of the Bible into English was done by Wycliffe between 1380 and 1384 AD. Before the 19<sup>th</sup> century, much of the translated materials were related to religious matters, literature, and philosophy. In 19<sup>th</sup> century, translation was considered as a unilateral means of communication between scientists and scholars of the world. Consequently, in 20<sup>th</sup> century, translation gained more importance such that the century was called "translation era". Today, translation is considered a practical and efficient tool for: recognizing of the latest scientific and technical achievements, exchanging cultural, artistic and literary information, recognizing economic and political situations in the world, economic exchanges and trade, knowing about ancients and our ancestors" thoughts

In recent decades, much attention was paid to the translation by linguistics studies such as language contact field due to its critical role in many international commercial, political and academic exchanges. After the Second World War, English was introduced as a pioneer and mediating language in the field of production and distribution of information packages of the West (Cronin, 2003; House, 1997). Today, according to Crystal, English language that has been influenced by other languages is considered as the mediating language that is in direct or indirect contact with other languages by translation (Crystal, 1997). After September of 1951, English language began to consolidate its position as the strongest mediator by prevailing over French in Iran. Large volume of the Persian equivalency for English words created by Academy of Persian Language and Literature, development of TEFL, Translation, and Literature disciplines in Iran universities, establishment of English language courses in teacher training institutions (Akbari, 2004), and development of public and private language schools and institutes are the proofs of this claim.

Translation art and industry undertakes the serious responsibility of understanding various subjects, and interpreting meanings and implications of a Language (source language), and then reconstructing their equivalents in another language; i.e. creating and approving official equivalents for the foreign general or technical terms (target language). Most of the complexities of translating are related to the unique nature and unprecedented role of language

in all human life processes and experiences of individual and personality levels at both social and cultural levels. It can be said that translology is a part of contrastive linguistics. The language from which the translation process begins is usually called first or source language (language1 = L1 or Source language = SL) and the language which translation ends in is called the second / target language (language 2 = L2 or Target language = TL). Both translation and interpretation which means explanation are used interchangeably. The person who translates is called translator and sometimes interpreter. Nowadays, interpreter is used for the person who does oral translation or interpretation. Some texts of different areas that are translated from English to Persian have some language disorders that make them difficult to understand for everyone. These kinds of deficiencies in translation are caused by various factors such as lack of proficiency of translator in both source and target languages and his/her limited knowledge in different specialized areas. This paper examines the effect of translation on Persian grammar structure.

Many factors are involved in the formulation of the meaning and the comprehension of a text; that is accurate identification of these factors by the addressee. Sometimes the meaning that first person (speaker) expresses may be different from the meaning that the second person (listener) understands from the speaker's words; that is what the speaker means is different from what is understood by the audience. Or the audiences may understand different meanings of a text. This issue indicates that many factors influenced language exchanges and transactions and the point is that texts and tools of a language system (including sounds, grammar and vocabulary) are just a few of them.

Susan Bassnett (1993) who is a theorist of Comparative Literature and Translation Studies asserts that translation as an action implies the transformation of the written texts from one language to another. The Latin root of the English word "translation" means the movement. Accordingly, Bassnett considers the translation as a custom action in which a movement from one place to another place is happened. In translation, there is always starting and end points. According to contemporary translation theorists, the origin and destination of the translation is a text tour from one context to another one. Several definitions of translation were presented by some technical experts. Here, we review some of them. John Catford (1965) says that translation is the replacement of textual material in one language by equivalent textual material in another language. According to his definition, translation is substituting textual materials of one language (source language) for their equivalent textual materials in another language (target language). Eugene Nida (1964) asserts that translation is to find the closest natural meaning and style equivalents of the donor language in the recipient language. According to Peter Newmark (1982), translation is a technique that replaces a text or written message with the same message in another language. Werner Winter (1961) also says that translation is an attempt to replace an experience or a special formula of the surrounding world with other ones in another language. And for Cervantes, translation looks like back of the carpet that can show the design of the work. In defense of his free translation, Cowley says literal or word by word translation is like that a mad narrates messages of another mad. An Italian proverb also knows the translation completely as a betrayal act: Traduttore, Traditore (The translator is a traitor).

