

A Context-Based Approach To Proverb Translation: The Case Of Chinese Into Persian And Persian Into Chinese Translation

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Abstract

Translators and language learners often focus on finding direct equivalents of proverbs in the target language(TL), without considering context and linguistic structure. This paper proposes a context-based approach to proverb translation between Chinese and Persian languages, taking into account the proverb's contextual meaning, and linguistic form with context-based equivalences. The study suggests that, despite linguistic and cultural differences, there are ways to reduce cultural shock and linguistic bias meanwhile improving translation results and communication. In this study, we have employed a way to divide proverbs into three categories basic correspondence, semi-correspondence, and non- correspondence proverbs in both languages to facilitate the translation results.

Keywords: Persian proverbs; Chinese proverbs; proverbs bias; translation bias; translation method.

Introduction

All ancient languages are rooted in such a deep culture in every country. Language and culture are the most important factors that distinguish nations and countries from each other. Translating proverbs across languages and cultures has been one of the most concerning issues for researchers, teachers, and students. proverbs are short popular saying, usually from unknown ancient origin, that effectively expresses some commonplace truth or useful thought, most of them are familiar to us from childhood which we heard from elders in the form of interesting stories. According to Eugene Nida:

dynamic equivalence is the "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors."¹ Later years Nida changed the term "dynamic equivalence" and preferred the term "functional equivalence". What the term "functional equivalence" suggests is not just that the equivalence is between the function of the source text in the source culture and the function of the target text (translation) in the target culture, but that "function" can be thought of as a property of the text. It is possible to associate functional equivalence with how people interact in cultures. In both ways, If the reader's response to the target text is basically the same as that of the original reader to the original text, the translation can be said to be successful. In terms of translating proverbs, directly translating proverbs with all customs and Cultural characteristics behind them might not translate directly to other societies. "Proverbs often have an equivalent in the target language. However, even if a linguistic equivalent exists, there may be cultural differences to consider."² Ali Akbar Dehkhoda has defined proverbs as follows: "A proverb is a kind of short and well-known saying that refers to an instructive story, With Outstanding, clear and independent words of advice that are common in the society and popular among people in all languages. Which contain a huge source of information and knowledge of the sociocultural life of their behold-ers."³ Generally, translators and language learners attempt to find proper equivalence in the target language (TL) which might not be directly translated to the source language (SL) and to make matches between source and target proverbs. However, little attention has been paid to the proverb's context and linguistic structure, the things that may prompt translators to abandon a familiar, most circulated TL proverb for one that well accommodates its exact contextual meaning. The fact of the matter is that proverbs very often occur in peculiar contexts, but translators usually consult ready-made lists of decontextualized proverbs to find proper equivalents.

In this paper, we propose a context-based approach to proverb translation from Chinese into Persian and vice versa, that takes into consideration the proverb's contextual meaning,

¹Nida, Eugene A., and Charles R. Taber. (1969). *The Theory and Practice of Translation, With Special Reference to Bible Translating*, 200. Leiden: Brill.

² Maria Khodorkovsky, "How to Translate Proverbs," <https://www.altalang.com/beyond-words/how-to-translate-a-proverb>.

³ Dehkhoda A.K., *Amsal –o- Hekam*[M], Tehran: Sanaii, 1980, p.7.

linguistic form, speakers, and addressees and thus presents target readers with its context-based equivalence(s). the study suggests that Despite all the linguistic and cultural differences between these two languages, still there are common proverbs in these two languages that are still completely identical in terms of meaning and use of words, and most of them are used to give advice to others.

The Problem of Study

Persian known by Farsi"فارسی" belongs to the Iranian branch of the Indo-Iranian subdivision of the Indo-European languages. Chinese"中文" is from the Sinitic branch of the Sino-Tibetan languages family. Both languages despite being old and ancient languages also form different language systems (family). Proverbs are a special way of sayings in Chinese and Persian, which are absolutely bound to be closely related to our country's nation, history, traditional culture, customs, and even their geographical living environment. When it comes to intercultural communication, Translating proverbs across languages and cultures has been concerning for most researchers, teachers, and students. Since proverbs are deeply rooted in culture, they can directly reflect the cultural heritage of their own people and society. Moreover, it is impossible to display all the concrete and abstract connotations from the source language (SL) in a corresponding manner to the target language(TL). In particular, Proverbs in Persian and Chinese culture and language have their own special characteristics. Another crucial issue is that Chinese belongs to the Sino-Tibetan language family, while Persian belongs to the Indo-European language family. Persian is a kind of language that is not in the Chinese character circle(汉字圈) like Korean and Japanese. Languages not only have great differences in letters, pronunciation, vocabulary, and grammar but also have non-negligible differences in cultural connotations and religions.

