



Cultural value of translation of proverbs and synopsis

Valor cultural da tradução de provérbios e sinopse

Valor cultural de la traducción de proverbios y synopsis

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ABSTRACT

Language is formed in the context of culture; on the other hand, the culture of a society is reflected in the language's mirror. Language has a cultural backbone as a communication tool. This cultural backing is in fact the basis for the emergence of vocabulary and its conceptual boundaries, as well as the decisive factor in the image and image reflected in the words and proverbs. Because different ethnic groups have different cultures, there are problems on the path to the relationship between nations and the mutual understanding of languages. The methods of translating proverbs and synopsis as part of language and culture play a significant role in communicating, despite the fact that some cultural reflections sometimes apply in the above interpretations because of the inappropriateness of the methods of translating neglected. Since one of the goals of translation is to create and promote communication between cultures, ignoring the cultural aspects of texts in translation can reduce the scientific and cultural values of translated works. The present paper seeks to explain this problem and provide some solutions.

Keywords: Cultural value; Proverb; Synopsis; Translation.

RESUMO

A linguagem é formada no contexto da cultura; por outro lado, a cultura de uma sociedade se reflete no espelho da linguagem. A linguagem tem uma espinha dorsal cultural como ferramenta de comunicação. Esse respaldo cultural é, de fato, a base para o surgimento do vocabulário e seus limites conceituais, bem como o fator decisivo na imagem e na imagem refletida nas palavras e nos provérbios. Como diferentes grupos étnicos têm culturas diferentes, há problemas no caminho para o relacionamento entre as nações e o entendimento mútuo das línguas. Os métodos de tradução de provérbios e sinopse como parte da língua e da cultura desempenham um papel significativo na comunicação, apesar do fato de que algumas reflexões culturais às vezes se aplicam às interpretações acima por causa da inadequação dos métodos de tradução negligenciados. Já que um dos objetivos da tradução é criar e promover a comunicação entre culturas, ignorar os aspectos culturais dos textos traduzidos pode reduzir os valores científicos e culturais das obras traduzidas. O presente artigo procura explicar este problema e fornecer algumas soluções.

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Palavras-chave: Valor cultural; Provérbio; Sinopse; Tradução.

RESUMEN

El lenguaje se forma en el contexto de la cultura; por otro lado, la cultura de una sociedad se refleja en el espejo del lenguaje. El lenguaje tiene una columna vertebral cultural como herramienta de comunicación. Este respaldo cultural es de hecho la base para el surgimiento del vocabulario y sus límites conceptuales, así como el factor decisivo en la imagen e imagen reflejada en las palabras y refranes. Debido a que los diferentes grupos étnicos tienen diferentes culturas, existen problemas en el camino hacia la relación entre las naciones y la comprensión mutua de los idiomas. Los métodos de traducción de proverbios y sinopsis como parte del lenguaje y la cultura juegan un papel importante en la comunicación, a pesar del hecho de que algunas reflexiones culturales a veces se aplican en las interpretaciones anteriores debido a lo inapropiado de los métodos de traducción desatendidos. Dado que uno de los objetivos de la traducción es crear y promover la comunicación entre culturas, ignorar los aspectos culturales de los textos traducidos puede reducir los valores científicos y culturales de las obras traducidas. El presente trabajo busca explicar este problema y aportar algunas soluciones.

Palabras clave: Valor cultural; Proverbio; Sinopsis; Traducción.

INTRODUCTION

The proverb is part of the culture and identity of a nation, the richness and extent of which is indicative of the extent of cultural richness and the level of advancement and development of a nation (Alsaïdi, 2014). The importance of proverbs is because wisdom is a wisdom that manifests itself in the lives of people and has an inseparable connection with the people, in other words, the proverbs are the brainwashing of the intelligentsia of a nation, which is all-encompassing and well-liked by the community (Farahani & Ghasemi, 2012). Proverbs and synopsis are one of the most delusional minds and minds of unknown intellectuals who have survived from the far reaches of history and that are why it's worth the documents like scrolls and historical manuscripts (Shastri, 2012). Proverbs are undoubtedly the abstract of thoughts and opinions of nations, and thoughts and opinions are also influenced by social conditions. Proverbs and short stories are short sentences which, whenever the arguments of reasoning in the general negotiations are loose and chubby, have come to the aid of the speaker and enlighten the meaning and purpose of the speaker in a short, well-documented statement (Dabaghi et al, 2010).