If the translation is defined as the transformation of a written or spoken language as the source language to another language as the target language, the most favorable transformation happens when the impact of the written or spoken language is transferred to the reader or listener of the

target language. In other words, translation is transforming the source language text to the target language without any increase or decrease in the form or meaning. Although it's an exact definition, it is not practical, because it is not possible to transfer the message from source language to target language without any change in form and meaning. This is due to the different structures of languages that is discussed in more detailed in linguistic relativity field.

Different types of the translation based on the ways that translators choose are as follows:

1. Literal translation: word by word translation, regardless of the combination of words and putting the words in the correct positions regarding to the target language.
2. Conceptual translation: is the best kind of translation. Sometimes, not only the translation is corresponding to the text of source language, but also it is done according to the text of target language and the order and combination of target language words.
3. Free translation: based on this type of translation, the translator does not make himself to translate according the target language text and its expressions. S/he changes the text according to the context and his preferences.
4. Narrative translation: sometimes, translator may express the concept and meaning of text in the form of story.

Achaemenian era is considered as the beginning point of translation in the history of Iran (559-321 BC). The extended kingdom of this Empire and its widespread extensive communication with other lands made the translation as a necessary tool. Achaemenian inscriptions were usually recorded and written in three Old Persian (c. 600 BCE to 300 BCE), Akkadian (ca. 2334–2154 BC), and Elam (ca. 2500 to 331 BC) languages. In science centers of Sassanian era such as Seleucia, Ctesiphon, and Gondēshāpūr many texts of different languages such as Sanskrit, Greek, Latin, and Syriac were translated into Pahlavi. The first translation of the Sasanian period was belonged to Khosrow Anoushiravan I king (501–579 AD). Of the most famous translated works of this period were *Panchatantra* or *Kalīleh o Demneh* from Sanskrit into Pahlavi Persian. Additionally, at the beginning of Islamic civilization, several translations of Greek philosophical and scientific books were available.

In Iran, translation was enhanced by translating textbooks of Dar Ul-Funun academy, developing printing industry and sending scholarship students abroad. To establish Dar Ul-Funun educational institute was suggested by Abbas-Mirza prince and because its purpose, based on the recommendations of intellectuals and liberals, was to teach Western civilization and to acquire the educations and sciences of western countries, foreigner teachers were recruited and hired in this institute. Furthermore, foreign textbooks in science, literature, history, medicine and etc. were translated into Persian by these teachers. After a while, Abas-Mirza recommended to translate literary works as well. Since more students were sent to France, French language was common in Iran. Widespread use of French led the translators to translate not only the works of French writers but also other literary works from European languages such as German, Russian, Polish, Hungarian, Spanish and Portuguese. The first French drama which was translated into Persian was the "Misanthrope" by Molière. Two history books of "Peter the Great" and "Charles XII" were the first order of translation that was given to Mirza Reza Mohandes by Abas-Mirza. "The History of the Decline of the Roman Empire" was another order to the same translator. After death of Abbas-Mirza and Fath-Ali Shah, translation and Publication movement went into a recess for some decades, but the

movement flourished in the period of Nasser al-Din Shah and Muzaffar al-Din Shah. Muhammad Tahir Mirza and Mohammad Hassan Khan Etemad al-Saltaneh were the most active translators of this period. The most famous translations of Muhammad Tahir Mirza were "Three Musketeers", "The Count of Monte Cristo" "Louis XIV era and century". "Mandatory Physician ", "Swiss Mrs. Robinson Story" and "The biography of Christopher Columbus" were among the best translated works of Etemad al-saltaneh. Of course, most of these translations were adaption- or according to Dryden (1672) the imitation- rather than translation. John Dryden as the most influential translator of 17th (1631-1700) was the greatest English poet and the leading commentator of his time. Although he translated some prose works, his most famous translated works were of verse of roman and ancient Greek literature. After World War II, French was replaced with English language and was developed as the second language. Despite the fact that English is the foreign language of the majority of Iranian students, in the realm of literature, most of the best translators are those who have translated from French. Although the effect of translation can be examined on different areas of language, some studies investigated the effects of translation from foreign languages on Persian language in word and loan words areas of languages in Iran (Kianfar, 1989 & Najafi, 1982). It can be said that the other parts or elements of language such as structural and pragmatic elements were neglected.