Additionally, The proverbs in Persian and Chinese language normally have the potential to mean more than one thing in the actual context. Generally, they are included one specific and other abstract meaning or often used ironically to imply the opposite of what is mentioned in the contexts, for instance: "bury the hatchet"⁴ is an American English idiom meaning "to make peace". The phrase is an allusion to the figurative or literal practice of putting away weapons at the cessation of

⁴ "Bury the hatchet Idiom Definition – Grammarist". Grammarist. 17 November 2015. Archived from the original on 2015-11-19. Retrieved 21 June 2020.

hostilities among or by Native Americans in the Eastern United States. We see that in order to understand the meaning of this English proverb, we must have a proper understanding of the meaning and history behind it, otherwise, we will not understand its exact meaning. In other languages like Chinese and Persian is the same, for example, 黑白不分 (Hēibái bu fēn) سیاه و سفید رو از هم تشخیص نمیده (Siah va Sefid ro az ham tashkhid nemideh) these two proverbs refer to someone who does not distinguish between black and white, also it refers to someone who does not understand anything, even the most obvious things. It used the color structure as a metaphor for someone who is very dumb. Gimblett claims that: “ When examined in terms of their actual use in specific situations, we see that a proverb can be made to express more than one meaning, that sometimes these meanings are contradictory and that a proverb’s meaning, rather than being autonomous of the proverb’s use as we are led to believe by collections, is indeed contextually specified.”⁵

Moreover, it is essential to notice that the most troublesome aspect of translating proverbs comes from the fact that some proverbs feature linguistic peculiarities that cannot be reflected in the target language (TL) culture. Such linguistic peculiarities may include obvious artistic touches that are beyond the scope of translation such as tone, rhythm, and alliteration.

Review of literature

A proverb is a short and famous saying that refers to an instructive story. Prominent, clear, and independent words that are common in the language of the people. A proverb in the Persian language is a complete sentence in terms of sentence structure (A. Dehkhoda, 1980). A proverb is defined as a popular expression that can present different ideas of experience, knowledge, advice, morality, truth, virtue, genius, irony, etc in different languages. The wit and wisdom of a nation can be shown in its proverbs, during the time of comparing Chinese and Persian languages we found it magnificently can expose the different cultures behind the proverbs in these two ancient languages. Allameh Ali Akbar Dehkhoda has stated in his book "Proverbs and Wisdom" that: "The proverbs and wisdom of a nation express an important part of the culture of that nation, and the depth of its words expresses the depth and hidden wisdom of that nation, it is a

⁵ Gimblett, "Toward a Theory of Proverb Meaning" 821.

parable of collective wisdom and in any nation which has more proverbs and sayings, it can be a sign of the thought of that nation".⁶Dr.Hassan Zolfaghari in his book "The great collection of Persian Proverbs" has stated that: "Proverbs are one of the most important elements of literature in the world, and its use plays an important role in cultural formation. Proverbs reflect the culture, social norms, ideas, lifestyle, character, civilization, and ethics of a society. "⁷Persian culture is rich and its proverbs and sayings can be rarely found in other languages (Gorjian & Molonia, 2004). Oxford Learner's Dictionary (2004) defined a proverb as "a well-known phrase or sentence that gives advice or says something that is generally true, for example, "waste not, want not". "In the Dictionary of "Idioms and Proverbs", the proportion of Persian proverbs in Persian literary books, poems, historical stories, aphorisms, and sermons accounts for up to 97% of the total number of proverbs and sayings, which is an absolute proportion in the Persian language. Ali Akbar Dehkhoda collected more than 45,000 Persian proverbs in this dictionary, there are proverbs and sayings from famous Persian poets; about 5,000 proverbs from Ferdowsi poems (Abul-Qâsem Ferdowsi Tusi), There are about 4,000 came from the poems of Saadi Shirazi, from Nizami Ganjavi and Jalâl ad-Dîn Mohammad Rûmî, plus, in the poems of Asadi Tusi Individually collected 2500 pieces. Among them, there are more than 1,000 proverbs derived from the Islamic holy book "The Quran" and the "Ayeh" of the Islamic Prophet and his letter. In addition to this, there are some sayings from different eras or popular phrases among the folk. Dr.Zolfagari (2009) in his paper has studied Persian proverbs from lexical and syntactical approaches and satisfactorily tried to explain the parentage of borrowed, foreign, and broken vocabularies in Persian proverbs and also the percentage of taboo vocabularies in those proverbs. In another section of his article, he distinguishes the syntactic parts of proverbial sentences and their types like elimination in these sentences Meider (2004) ⁸. defines that proverbs are a kind of short, generally known sentence of the folk of each culture which contain wisdom, truth, morals, advice, and traditional views in a metaphorical, fixed, and memorable form, which are handed down from generation to generation and since they belong to the common

⁶ Dehkhoda A.K., *Amsal –o- Hekam*[M], Tehran: Sanaii, 1980,p.7.