It is possible to cite the distinction of the parable from other branches of literature in this way. Which is like a mirror that reflects the attitudes of different peoples and societies, and in fact the meanings and concepts of the virtual and the metaphor used in proverbs and revelations are like a scene in which different nations and nations have their own modes of sadness, bring joy, grief, thoughts, superstitions, beliefs and traditions into it (Al-Timen, 2015).

And therefore, it is like the wisdom of the masses, and the number of proverbs and comets among each nation is a sign of the nation's thinking. Of course, it should not be forgotten that different languages, segregation of societies, different cultures, etc. failed to make proverbs and sayings in the monopoly of a people and a particular language. Perhaps a wise statement in the form of a parable is used anywhere in the world and is narrated with different expressions and common meanings (Issa, 2017).

In the likes of the various nations of the world, there are cases of religion that their concepts are similar to each other. Such evidence may not only be adapted but also a kind of evidence, a diagram of the experiences and thoughts of different ethnic groups in different regions recorded in terms of words and has become widespread (Al-Shawi & Mahadi, 2012).

Azzam (2017) identifying the cultural problems, encountered in the translation of Jordanian proverbs into English. The significance of the study stems from the fact that it stresses on the social, colloquial, and folkloric use of proverbs that adds to the various implications of them. The whole proverbial context has been pivotally and elementally noticed in proverbs' construction, and this fact enhances both the utterer and the audience in the comprehension of the proverb. What adds to the translation challenges is the colloquialism of the proverbs, which gives them enough semantic, social, and cultural values that cannot be stripped or ignored in the literal translation of the proverbs (Azzam, 2017).

Rong (2013) analyzes several culture patterns, especially America and Japan. From the perspective of power-distance, it reveals the different views on equality between Arab and America, and analyzes the reasons of culture tradition. However, although culture diversity mainly reveals the culture difference, there are common aspects between cultures (Rong, 2013).

Syzdykov (2014) interprets English and Kazakh folk proverbs, which can artistically embody various aspects of life, social experience, outlook, the originality of artistic attitudes and tastes, mental and ethical and aesthetic values. This paper focuses on the learning of: pedagogic practices that operate from an approach that emphasizes learners' strengths, rather than deficits, and critically interrogates learners' experiences as a resource for learning which were the most successful in enabling this translation. Moreover, this article deals with the analysis of methodical and methodological value of using proverbs in English classes (Syzdykov, 2014).

The proverb is introduced as a literary element by numerous writers. Muhammad Awafi, the owner of the flour, the word "multiplication" means the mention of something to appear; its effect on the other and in the multiplication of the similitude; so that the similarity does not occur in the same way, and for that, the multiplication is called the object, the place where the bite is located, that is, what is said at the beginning of the word is pronounced in a second, and then applied to the mustache of metaphor for any state or myth, or an interesting trait that is marvelous (Barajas, 2010).

Boreki believes that the proverb is a short sentence to the order or prose, and sometimes contains a great moral and social doctrine that, in spite of its simplicity and simplicity, enters the listener into deep thoughts and the sentence from the ear he sends deep into his heart and creates passions and emotions in his breath. This kind of word is counted on the pleasure of modern science and it is so that the speaker speaks in his words or poetry that the classes accept it and speak in languages and represent it.

Anosheh says in the definition of the proverb: "Proverb, like all others, is a short statement of prose or order that expresses the moral, social, admonition, and command of life. A proverb also called the story and the tongue is a solid and mental structure; it is a part of the culture of the people that has passed the chest from one generation to the next. In its importance, it has been said that existence, more like in every nation, is the sign of the wisdom of the entire nation of one's nation... the proverb is sometimes a reflection of historical events and social events; beyond that, subject matter can be reached.

Amin Khidra'i, in the introduction to the Dictionary of Proverbs and the sentence of the features of the parable, counts as follows: 1. the short sentence and the quantity of the word, 2. it is a clear and good likeness, 3. greetings and this is the last bastion of rhetoric that is beyond possible and unimaginable. "It's like a short sentence that is born of the long experience," says the Spanish poet Cervantes. It is a sentence that is brief and consists of an analogy or verbal content which, due to the psychological and expressive meaning and grace of the combination, has become popular and everyone will apply it without change or little change in conversation.