## LITERATURE REVIEW

According to House (2009), translation is replacement of source language text with target language text. In translation assessment model of House (2001 and 1997), translation is done in the format of replacing the first language text with the second one by the interpreter. According to House, translation is always a process, because not only the target language text cannot be considered the exact equivalent of the source language text in terms of all the simulated, stylistic, conceptual, and pragmatic aspects, but also a third party factor or subject (human commentator) with a complicated and dynamic thinking system is always between two source and target language texts. Hence, three fundamental characteristics of translation including text, and equivalent finding (modeling) and process are related together; because the two texts are assumed to be similar in translation. In the process of interpreting the source language text, the subject begins his modeling and the target language text cannot be considered the final product; but it is the result of the subject's interpretation. House suggests a double-bind relationship containing the rollback of the interpreter to the source text, the semantic interpretation of the source language with considering linguistics commitments, and then going to those parts of target language according to which the source language text is going be configured.

In the model of House, discursive and logical norms governing the text are of such a great importance in the translation that the whole totality of the context of the text is configured based on them. Then, all the different selections of source language system done by the translator and all the selections that are omitted by him are meaningful and greatly influenced by the genre based on the texts are configured in the target language. Therefore, the intra-textual relations are considered as the symbolic forms of actual applications in translation process, and therefore they are different from contrastive analysis of two languages in which just the abstracts aspects are examined.

House (2009) asserts that equivalence finding (modeling) process is a fundamental concept in translation. Then the necessity of doing comparability studies is absolutely felt (Khoshshima & Hashemi Toroujeni, 2017) in this field. He also added that, according to the definitions of Koller (1995), even five formal, , connotative, text- normative, pragmatic and aesthetic kinds of equivalences do not make it possible to find a perfect target equivalent text for the source language text. The reason is that the target language text, regardless of the meaning of content raised from the source language, is a demonstration of translator's vocabulary and grammar structures domain and his emphasizes on some preferred equivalences. Therefore, it can be concluded that target text is a combination of source language message and translator's worldview.

The functional – systematic Quality Assessment Model of House inspired by the theory of Holliday (1985) is a relatively coherent, efficient, and flexible framework in terms of analytical branch of translation studies; because, regarding to all meaning layers including lexical, grammatical and communicational ones, the model is compatible with macro-linguistics through pragmatic approach. In this model, the source text is considered a communicational phenomenon and translation is considered replacement process for that phenomenon. By adopting process-based approach, House asserts that subject's understanding is relative and (double-bind) mutual relationship is certain. He also pays special attention to functional-pragmatic equivalence by admitting cultural contact of two languages. In this model, the text is analyzed in the macro-cultural and immediate situational contexts. The requirement for relative equivalency is functional-pragmatic equivalence finding. This means that if in the source text, the interpersonal role dominates on the other roles and in the target text, the communicational role is distinguished and emphasized, the difference in functional demonstration leads to inequalities. To determine the pragmatic role of text is the result of the interaction between text and context; because on one hand, the context represents a systematic set of inter-textual and intra-textual relations and on the other hand, it reflects formal, semantic and communicational priorities of language system.

### **Translation Effects from English and French on Persian Language**

The impact of Roman languages on Persian language is related to the recent one hundred and fifty years during which Iran's political, cultural and scientific relations with western countries have been developed. Especially, after the decade of 80s, people of different nations have made much relationship with each other more than before (Zare Behtash, Khoshshima & Sarlak, 2016). In this period, western literature such as French and English ones has great influences on Persian language. Persian language has borrowed many roman words and phrases such as commissions, committees, luck, tie, jacket, volleyball, cup, carriage and etc. (these words are borrowed from different languages). Additionally, the translation of several words of foreign languages such as unity, necessary measures, conscience, wreath, point of view, university, school, office, and many others have been common in Persian language during this period. Among the Greco-Roman languages, French and English have more influences on Persian language, respectively. In this research, our purpose is to examine the characteristics of French and English vocabularies and grammatical structures that have been recently recorded in Persian language. The influence of translation from English and French can be seen in both vocabulary and grammar layers of Persian language.