⁷ Hassan Zolfaghari. *The great culture of Persian proverbs*[M]. Volume 2;mojin publisher,2013.

⁸ Zolfagari Hassan," *A Lexical and Syntactic Study of Persian Proverbs*", University of Esfahan,2009

knowledge of basically all native speakers they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large.

"Modern Chinese Dictionary" has this explanation about proverbs and saying: " People have been used for a long time, concise and incisive stereotyped phrases or short sentences. Most Chinese proverbs are composed of four characters and generally have their specified sources and stories, which most of them come from Literary books. " ⁹ Zhang Bin believes: " Idioms are stereotyped phrases that people have used for a long time with complete meaning, stable structure, concise form, and overall use " ¹⁰. according to Meng Su(2008), There are three sources for the formation of Chinese idioms, The first one is inherited, including the written system and the spoken language system(Oral System); The second is borrowed language, etymologically from foreign languages, and later became part of the language of the borrower, The third is newly created, created with changes in society, politics, economy and culture. He thinks it may also be because of Chinese characters which are also an expression of a way of thinking, and the imagination in Chinese proverbs are particularly very rich, and their meanings often have more and more deep layers. He compares Chinese and English proverbs in terms of cross-cultural dialogue, breaking through the comparative range of Chinese and English proverbs and sayings, deepening the comparative content of Chinese and English proverbs, using Chinese and English proverbs and lifestyles, cultural worlds, morality, and philosophy, and even in teaching Chinese as a foreign language aspects, Found the great cultural and Religious difference. ¹¹ There are two main sources of idioms, one is from contemporary innovation, and the other is from the inheritance of ancient idioms(Wang Yi Ling,2010)¹²In "The Buddhist Origin of Chinese Idioms", Zeng Zhaocong focuses on the proverbs which came from Buddhist scriptures, The study of Buddhist scriptures in Chinese vocabulary and dictionaries of proverbs can be described as an important

⁹ Dictionary Editing Office, Institute of Linguistics, Chinese Academy of Social Sciences: "Modern Chinese Dictionary", Beijing: Commercial Press, 2016, seventh edition, p. 166.

¹⁰ Zhang Bin, "Newly Edited Modern Chinese", Shanghai: Fudan University Press, 2002, p. 255.

¹¹ Meng Su, "Comparison of Chinese and English Idioms and Discussion on Cross-cultural Dialogue", Ph.D. Dissertation, Central China Normal University, 2008, p.23.

¹² Wan Yiling, "Chinese Vocabulary Teaching", Beijing Language and Culture University Press, 2010, p.123.

corpus and source. The traceability of proverbs and sayings in his thesis fully shows us the influence of Buddhism in China which in case of translating proverbs and sayings we need to pay close attention.¹³

According to Hatim and Mason (1990), in the translation of metaphorical expressions (e.g., proverbs) the theory of one-to-one correspondence or literal translation failed because the meanings of proverbs in SL and TL are indirect, idiomatic, connotative, and non-iconic. Marziyeh Mirtajaddini in "A comparative study of Chinese and Persian Idioms and Translating and teaching methods" collected 100 Chinese and Persian proverbs from each category and based on the idiom survey questionnaire which was designed, with Chinese and Persian students as the research objects. There were a total of 50 respondents, 25 Chinese students and 25 Iranian students whose language level was above the intermediate level. This survey results show us that Chinese and Persian basic corresponding proverbs account for 91% of the total, Semi-corresponding idioms account for 83% and non-corresponding idioms account for 49% of the total. It can be seen that no matter whether translating or learning Chinese or Persian or English language, non-corresponding proverbs are more difficult in understanding of the meaning and translating, because they contain unique culture and significant ethnicity. You must understand the various cultural connotations of the Source Language(SL) to understand the meaning of the proverbs in Target Language(TL).¹⁴ For instance The word "Dragon" in the proverb "望子成龙" "wàng zǐ chéng lóng", lóng means "Dragon" in Chinese has an auspicious meaning, this proverb's meaning is expecting and hope that children will become Dragon, Dragon is a kind of metaphoric saying of a successful and great person. In the other hand, in the Persian language "Dragon" Does not have auspicious meaning, it is an unlucky animal. It has a totally different meaning in Persian and Chinese. Although the translators may find instances of lexical similarities in SL/TL proverbial expressions, but still these similarities connote differently in the TL culture. For instance, the proverb "胆小如兔"(Dǎn xiǎo rú tù), means She/He is as cowardly as a rabbit, Rabbit in Chinese culture is used to describe some people who are timid and cowardly, but in

¹³ Zeng Zhaocong, "The Buddhist Origin of Chinese Idioms", Journal of Jiaying University, April 2004, Vol. 22, No. 2, pp. 123-126.

¹⁴ Marziyeh Mirtajaddini, " A comparative study of Chinese and Persian Idioms and Translating and teaching methods ",PHD Thesis,2022.