Proverbs are worth much because the greatest capital of the Persian literary is the same as that which implies all wisdom and human knowledge. It is like a crowd of thoughts of every ethnicity (Litovikina, 2014).

It's like the point of connecting popular culture and properties. In the field of official and written literature, where the poet approaches the language and culture of his people, when he uses his proverbs in the form of sending the same; on the other hand, the proverbs are the closest to the official literary spheres, namely poetry and prose are delusional, because they have all the features of the work of art. Poetry and the neighboring wall are on the wall, poets and writers have always been fond of giving thanks to the sweetness and taste of their words. Many of the proverbs are also the result of the popular poetry of Persian poets and writers. This engagement and exchange have increased the richness of the Persian word-makers and made the language rich. One of the services of proverbs in Persian literature is that they can lead to better understanding of the texts of Persian discipline and prose. The description of the meaning of many verses is made with a tangible parable (Jesenšek, 2014).

The methods of translating proverbs and synopsis as part of language and culture play a significant role in communicating, despite the fact that some cultural reflections are sometimes neglected in the interpretations of the methods used inappropriate in translation they take. Since translation is one of the goals of creating and enhancing communication between cultures, ignoring the cultural aspects of texts in translation can reduce the scientific and cultural values of translated works. The present article seeks to explain this problem and provide some solutions.

LITERATURE REVIEW

Proverbs and its characteristics

Now that the role and character of the parable in literature have been determined, we will determine the characteristics of the sentence that comes from the proverbs and the proverbs. It is very clear that the features of a sentence in a prominent, understandable, and familiar way to the mind is the same as it is (Azzam, 2017).

In the characteristics of the saying, "As a short sentence, including a simile or wise subject, which, by virtue of the psychological and verbal meaning and grace of the combination of popularity, and everyone apply it unalterably or with a slight change in their conversations" (Al-Budayri, 2015).

In short, the dynamics and stability of each particle depend on three basic elements that form the triangle: 1. Awareness-aware speaker, 2. A familiar and understood audience, 3. Persistence in time and color over the centuries.

Proverbs and Sociology

One of the most important issues of studying and recognizing its historical proverbs and origins is the sociology of nations and tribes. If you look good, you can find in each proverb the thoughts, traditions, customs and the amount of intellectual and cultural advancement of a nation or nation. Perhaps words in a proverb that transmits a world of meanings, memories, thoughts and thoughts of the past to the posterity, thereby informing the future of the history, culture, identity, belief and beliefs of their ancestors (Bader & Maisa, 2013). Hence, they have said in the following proverbs: proverbs represent the right voice of a nation that reflects their intellect and intellectual development.

Proverbs and Linguistics

Proverbs are among the resources and traditions that have been produced from time immemorial, passed on and kept intact and retained their dynamism and life. Therefore, anyone who studies and researches in any language has no need for study, terminology, and semantics of vocabulary, and will have to study and research those (Holi et al, 2016).

Also, in proverbs, there are many educational goals that can be addressed to the researcher in order to practice and practice them, since many proverbs represent the moral values and value systems that must be promoted in society.

The relationship between proverb and synopsis

Traditional sentences define the synopsis as saying something while the purpose is something else. But such a definition does not have the necessary efficiency, since it does not matter what an outspoken phrase is, it is a reflection of another's speech and statement. For example, suppose a person tells his friend: "Today is a good day to go for a walk and have fun," then they get tired, but suddenly it rains, the second one says, "what a good day to go for and have fun", that is, saying he repeated his friend exactly, but there is quite a difference between the meaning and the intended purpose of his friend and his friend. His main role is that he has a kind of negative attitude and viewpoint as to his friend's or his own words-such as anger, synopsis, express everything else (Farahani & Ghasemi, 2012).

Synopsis is a literal meaning of explicit speech and language, and in the term of the science of expression, it is an exclamation pointing out the topic or the matter with the cursor and the sign. For example, instead of saying that he is a merciful person, they say that he is always open in the house or instead of saying that he is a foolish person; they say that he will not reach his pocket (Shojaei, 2012).

In the Assrar Majma, we also see proverbs that were originally invented, but because general use has become a proverb.