### **Translation Effects from English and French on grammatical structure of Persian Language**

Translation has certainly greater influence on vocabulary domain of a language rather than on its grammatical structure; because the grammatical structure of a language is its cornerstone and it hardly changes. However, translation may sometimes influence the grammatical structure of a language. These effects appeared in new forms and elements of structures or in the form of linguistic forms that are rarely used. Now, we try to examine the French and English grammatical structures' influences on the Persian language:

The emergence of new structural forms and elements under the influence of translation:

The fractional number translation: before the influence of western languages on Persian language, fractional numbers were generated by combining the cardinal number with the number one such as four one (chahar yek) (چهار یک), five one (panj yek) (پنج یک), and etc. Due to the influence of translation, a new kind of fractional number was produced in Persian language. According to this new method, the fractional number was produced by combining a cardinal number and a sequential number (ordinal number). Some examples are indicated in Table 1.

English	France	Persian
One second	Un deuxieme	"Yek Dovom", (یک دوم)
One third	un tiers	"Yek Sevom", (یک سوم)
One forth	Un quatriéme	"Yek Chaharom", (یک چهارم)
One sixth	un sixième	"Yek Sheshom", (یک ششم)
One ninth	Un neuvième	"Yek Nohom", (یک نهم)
Three tenth	Le trios dixieme	"Se Dahom", (سه دهم)
Three fifth	Les trois cinquièmes	"Se Panjom", (سه پنجم)

Table 1. New form of fractional number in Persian language by combination of cardinal and sequential number

1. Generating semi-Prefixes: because the number of prefixes in Persian language is lower than that in western languages, many prefixed words of other languages translated with nouns and other language elements were transformed into grammatical elements due to high rate of application in Persian language. These elements are called semi-prefixes. In the past, some of them such as "non-" (Persian equivalence = "gheire-" = غیر) have been used as grammatical elements.

Recent elements are:

- A. "not" (in Persian = "adame-" = عدم) is used to translate English and French nouns that have negative prefixes, i.e. for English and French prefixes such as "im-", "des-", "me-", "ir-", "il-", "in-".

These prefixes have been translated into "no, without, noun" (Persian = "adame-" = عدم, "bi-" = بی, and "na-" = نا). Since "bi-" (بی) and "na-" (نا) Persian prefixes are Old Persian grammatical elements, they are not discussed in the present research in details. But, the Persian element "adame" (عدم) for the words with "in-" prefix is new and it has been recently emerged in contemporary Persian grammar (see Table 2). Some examples related to three negation prefixes including "adame-" (عدم), "bi-" (بی) and "na-" (نا) are shown in Table 2.

English or French	Persian
Incompetence (Eng.)	" adame-salahiat " , " عدم صلاحیت "
Irresponsabilité (Fr.)	" adame-masooliat " , " عدم مسئولیت "
Incertitude (Eng.)	" adame-etminan " , " عدم اطمینان "
Inactivity (Eng.)	" adame-fa`aliat " , " عدم فعالیت "
Inacquaintance (Eng.)	" adame-ashnaie " , " عدم آشنایی "
Inaccessibilité (Fr.)	" adame-dastresi " , " عدم دسترسی "
<b>Translation examples of the words with English negative prefix "in" into Persian prefixes ( "bi" and "na" )</b>	
Insufficiency (Eng.)	" na-resaie " , " نارسایی "
Inaffable (Eng.)	" na-mehrban " , " نامهربان "
Incomplete (Eng.)	" na-tamam " , " ناتمام "
Indiscipline (Eng.)	" bi-enzebati " , " بی انضباطی "
Inadvertence (Eng.)	" bi-molahezegi " , " بی ملاحظگی "

Table 2. Application of two "bi" and "na" negative prefixes in Persian translation of French and English words

B) "in-" ("faghede-"=فاقد), "im-" ("khalafe"=خلاف), "anti-" ("khalafe-", "zede-"=ضد، خلاف) and "il-" ("khalaf-"=خلاف) that mean "not" have been used to translate the attributes with the prefixes of negation such as "anti-" and what were mentioned before. "in-" ("gheire-"=غیر) negation prefix seems to be an old grammatical structure, but "im-" ("faghede-"=فاقد), and "il-" ("khalafe-"=خلاف), and "anti-" ("zede-"=ضد) seems to be recent grammatical structures to make attributes negative in Persian language (Table 3).