Persian culture, it connotes the opposite meaning and shows sharpness and having high speed in doing something. this example shows that even similar words connote differently. In rendering into the Persian language, the translator should change the adjective "coward" into "fast or sharp" to provide the Persian readers with an appropriate equivalent.

Proverbs performance meaning

This study examines a hundred Chinese and Persian context-based proverbs to show how the cultural and social background with other factors will affect the proverb's meaning in regard of translation from SL into TL. Ghazizadeh & Najafi (2010) findings has been used and proverbs were randomly categorized into twenty groups such as: Advice, Chance, Contentment, Criticism, Cure, Endeavour, Experience, Hope, Knowledge, Lie, Malevolent, Miserliness, Modesty, wealth, Participate, Patience, Sagacity, See, Time, Verdict. in the Chinese language it also has the same category of proverbs performance. in the case of context-based translation of proverbs, we need to pay close attention to double-layered semantics. That is to say, Chinese and Persian proverbs do not just have only one semantics, which is deep semantics. As for its superficial semantics, it assists in the formation of the real semantics of proverbs in the process of verbal communication. In normal verbal communication, the speaker or the listener will understand the proverbs meaning according to both superficial and deep meanings, but in written language somehow we need exact context to reach the ideal translation result. the aim of the proverb is the listener will understand the deep meaning of proverbs which is behind the words and sentences unless explaining it.¹⁵ For Instance: these two proverbs below:

	proverb	Pinyin - Alphabetical
Chinese	邯郸学步	Hán dān xué bù
persian	کلاغ میخواست راه رفتن کبک رو یاد بگیره راه رفتن خودش رو هم یادش رفت	Kalagh mikhast rah raftan e kabk ro yad begire Rah raftan e khodosh ro ham yadesh raft

Chinese proverb: " Handan learning to walk", Handan: place name, the capital of Zhao State, during the Warring States Period; learning to walk. It refers to Learning the walking

¹⁵ Liu Baishan, "On the Semantic Mechanism of Chinese Idioms", Young Writers, 2017, p. 185.

posture of the Handan people. There was a young man in the state of Yan. He went to the state of Zhao to learn how to walk the posture of the Handan people, after a period of time he spent in Handan, he didn't learn any true skills, also he lost his original gait. Finally he went back home with no gain. Later generations refined this fable into a proverb, which is a metaphor for failing to imitate others, but losing one's original ability. However, if you know this proverb but don't understand its history behind it you will not be able to understand its exact deep meaning, also you cannot translate it properly into TL. In the Persian and Chinese language, we have a huge percentage of proverbs that came from historical books and stories or literature books or poems which these kinds of proverbs and sayings have a deep meaning we won't be able to understand their meaning unless knowing their background and history. The contextual study of proverbs is important as we can see from the above examples there are absolute cultural and social forces that will influence proverbs in a different culture and different target language. Proverb's performance meaning comes from the combination of the proverb's base meaning and situational meaning.

Purpose of the study

Proverbs and sayings are kind of special crystallization in Chinese and Persian language, and they are bound to be closely related to our country's nation, long history, traditional, ancient and modern culture, customs, geographical location, and living environment. Absolutely, different countries and nationalities have their own historical and cultural traditions. Therefore, it is difficult to fully reflect such cultural differences and language particularities in language translation, especially without specified context. Moreover, it is impossible to display all the concrete and abstract connotations in the Source language in a corresponding manner into the Target language. In particular, the proverbs and saying in Persian and Chinese have their own characteristics. Another crucial issue between these two languages is that Chinese belongs to the Sino-Tibetan language family, while Persian belongs to the Indo-European language family. Despite of this huge difference among them, we found lots of proverbs which we can directly replace but still have their hidden cultural differences behind them, which is a matter of importance in case of translating into these two ancient languages. Persian is a country that is not in the Chinese character circle. Languages not only have great differences in letters, pronunciation, vocabulary, and

grammar, but also have non-negligible differences in cultural connotations and religions.

All in all, although Iranian and Chinese researchers separately have conducted in-depth research on proverbs and sayings in their languages and have lots of books and papers, but in case of translating issues and comparing to a foreign language we found that the main and the most comparing researches in both language was comparing to English proverbs from various aspects, unfortunately, in matter of comparing Persian and Chinese vis-a-vis, these two ancient and old languages we didn't find sufficient researches, there are still huge deficiencies in this field of research. Relatively speaking, the research and analysis between Chinese and Persian idioms is very lacking from the perspective of each language, and the comparison and analysis of the sources of proverbs and sayings, which we believe that will be valuable. This study aims to advance suggestion that the translation of Persian proverbial expression into Chinese and conversely should be done in association with proper contexts. Normally most of the translators will directly check the published lists of Chinese and choose one of the seems to be equivalents in Persian or vice versa. Rarely we do find translators give much consideration to the proverbs social and cultural context. We will use sufficient examples to illustrate the minimal difference of the proverbs and sayings in a certain context. I hope this paper can be a starting point for such research.