The spoken language of the people is a special language from which they refer to the language of the spoken language. In this language, called Shamloo (alley language), we are confronted with simple, short sentences. The virtual interpretations used in it are not far-reaching and complex, and to the extent that ordinary people often use the pronunciation or proverb when talking.

Illustrative synopsis in short sentences

An illustrative synopsis is created in mind so that the audience, through the image in the text, and with the help of the power of imagination and reason, will discover the synopsis of the meaning. The discrepancy of the image in the word leads us to the meaning of the purpose of the guidance of the audience, the words and meaning in the synopsis in the same direction. Experience has shown that the audience, having heard straightforward and straightforward words with ordinary logic, is soon exhausted and bored, and accepts a small effect. The speaker utilizes the synopsis to indirectly display concepts and rejoices in his words. He sets the reader in a shared experience for his purpose, and hides his purpose behind a curse, in order to reach the intended listener with his argument. Perhaps because of this they said: "Tell the truth to all but express it in an indirect way" (Dilmurat & Smith-Finley, 2017).

It seems that sometimes the depth of a feeling can only be understood through dynamic and vivid examples of biological, historical, mythical, and so on (Fionnuala Carson, 2011).

Therefore, some natural reactions to human beings are somewhat identical to external actions, and since they are repeated in different periods, the concept reflects all the understanding and clarity of our feelings and emotions beyond time, but they are the result of incidents arising out of an incident or fact. Historically, they can continue to live in the language of the people very little, therefore, the narration and narrative that is in this background is gradually diminished, degraded and clothed in the language of the people (Zolfaghari & Ameri, 2012).

RESULTS

By examining the commonly used methods of translating cultural elements (especially proverbs and synopsis), we find that the choice of method for translating these elements does not depend on the translator's desire. In fact, proverbs and revelations rooted in the ancient history of nations, compared to similar interpretations in the modern age, have a heavier cultural burden and require explanation or modification. Principally, "the translator first examines the cultural categories of the source text and their analogy to the cultural categories of the destination, and decides on the translation of these categories into their translation or their substitution with the categories of the target culture. But, as we said in the study of the cultural methods of translating cultural elements, when a symbol or a proverb or a calligraphy is used in both the language of origin and destination both in terms of conceptual reflection and in terms of emotional and emotional image, the same, the exact equivalent replacement in the target language will be prioritized. In such situations literal translation is equal to the non-observance of the lexical arrangement or the non-observance of the song and the form of expression in the target language, and therefore does not correspond to the nature of the readers.

Therefore, in order to avoid the reduction of the effect of the message, it is necessary to use the usual form of the phrase in the target language and avoid disrupting its common form. Obviously, in these two translations, the reflection image is the same, but the second translation is preferable to the tongue in the target language.

The main emphasis of this paper is on the problem that occurs when conceptual matching and opposition to the form of interpretation are expressed in two languages. In this translation, cultural aspects are significant and the interpreter adopts this method to the minimum of conceptual load resulting from the interpretation. In other words, at the very best, only the concept of the same in the target language is replaced by the interpretation of the source language, and there is no trace of the image and cultural attitude reflected therein.

The tendency of this way of translating cultural elements is usually due to several main reasons. One of these reasons is the unpopular generalization of some of the results and experiences of translation studies. For example, Eugene Nida, who serves as the head of the American Bible Translation Institute, and one of the most prominent figures of translation issues, faces a problem when translating the gospel into African languages, which can be mentioned in the presentation of our article. According to Nida, most Africans were struggling to understand part of the Bible. This section related to the place where the apostles poured the green foliage under his feet to honor Jesus Christ (AS) to walk through them. After research into the cause of these forms, it became clear that in Africa, greenheads, foliage are not worth anything, and they should even collect them from the front of the important people in order not to disturb them.

The existence of such irrefutable results that make it necessary to make some cultural adjustments inevitably means that, by generalizing this result or similar results, such adjustments are to be made widely in the translation of all the cultural elements of a given language.

Therefore, when translating the proverb or the pronunciation and expressions like this, any doubt and doubt in the text is lost and there is no misunderstanding. So, the interpretations in the context and texture of the word can remove misunderstandings. The second point is the need for more attention to the scientific and cultural backing of languages.

Another reason for the problematic attitude in the translation of cultural elements, especially in proverbs and synopsis, is that the interpreter merely conveys a concept. In this context, some believe that terms and proverbs should be considered as a message or semantic unit, and what is important for the translator is the message or meaning of each unit in the literal sense of the linguistic (lexical and grammatical) elements.