English Words		
Incompetent	"faghede- salahiat"	"فاقد صلاحیت"
Insincere	"faghede-samimiat"	"فاقد صمیمیت"
Immoral	"khalafe-Akhlag"	"خلاف اخلاق"
Improper	"khalafe-nezakat"	"خلاف نزاکت"
Antinational	"zede-meli"	"ضد ملی"
Antilegal	"khalafe-ghanoun"	"خلاف قانون"
Illegal	"khalafe-ghanoun"	"خلاف قانون"
Illusive	"khalafe-vaghe"	"خلاف واقع"

Table 3. Translation of English prefixes "in-", "im-", "anti-" and "il-" prefixes into Persian



C) Translation of prefix "in-" of some French words into Persian. The French prefix "in-" is added to some adjectives, adverbs and nouns to generate their opposites. The French prefix "in-" is usually equivalent to the English prefixes "un-" or "in-" that mean "not, against, opposite" and "not", respectively, and Persian Prefix "bella-". The French words with the prefix "in-" are sometimes translated "bella-" ("بلا") in Persian language. It was used as a quasi-prefix in the past.

French words	Persian equivalences	
Inexécuté	"bella-ejra"	"بلا اجرا"
Inconditionne	"bella-shart"	"بلا شرط"
Inexplicable	"bella-tozih"	"بلا توضیح"
Inconditionnelleme nt	"bella-gheid"	"بلا قید"
Indubitablement	"bella-shak"	"بلا شک"

Table 4. Translation of the French prefix "in-" into Persian

D) Translation of the adjectives with the suffixes "ible-" or "able-". The English suffixes "ible-" or "able-" that mean worth and ability are usually translated into the Persian prefix "ghabel-" ("قابل-") or suffix "pazir-" ("پذیر-"). Nowadays, translation caused the suffix "pazir" be more common equivalence of two English suffixes "ible-" or "able-" as quasi-suffix in Persian language. The Persian prefix "ghabele-" as the translation of "ible-" or "able-" English suffixes was used as quasi-prefix in the past.

English adjectives with suffixes "ible-" or "able-"	Persian prefix "ghabel-"					
Solvable	"ghabele-hal"	"قابل حل"	<b>Persian suffix "pazir-"</b>			
Incredible	"ghabele-bavar"	"قابل باور"				
understandable	"ghabele-fahm"	"قابل فهم"				
Imprintable	"ghabele-chap"	"قابل چاپ"				
usable	"ghabele-estefade"	"قابل استفاده"				
Considerable	"ghabele-tavajoh"	"قابل توجه"				
Flexible	"ghabele-en`etaf"	"قابل انعطاف"				
Digestible	"ghabele-hazm"	"قابل هضم"				
Evitable	"ghabele-ejtenab"	"قابل اجتناب"			"ejtenab-pazir"	"اجتناب پذیر"
Inflammable	"ghabele-eshte`al"	"قابل اشتعال"			"eshte`al-pazir"	"اشتعال پذیر"
Supportable	"ghabele-tahamol"	"قابل تحمل"	"tahamol-pazir"	"تحمل پذیر"		
Estimable	"ghabele-bar`avord"	"قابل بر آورد"	"takhmin-pazir"	"تخمین پذیر"		

Table 5. Translation of English "ible-" or "able-" suffixes into Persian prefix "ghabel-" and suffix "pazir-"

Additionally, to translate the "ible-" or "able-" ended adjectives of English language that express negative meaning and "not worth, not ability" attributes into Persian, the prefix "gheire ghabele-" ("غیر قابل") is used. These attributes are sometimes translated into Persian with the suffix "napazir" ("ناپذیر"). Some examples of this kind of translation from English language into Persian language are shown in Table 6.

English words with "ible-" or "able-"	Persian prefix "gheire ghabele-"		Persian suffix "napazir-"	
Indefinable	"gheire ghabele-ta`rif"	"غیر قابل تعریف"	"ta`rif-napazir"	"تعریف ناپذیر"
Inescapable	"gheire ghabele-ejtenab"	"غیر قابل اجتناب"	"ejtenab-napazir"	"اجتناب ناپذیر"
Unshakeable	"gheire ghabele-taghir"	"غیر قابل تغییر"	"taghir-napazir"	"تغییر ناپذیر"
Inacceptable	"gheire ghabele-ghaboul"	"غیر قابل قبول"		
Invisible	"gheire ghabele-didan"	"غیر قابل دیدن"		
Inviolable	"gheire ghabele-ghasb"	"غیر قابل غصب"	"ghasb-napazir"	"غصب ناپذیر"
Imprevisible	"gheire ghabele-pishbini"	"غیر قابل پیش بینی"		
Incomprehensible	"gheire ghabele-fahm"	"غیر قابل فهم"		
Inevitable	"gheire ghabele-ejtenab"	"غیر قابل اجتناب"	"ejtenab-napazir"	"اجتناب ناپذیر"
Unbearable	"gheire ghabele-tahamol"	"غیر قابل تحمل"	"tahamol-napazir"	"تحمل ناپذیر"
Indeffendable	"gheire ghabele-defa"	"غیر قابل دفاع"		

