



Allameh Tabataba'i University
Faculty of Persian Literature and Foreign Languages
Department of English Translation Studies

**Strategies Applied in Translating Proverbs in
Bilingual English-Persian Dictionaries**

A Thesis Submitted to the School of Graduate Studies in Partial
Fulfillment of the Requirements for the Master of Arts Degree in
English Translation Studies

By: Mina Koorani

Advisor: Dr. Gholam-Reza Tajvidi

Reader: Farzaneh Farahzad

**May 2012
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فرم گردآوری اطلاعات پایان نامه ها

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چکیده

الف. موضوع و طرح مسئله (اهمیت موضوع و هدف):

ترجمه ضرب‌المثل‌ها موضوعی بحث‌برانگیز است. از آنجا که ضرب‌المثل‌ها عموماً ریشه در فرهنگ و زبان متن مبدأ دارند، ترجمه آنان امری دشوار است. از طرفی دیگر، نسبت به موارد مشابه همچون اصطلاحات و استعارات، میزان تحقیقات صورت گرفته در زمینه ضرب‌المثل‌ها و ترجمه آنان ناچیز است. این مهم در کشورها، ایران، نیز نمود دارد. در تحقیق پیش‌رو، محقق تلاش کرده است که راهبردهای گوناگون در زمینه ترجمه ضرب‌المثل‌ها در فرهنگ‌های دو زبانه انگلیسی به فارسی را مورد بررسی قرار دهد.

ب. مبانی نظری شامل مرور مختصری از منابع، چارچوب نظری و پرسش‌ها و فرضیه‌ها

در این تحقیق با استفاده از چهارچوب نظری ارائه شده توسط بیکر (1992) سعی شده تا پربسامدترین راهبرد بکاررفته در برگردان فارسی ضرب‌المثل‌های بکار رفته در فرهنگ‌های دو زبانه انگلیسی به فارسی مشخص شود. شایان ذکر است که مدل مذکور 4 راهبرد برای ترجمه ضرب‌المثل‌ها معرفی می‌کند.

پ. روش تحقیق شامل تعریف مفاهیم، روش تحقیق، جامعه‌ی مورد تحقیق، نمونه‌گیری و روش‌های نمونه‌گیری، ابزار اندازه‌گیری، نحوه‌ی اجرای آن، شیوه گردآوری و تجزیه و تحلیل داده‌ها:

بیکره تحقیق حاضر، شامل 200 ضرب‌المثل انگلیسی به همراه معادل‌های فارسی آنها در دو فرهنگ انگلیسی- فارسی "هزاره" و "پویا" می‌باشد. ضرب‌المثل‌های انگلیسی از 10 مدخل مختلف "فرهنگ ضرب‌المثل‌های آکسفورد" به صورت تصادفی انتخاب شده‌اند. این ضرب‌المثل‌های انگلیسی به همراه معادل‌های آنها در فرهنگ‌های دو زبانه انگلیسی- فارسی "هزاره" و "پویا" مورد بررسی و تجزیه و تحلیل قرار گرفتند تا راهبرد بکار رفته در ترجمه هر یک از آنها مشخص شود.

ت. یافته‌های تحقیق

در این تحقیق، 573 معادل برای 200 ضرب‌المثل انگلیسی در دو فرهنگ مذکور انگلیسی- فارسی یافت شد که در این میان 258 ضرب‌المثل با استفاده از راهبرد Using a Fixed Expression of Similar Meaning but Dissimilar Form ترجمه شده‌اند. به بیان دیگر، این راهبرد پربسامدترین در میان 4 راهبرد شناخته شد.

ث. نتیجه‌گیری تحقیق

با توجه به نتایج به دست آمده از یافته‌های این تحقیق مشخص گردید که گاه فرهنگ‌نگاران تلاش فراوانی می‌کنند که به هر طریق ممکن یک ضرب‌المثل را در زبان مقصد ترجمه کنند. آنها برای نیل به این هدف علاوه بر راهبردهای ارائه شده توسط بیکر (1992) از ترجمه تحت اللفظی یا کلمه به کلمه نیز استفاده کردند.

صحت اطلاعات مندرج در این فرم براساس محتوای پایان‌نامه و ضوابط مندرج در فرم را گواهی می‌نماییم.