For example, in the phrase "water in the holes", the words "water", "honey" and "banging for the translator" have no value. What matters to him and should be taken into account is the main message "work is in vain to do" and as we see, in this attitude, what is considered is the interpreter and the main concept of the message. On the contrary, no attention has been paid to the reader, the face and the image of the message.

It is worth mentioning, however, that the idea is more than anything else because of the nature of certain English terms and expressions. But because of the lack of weakness of specialist theoretical contexts in translation, many translators and scholars in this field generalize existing theoretical discussions into the domain of the translation of proverbs and adjectives, and this leads to such drawbacks.

Given what has been said, the mere attention to the notion of no matter what shape and image is present, in the translation of many proverbs and phrases, means preventing cultural acquaintance that, by generalizing the wrong result in a translation of a language in other languages. Therefore, in translation, the constructive words of the proverb and the enigma are of a certain value which should be considered by the interpreter. These words reflect the culture and thought that dominate it and they have a distinctly different image and form. And as much as they are in the intensity and weakness of meaning, they have a cultural burden. Of course, in addition to parables, synopsis and idioms, the translation of the title of ministries in different countries is another aspect that can reflect a part of the culture of a society. On the other hand, fear of foreign culture can also be considered as another factor in preventing cultural reflection in translation. Alien cultural understanding, contrary to what is usually said, does not in any way mean the exclusion of self-culture and the unconditional acceptance of other cultural categories.

In fact, the main purpose of intercultural communication is, first of all, to create the ability in different cultures to properly understand each other, and then to behave and respond with the respect of each culture to another culture.

If we look at another issue from another angle, it becomes apparent that the reader must taste the original effect; otherwise, what is the translation of many literary texts, descriptions, proverbs, sayings, etc. for readers? Will you decide? The point is that the translation should not be as close as possible to the target language and culture that cannot be understood by its external source. If so, the violation will be inevitable, because one of the most important motivations for the reader to read translated work is the awareness of many and the lives of people living in another land with a different culture.

And, essentially, preserving the taste of the alien today, the main effect of translation has become more important, since it contributes to the richness of native literature and culture. This action, although it may be somewhat destructive, is very creative. The fact is that humans always want to know about other phenomena and thoughts and know about the customs and customs of others.

Of course, not everything ends here. Because sometimes the semantic translation of certain proverbs or syntax without explanation referring to the concept or substitute in the target language causes the author's message to be transmitted or not well received.

However, by adopting some solutions, it is possible to prevent these problems to a large extent, while at the same time benefiting from the cross-cultural process. Therefore, in the event of a possible lack of proper transmission of the author's message, it is suggested that the proverb or alternative interpretation be brought into equivalence in the text of the work, but in the footnote, the semantic translation is mentioned and, if necessary, the main elements are mentioned.

Concerning the possibility of reducing the impact of the message on the audience, one can also refer to the semantic translation of the phrase or the proverb in the text, and to indicate the effect of the message in the footnote to equate or replace it.

By using these solutions, while not hurting the process of cultural communication, there is a mess in the process of transmitting the message and the disappearance or oblivion of a culture that may go over time and slowly, we prevent.

CONCLUSION

Proverbs and synopsis are an important and influential tool in the media and represent the inner feelings of the audience. According to the above, six important factors can be noted that translators tend to adopt a method of substituting elemental elements of a culture of origin for elements of their own culture, regardless of cultural subtleties: inaccurate generalization of some of the results obtained in translation studies into other similar cases; the incorrect generalization of some of the principles of translation from one language to another; neglecting the cultural subtleties of translation work; the fear of the flow of cultural elements from the source language to the target language; misunderstanding or lack of proper transmission of the author's message; the likelihood of reducing the impact of the author's message. But the main problem seems to be the way and how to deal with the cultural elements of the language of the source, not to prevent their reflection, or to move unwantedly in that direction, as this would be a violation of the translation mission and the lack of respect for trust in translation. Hence, by relying on the suggested solutions, this problem can be largely prevented.

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AUTHOR CONTRIBUTIONS

Mohammad Amin Ebrahimi: conceptualization; formal analysis; original draft preparation; review and editing.

CONFLICTS OF INTEREST

The author declares that there are no conflicts of interest.

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