Table 6. Translation of English words with "ible-" or "able-" suffixes expressing negative meaning into Persian prefix "ghabele-" and suffix "na`pazir-"

### Emergence of some other Common Grammatical Elements

By translation, some grammatical elements used in past time are more commonly and prevalently employed nowadays. Some of these grammatical elements are as follows: passive verb, future tense, verb agreement with inanimate subject, plural numbers (e.g., tens, hundreds, and thousands), use of cardinal number for sequential number, and innovations for plural noun. Additionally, under the influence of translation, these grammatical elements have become more common as quasi- suffixes and quasi-prefixes in Persian language. Some of them are as follows:

"gheir-" (غیر), "amiz-" (آمیز), "pish-" (پیش), "shenasi-" (شناسی), "nim-" (نیم), "shebhe-" (شبه), "be tore-" (به طور), and so on. Now, here are some examples:

1. In Persian, the meaning of passive verb is expressed in two ways including quasi-passive verbs such as use of "gofteand" (گفته اند), "avardeand" (آورده اند) in the sentences such as "be ma gofteand" (به ما گفته اند). This is the passive form of the verb that is commonly applied both in speech and in writing. The other way to express the meaning

of passive verbs in Persian language that are used commonly in written language rather than spoken language was derived from English and French languages. Translation from English and French languages into Persian caused the growing use of this kind of passive verbs in Persian language. Some examples are indicated in Table 7.

*Passive verbs in written Persian*

English	Persian	
They are said	"گفته می شوند"	"gofte mishavand"
They were called	"نامیده شدند"	"namide shodand"
You are wanted	"خواسته می شوند"	"khaste mishavand"
They are named	"نامیده می شوند"	"namide mishavand"
They were seen	"دیده شدند"	"dide shodand"

Table 7. Expressing passive verbs in Persian

Passive verbs of foreign languages are sometimes expressed with short passive verbs i.e. compound or quasi-compound passive verb whose past participle has been omitted in Persian. Some examples are shown in Table 8.

*Omitted past participle passive verbs in Persian*

English	Persian	
To be examined	"Barresi shodan"	"بررسی شدن"
To be punished	"tanbih shodan"	"تنبیه شدن"
To be used	"estefade shodan"	"استفاده شدن"
To be found	"peida shodan"	"پیدا شدن"
To be implemented	"anjam shoadan"	"انجام شدن"
To be combined	"tarkib shodan"	"ترکیب شدن"
To be washed	"shoste shodan"	"شسته شدن"

Table 8. Expressing passive verbs in Persian by omitting past participle

Translation of some English and French language elements into Persian has caused emergence of another kind of passive verbs that act like verbal group. These kinds of passive verbs are generated by combining "mored" (مورد), and "gharar gereftan" (قرار گرفتن) or "vaghe shodan" (واقع شدن) with transitive verbs in Persian. Some examples of these kinds of passive verbs are shown in Table 9.

*passive verbs of verbal group in Persian*

English	Persian	
To be examined	"morede azmayesh gharar gerefatn"	"مورد آزمایش قرار گرفتن"
To be applied	"morede estefade gharar gerefatn"	"مورد استفاده قرار گرفتن"
To be supported	"morede hemayat gharar gerefatn"	"مورد حمایت قرار گرفتن"
To be criticized	"morede enteghad gharar gerefatn"	"مورد انتقاد قرار گرفتن"
To be visited	"morede bazdid gharar gerefatn"	"مورد بازدید قرار گرفتن"
To be abused	"morede sooe estefade gharar gerefatn"	"مورد سوءاستفاده قرار گرفتن"
To be emphasized	"morede ta'kid gharar gerefatn"	"مورد تاکید قرار گرفتن"
To be violated	"morede khoshoonat gharar gerefatn"	"مورد خسونت واقع شدن"
To be ignored	"morede eghmaz vaghe shodan"	"مورد اغماض واقع شدن"