Methodology

This paper studies a comparative analysis of Chinese and Persian Proverbs and sayings, using the "Chinese Idiom Dictionary"¹⁶ edited by Wang Xingguo as the corpus for the comparative researching of Chinese proverbs, and the "Proverbs and Wisdom" by Ali Akbar Dehkhoda is the reference dictionary for the comparison of proverbs and sayings in this article.

This paper studies the comparison of Chinese and Persian proverbs from these two research methods: literature survey, and context-based comparative analysis method. The author firstly used literature survey directly finds the corresponding proverbs and sayings from the both selected Chinese and Persian dictionaries, then we researched and analysed the

¹⁶ Wang Xingguo: "Chinese Idiom Dictionary", Beijing: Chinese Teaching Press, 2017.

Chinese and Persian proverbs and classify the context based proverbs into three main categories, these three categories are : correspondence, semi-correspondence and non-correspondence. In the next step, we started doing detailed search about the different of definitions among Chinese and Persian proverbs , also the cultural connotation between the proverbs, and the source and characteristics of the proverbs, due to the serious lack of language comparison and related documents between Persian and Chinese, a lot of time should be spent on translating and comparing relevant proverbs materials .In this study we selected 100 proverbs from these two languages, which we will interpret, analyse, and then translate into Chinese language ten contextualized Persian proverbial expressions to demonstrate that the proverb's overall pragmatic and social context could show multiple meanings of the same proverb as a result. Persian and Chinese context of its proverbial expression is provided followed by its English translation as suggested by professional translators. Each proverbial expression and its rendering are underlined in both Persian and Chinese versions.

Finally, We have also conducted a survey using a small statistical population consisting of 50 students, 25 of whom are Chinese language students and 25 Persian language students, in order to find out the translation problems among language learners at the intermediate level and analyze the results. It should be noted that this study is not meant to only offer renderings of ten Persian and Chinese proverbs and sayings; the authors believe that attending to the problem would be of more theoretical value, because there are not just proverbs simply refer to a large number of Chinese and Persian history, culture, religious and also it is directly related to teaching materials and methods as a kind of cross-cultural communication. Thus, the ten selected proverbs would serve as a representative sample that is used to highlight the paramountcy of context in translating both Chinese and Persian proverbial expressions.

Analysis and discussion

In this study, we divided the Persian-Chinese proverbs into three main correspondence, semi-correspondence, and non-correspondence categories, we intend to expand these three proverbs categories differently and analyze them with related proverbs hereby;

The first main correspondence proverb's category which is called basically equivalent in both languages. This kind of proverb borrows the same image and expresses the same meaning in the same figurative way. Regardless of the cultural differences, there is a possibility of replacing each other in both languages without further explanation in TL.

(1) 趁热打铁 (chèn rè dǎ tiě) equivalent with آهن را تا گرم است باید کوبید

باید کوبید

Chinese: 趁:while, 热:hot, 打:hit or hammering, 铁:iron

Persian: آهن: Iron; گرم: Hot; تا: While; باید: have

to; کوبیدن: Hit

Means: 趁铁烧红的时候锤打它; 比喻不失时机抓紧去做

seize time by the forelock

The above proverb means that Using the time when the iron is hot and ready to beat because it is easy to reform the iron when it is at a hot temperature. It is a metaphor to seize the best moment and do the right things in the right place or saying the right things in the right moment, it emphasizes everything in the right moment and right place. these two Chinese and Persian proverbs basically are in the category of basic correspondence proverbs in terms of literal meaning, not just in the similarity of the words but also in the deep meaning connection, the usage in the sentence, and the cultural connection are equal. Both proverbs used exactly the same words; a preposition "while" (تا: 趁), An Adjective and verb "Hot or heating" (گرم: 热), a verb "hit, hammering" (کوبیدن: 打), A Noun Iron (آهن: 铁), as you can see in these two proverbs using the same words and the same function is one of the most important aspects of Persian and Chinese proverbs. From the perspective of cultural commonality, both used the verb "hammering iron" to metaphor the same meaning. one of The reasons might be because China and ancient Persia had a commonly long history of using and demanding the technology of making "iron" in the early days. Iran has a long history of discovering iron and steel, In about 2000 BC, hammering iron and steel and using it to make iron tools, which are mainly used as weapons of war was so vital that days. On the other side in China also has a similar history and demand for it. In the case of manufacturing "iron", hammering properly while it is hot is a very important skill. Now we can see in Chinese and Persian that this fact is quoted as a metaphor to express another

meaning, to have that kind of wisdom to be able to say or do the exact thing at the most appropriate time is as important as hammering the exact place on the iron to make a better weapon.