نام استاد راهنما: دکتر غلامرضا تجویدی

سمت علمی: دانشیار

نام دانشکده: ادبیات فارسی و زبان‌های خارجی

رئیس کتابخانه:

DEDICATION

Dedicated to the glory of God and to my dearest family for their
unconditional love and support.

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First and for most, I would like to express my gratitude to God for his blessing and for allowing me to complete this study. I would also like to thank those people who have so generously shared their suggestions and kindness with me during the time I spent researching and writing this dissertation.

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ABSTRACT

The aim of this study was to discover what strategies were applied by Iranian lexicographers when translating proverbs based on Baker's (1992) taxonomy, and which strategy was most-frequently used in bilingual English-Persian dictionaries, including Millennium (2005) and Pooya (2006). As an additional contribution, the present study sought to find out whether there were any other strategies applied to translate proverbs in addition to the ones proposed by Baker (ibid). To come up with the relevant results, Baker's (1992, p.71) taxonomy was employed as a theoretical framework. The results obtained from the data analyzed indicated that all four strategies proposed by Baker (ibid) were consciously or unconsciously applied by Iranian lexicographers when translating proverbs. Moreover, the research findings showed that the most frequently used strategy for translating proverbs in Millennium (2005) was "*using an idiom or a fixed expression of similar meaning but dissimilar form*"; whereas the dominant strategy used for the translation of proverbs in Pooya (2006) was "*translation by omission*". It was also observed that both dictionaries under study contained translational equivalents which failed to correspond to any of the strategies proposed by Baker (ibid) for translating proverbs. These cases were rendered "*literally*".

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LIST OF ABBREVIATIONS

- SMF** Using an Idiom or a Fixed Expression of Similar Meaning and Form
- SMDF** Using an Idiom or a Fixed Expression of Similar Meaning but Dissimilar Form

CHAPTER 1

INTRODUCTION

1.1 Overview

This chapter deals with the subject matter of the present study. In this section of the research, the problem which formed the foundation of this research is introduced. Furthermore, the purpose of the study which developed the research questions as well as its significance is stated; and the theoretical framework according to which the research was carried out is stated. The chapter ends with the operational definition used for data analysis and the limitations of the study.

1.2 Background

Translation has played a significant role in human life throughout history. This role has been so crucial that without translation, communication among people would never be achieved. It has been argued that translation serves as a means of interaction between cultures. In other words, it is viewed as a cultural process. As Toury states, (as cited in Venuti, 2000, p. 200) “translation is an activity which inevitably involves at least two languages and two cultural traditions”. In this view, it makes sense to say that language and culture are

often inseparable. As a result, due to the close relation between language and culture both aspects should be considered in translations.

However, effective communication across cultures and languages is not without its difficulties and challenges. One of the aspects of language that introduces problems in the process of translation is rendering the culture-specific expressions. One obstacle to effective cross-cultural communication is the translation of proverbs. The lack of universality and standardization is the main reason for the rise of such problems (Armstrong, 2005). A proverb expresses the uniqueness of certain language users and is a manifestation of a culture. Generally, this uniqueness is reflected by, among other things, the behavior and character of specific people, their experiences and their lifestyle.

When translating proverbs, translators often resort to offering their closest interpretation of the original item in the target text. At other times, depending on the degree to which a text is culture-specific, a close equivalent may not be available in the target language. This issue adds to the problem, and the translator may have no choice but to diverge substantially from the source text. Here, the translator may opt to use other strategies, namely expand, omit, etc (Armstrong, 2005).

Indeed proverbs, which are defined as traditional sayings, are present in any language and need a careful analysis. The present research sought to shed light upon the strategies applied by Iranian lexicographers in translating English proverbs into Persian.

1.3 Statement of the Problem

Translators do not have problem in translating concepts which are universal, the difficulties arise when they are dealing with the translation of culture specific items such as proverbs, metaphors, idioms, etc (Newmark, 1988). Whenever there is a cultural focus, there is a translation problem (Shabani Rad, 2004). Consequently, successful translation of proverbial language is problematic due to the cultural differences that exist in the source and target languages. When the cultural similarities between the source text and target text are considerable, translation of culture-specific expressions is rather simple. The problems arise when two languages and cultures are substantially remote. In fact, differences between cultures cause many more severe complications for the translator than do differences in language structure. (Nida, 1964) Indeed, at times proper translation may seem impossible