To be questioned	"morede porsesh vaghe shodan"	"مورد پرسش واقع شدن"
To be discussed	"morede bahs vaghe shodan"	"مورد بحث واقع شدن"

*passive verbs of verbal group in Persian*

French	Persian	
Etre attaque	"morede hamle gharar gereftan"	"مورد حمله قرار گرفتن"
Etre proteste	"morede eteraz vaghe shodan"	"مورد اعتراض واقع شدن"

Table 9. Translation of English and French passive verbs into Persian as verbal group

2. In Persian, a kind of plural noun to which the Arabic "at" (ات) plural particle is added has become prevalent due to the influence of translation in recent decades. The plural nouns that are produced by adding "at" "ات" are, in fact, translations of English and French singular words into Persian. Some examples are indicated in Table 10.

*Plural nouns translated from English and French singular words*

English	French	Persian	
Information	Information	"etela`at"	"اطلاعات"
Organization	Organization	"tashkilat"	"تشکیلات"
Demonstration	Démonstration	"tazahorat"	"تظاهرات"
Press	La pressa	"matbu`at"	"مطبوعات"
Mentality	Mentalité	"roohiat"	"روحیات"
Mathematics	Mathématique	"riaziat"	"ریاضیات"
Coordinate	Coordonner	"mokhtasat"	"مختصات"
Regulation	Réglement	"moghararat"	"مقررات"
Exportation	Exportation	"saderat"	"صادرات"
Importation	Importation	"varedat"	"واردات"
Specification	Spécification	"moshakhasat"	"مشخصات"
Information	Information	"ma`lumat"	"معلومات"
Propaganda	La propagande	"tablighat"	"تبلیغات"
Installation	Installation	"tasisat"	"تاسیسات"

Table 10: Translation of singular English and French words into plural Persian nouns by adding the Arabic "at" (ات) plural particle to the end of Persian equivalents

**CONCLUSION**

With promulgation of English language all over the world after many centuries of developments (Zare Behtash, Hashemi Toroujeni & Safarzade Samani, 2017) as the leading and the most powerful and influencing language of industry, technology, and science, some words and structures as well as communicative patterns were gradually imposed on the other languages. In some cases, these structures have become the inseparable parts of the languages. In this paper, it was tried to examine the influence of some English and French structures and their roles on Persian language.

It is hoped that the findings of this piece of research work would be a help for Iranian or other EFL learners and teachers to get the new perceptions of the effects of foreign languages translation on the Persian grammatical structures and to lead them to a kind of wise and well-

considered use of first language in foreign language classrooms. Additionally, the research findings would assist EFL teachers to employ some practical and useful techniques of translation in order to reduce the learners' misunderstandings and to talk over the learners' needs (Khoshsima, Hosseini & Hashemi Toroujeni, 2017). These techniques would also help the learners to reduce their confusions and to acquire more practical knowledge of structural differences existing between languages. In other words, learners or translators should know that there are not always structural correspondences between two languages. Although structural correspondence may not exist between two languages, the findings of the present research are in accordance with the statements asserted by Atkinson's (1987). He claimed that translation from first language to a second (or foreign language) is the practical tool to enhance the accuracy of the newly learned structures.

It can also be concluded that the literal translation is not possible, and every translation has almost a color of free translation. Because, according to the linguists, two languages do not conform each other completely, and if a translation does not cover an aspect of the free translation, it cannot be considered a successful translation. In this paper, it was revealed that a word may sometimes be translated as a phrase or as a sentence. It was also demonstrated that an affix is sometimes translated into a noun and sometimes into another words that follows the affix immediately. A successful translator is not the one who translates literally, because literal translation is not actually possible. A good translator transforms the words, phrases, and sentences into Persian equivalences carefully. S/he may be required either to transform a suffix into prefix or to transform a word into a group of words or a sentence. The findings of the research also support the results that Vaezi and Mirzaei (2010) reached to. They examined the effects of using translation from first language to second language. Actually, they conducted their research on the enhancement of linguistic accuracy of Iranian EFL learners who studied English in private language schools.

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