- (2) 一箭双雕 (yī jiàn shuāng diāo) equivalent with با یک تیر دو نشان زدن
 Chinese: 一:one, 箭:arrow, arrowing, 双:two, 雕: sculpture, eagle, sign
 Persian: با: With; یک: one; تیر: arrow; دو: two; نشان: sign, purpose; زدن: hit
 Means: 一支箭射中两只雕
 kill two birds with one stone [arrow]

This proverb's meaning in Chinese and Persian is to Hitting two sculptures or signs with one arrow, is a metaphor for doing one thing to achieve two goals. Chinese proverb According to the "Northern History Changsun Sheng (长孙晟) Biography" records: Changsun Sheng was from Luoyang in the Northern Zhou Dynasty. He was skilled in war politics. At the age of eighteen, he became a military officer of the Imperial Guard. Nevertheless, it was Sui Guogong Yang Jian who really appreciated him. At that time, the leader of the Turkic people in the north got along with the Northern Zhou Dynasty and sent envoys to each other. In order to show off their respective strengths, both sides sent brave and wise people to act as envoys, Once, he was sent to. One day, in front of the yurt, the Turkic "Shetu" saw two big eagles circling in the air, fighting for a piece of meat. He called Changsun Sheng with great interest and asked someone to hand him two arrows and order him to shoot the two eagles down. He took the arrow, quickly got on his horse, and galloped away. He gradually got very close to the eagle's position; he aimed at the target, and shot the arrow, which pierced the chests of the two eagles! The two big eagles fell to the ground at the same time. Based on this story, later generations derived the proverb "two birds with one stone", which is a metaphor for doing one thing to achieve two goals.

In the above proverbs, Both used similar words, here we have 一:one(یک), 箭:arrow(تیر), 双:two(دو), 雕: sculpture, eagle (نشان زدن), but in the grammar point they are different. "نشان" in Persian is a polysemous word, one means a sign, and the other means a person's specific and abstract purpose and goal. In Chinese and Persian, these two proverbs basically

correspond in terms of literal meaning, surficial and deep meaning, cultural connotation and usage in sentences. This idiom reflects the same way of life of the two nations. Before the time, archery was an important skill and ability between daily life and war, only those with high skills can shoot two signs with one arrow. Therefore, it is a metaphor to get two gains by completing one thing.

(3) 浑水摸鱼 (hún shuǐ mō yú) equivalent with از آب گل آلود

ماهی گرفتن

Chinese: 浑:muddy, 水:water, 摸:getting, 鱼:fish

Persian: از: from, آب: water, گل آلود:muddy, ماهی گرفتن: fishing

Means: 在浑浊的水中摸鱼

fishing in the troubled [muddied] waters;
acquire profit in a time of trouble.

In Chinese and Persian proverbs translation we exactly have the same meaning, Fishing when the water is mussy is a metaphor for finding something beneficial to oneself in a chaotic time. We can see the words here an adjective 浑:muddy(گل آلود), a noun 水:water(آب), a verb 摸:get(گرفتن), and a noun 鱼:fish(ماهی), comparing to Chinese we can see we have the exact same words with the same meaning here. This is so-called basically correspondence to the literal meaning, cultural connotation, and the words. It has a derogatory meaning in Persian and Chinese and is basically used in negative sentences, criticizing or advising others not to fish in troubled waters. It is extended to the fact that someone always looks for benefits that are good for himself when it is bad for others.

The above examples are a comparative study of the usage, words, and meanings of proverbs and sayings between these two languages. In terms of structure and connotation, Persian and Chinese proverbs are basically the same in terms of literalness, meaning, and usage, in order to the cultural background, Although the Chinese and Iranian nations have their own different living environments, different ways of thinking, and different religious cultures, they might still have many differences and similarities in various aspects. Through in-depth research on the basic corresponding proverbs, we will know what factors caused the similarities in culture and thought between the two ancient countries of China and Iran, it definitely can help us to clarify the problems in translating

and teaching between two languages, and also find a better way to translate the best equivalent proverb from SL to TL.

The second category in our research is semi-corresponding proverbs and sayings, Between the Chinese and Persian languages, there are so many relative examples of semi-corresponding proverbs. The so-called semi-corresponding proverb refers to the fact that Persian and Chinese proverbs are the same in the aspect of deep meaning, partial cultural connotation, and usage, also they surely have slight differences in literal meaning or symbolic and metaphoric words, they mostly have one or two different words, which convey the same meaning in the context. This means the two languages use two very different words to illustrate the point of proverbs. Through analyzing such proverbs, we can find that the similarities and differences between the two languages in the process of communication which will reflect the cultural differences between our two countries. Let us consider the following proverbs:

(1) 为虎作伥 (wèi hǔ zuò chāng) equivalent with از

روباه پرسیدن شاهدت کیه گفت دم

Chinese: 为:by, stand for,虎:tiger,作:do, be guilty of an act,伥: ghost of one devoured by a tiger

Persian: از: from; روباه: fox; پرسیدن: ask; شاهدت: your witness; کیه: who is; گفت: say; دم: my tail

Means: 被老虎咬死的人变成鬼: 又去引诱别人来让老虎吃; 这种鬼叫作“伥”。

A person killed by a tiger becomes a ghost; he lures others to be eaten by the tiger;
this kind of ghost is called "伥".

This proverb in Chinese is A person killed by a tiger becomes a ghost; he lures others to be eaten by the tiger and the Persian Translation is to Ask the fox who is your witness, it said my tail. These two proverbs express the same meaning, meanwhile, they use different animals to represent the same meaning. as we see above in Chinese used "tiger" and in Persian used "fox" which represents The most cunning and evil animal. Persian and Chinese idioms to describe an evil person doing bad things, and in order to escape from this predicament, he uses his helpers as his own witnesses to prove his innocence.

No one would believe them, because knowing his helpers made it, even they will be more certain that they did it.

(2) 目不识丁 (mù bù shí dīng) equivalent with ه روازب

تشخیص نمی ده

Chinese: 目: eye, 不: no, to negative, 识: understand, recognize, 丁: one of Chinese characters

Persian: ه: The 31st letter "H" of the Persian

alphabet (penultimate letter) ; از: from; ب:

The second letter "B" of the Persian alphabet;

تشخیص نمیده: does not recognize

Means: 丁: 表示最简单的字。形容连一个字也不认识。

not know a single word

This proverb's meaning in Chinese has a noun “目” indicate eyes, an adverb “不” means not used for negating verbs in Chinese, “识” means recognize, and “丁” Ding indicates the simplest character in Chinese. It is emphasizing that someone who even cannot recognize the simplest word. It's a metaphor for saying someone who even has no basic knowledge. In the other hand, in the Persian proverb we have ه: the 31st "H" letter of the Persian alphabet (the second-to-last letter); از: from; ب: the second "B" of the Persian alphabet (the second letter at the beginning); تشخیص نمیده: do not recognize. It refers to someone who can't even tell the difference between two basic alphabet “H” ه and “B” ب in Persian, Respectively comparing Chinese and Persian proverbs above we can see two languages how in a different ways express the same meaning, both using their basic letters of alphabet (in Chinese case don't have letter, have characters), Chinese uses "Ding" to represent one of the simplest characters, and Persian uses "ه and ب" to represent the two simplest letters, refers to someone who is not properly educated and does not know a single word. In Persian, it also refers to someone who cannot even do such a simple thing, has no knowledge, and has no ability.

(3) 一国三公 (yī guó sān gōng) equivalent with دو پادشاه

در یک سرزمین نمی گنجند

Chinese: 一: one, 国: country, 三: three, 公: A common name for ancient princes and Kings

Persian: دو: two, پادشاه: king, در: in, یک: one, سرزمین: country, Land, نمی گنجند: do not fit

Means: 公: 古代诸侯国君的通称,比喻事权不统一, 使人不知道听谁的话
a state with three rulers

This proverb respectively has the meaning of divided powers in a country; it cannot be managed well. The Chinese and Persian versions differ in the numbers used to convey the same meaning. In Chinese, the number three (三) not only signifies a numerical value but also carries the abstract meaning of "more than two; several; many". To convey this meaning in Persian, we use two instances of the number two (دو) to represent the political authority in the proverb. The Chinese and Persian versions respectively use the word "gong" and "king", which can be connected to the politics and authority of various countries. Chinese proverb quote "gong" because there were more vassal states in ancient China, to govern a country and Iran to govern has had one king in different eras since ancient times.

(4) 天外有天 (tiān wài yǒu tiān) equivalent with دست

بالای دست بسیار است

Chinese: 天: sky, 外: out, beyond, 有: there is, 天: sky

Persian: دست: hand; بالای: above, beyond;

دست: hand ; بسیار: a lot, است: there is

Means: 指某一境界之外更有无穷无尽的境界。多用来表示人的眼界受客观条件的限制, 认识的领域需要不断扩大。也表示美好的境界阅历不尽。

There is a sky beyond the sky

Above Chinese and Persian languages both refer to our limitless knowledge beyond what we can see and understand about existence. It is often used to express that people's vision is limited by objective conditions, and the field of cognition needs to be continuously expanded. We find it fascinating how different cultures have similar idioms to express the same idea of a limitless existence beyond what we can see and understand. It seems that humans across the world recognize the limitations of our own perceptions and the need to continually expand our understanding. Whether it's through the use of "sky" in Chinese idioms or "hand" in Persian proverbs, both convey the idea that there is always more to explore and discover in the world around us. these two proverbs have the same meaning and the same proverbial sentence, even though their structure is similar, both proverbs reused the same words

twice "Hand" and "sky" These proverbs, just differ in the meaning of these two words which convey the same deep meaning.

The above four proverbs explanation is a comparative analysis of the usage, words, meaning and cultural connotation, The Persian and Chinese idioms are basically the same in terms of meaning and usage, but there are certain differences in words and cultural backgrounds. These are four examples of the so-called semi-corresponding proverbs. It's fascinating to see how idioms in different languages can have such similar meanings and usage. Although there may be some differences due to cultural backgrounds, understanding these small language details can help us better appreciate and respect different cultures. By reflecting on the similarities and differences between Persian and Chinese idioms, we can gain a deeper understanding of the two cultures and work towards mutual understanding and tolerance.

The third category in our research is non-corresponding proverbs and sayings. There are many non-corresponding proverbs between Persian and Chinese. The non-corresponding proverbs refer to some proverbs which are basically the same in meaning of the proverbs, but they are different in cultural connotations and literal specified and abstract meanings and words, so they are so-called non-corresponding proverbs. Based on the obvious differences between the proverbs in terms of the words for expressing specified and abstract deep meanings, such proverbs clearly can show us the different concepts of the same phenomenon in the two cultures. Fan Cunzhong pointed out "Generally speaking, between two languages, in terms of phrases or sentences, there are relatively few completely equivalent phrases between two languages, especially in the case of proverbs. In fact, non-corresponding proverbs account for the vast majority of proverbs ". Based on the statistics research non-corresponding Chinese and Persian Among the 100 proverbs collected in the " A comparative study of Chinese and Persian Idioms and Translating and teaching methods " survey, 52% of the proverbs that are non-corresponding were found by classifying the proverbs. ¹⁷Therefore, it can be seen that the differences between the two languages in the communication

¹⁷ Marziyeh Mirtajaddini, " A comparative study of Chinese and Persian Idioms and Translating and teaching methods ",PHD Thesis,2022.

process will reflect the cultural differences between our two countries. Below examples are non-corresponding proverbs:

- (1) 对牛弹琴 (duì niú tán qín) equivalent with به گوش خر یاسین می خواند
خر یاسین می خواند
Chinese: 对:to, at,牛:cow, ox,弹:play an instrument, 琴:piano
Persian: به:to, in, گوش: ears, خر: donkey, یاسین: The 36th "surah" of the Islamic holy Qur'an "Yasin", می خواند: read
Means: 正对牛在弹钢琴。比喻对蠢人谈论高深的道理。
play one's guitar to an ox; waste one's effort

These two proverbs above express the same meaning in terms of different words, but still have basically the same usage, but there are certain differences between these two languages regarding the words and cultural background. In the Chinese proverb, we have two words "ox" and "piano", it refers to someone who plays piano very well, but he plays for an ox to listen, although he uses his best abilities and skills, the ox doesn't understand anything, it's a metaphor for wasting his effort on something who doesn't worth it. The "Quran" is the holy book of the Islam religion .and also The "Yasin" mentioned in this proverb is the thirty-sixth "ayah, surah" in the holy "Quran". At the same time, "Yasin" is also called "the heart of the Quran". In the Persian proverb we use "Donkey" This animal was one of the main traffic animals. This refers that if you read the "Quran" next to the ear of a donkey, he doesn't understand a word of it and even don't know how important the "Quran" is to you. So it's a huge waste of effort. We can see these two proverbs express the same meaning but uses different words to express it. Even though the words and cultural backgrounds are different, the message remains the same. It's fascinating how non-corresponding proverbs can exist in all languages.

- (2) 佛口蛇心 (fó kǒu shé xīn) equivalent with ظاهر نماي حيله گر، شب به دزدی روز به نماز
حيله گر، شب به دزدی روز به نماز
Chinese: 佛: the Buddha, 口:mouth, 蛇:snake, 心:heart
Persian: ظاهر نما: pretend to be...,play to be...; حيله گر: cunning; شب: night,at night; دزدی:

Theft,stealing: به نماز, day,at the day time, روز: praying

Means: 像佛一样的嘴，像蛇一样的心。比喻话虽说得好听而心肠却极其狠毒。

have the face of the Buddha but the heart of a viper

Through these two idioms, we can clearly see the cultural and religious differences between China and Iran. From the perspective of religion, the Chinese proverb contains the meaning of "Buddhism", and Persian idioms contain the culture of "Islam". The Persian proverb is a metaphor for someone who steals at night and goes to the mosque to pray during the day. "Prayer" is a very important etiquette in Islam and you must be sincere about it. a metaphor that highlights the importance of prayer in Islam and the contradiction between one's actions and words. This proverb shows what someone says is completely different from what they do. On the other hand, the Chinese proverb uses Buddhism's ethics here, it refers to a person who has a mouth like a Buddha and a heart like a snake that is describing a similar concept, emphasizing the difference between one's surface appearance and their true character. We can see despite the different cultural backgrounds and religions, both idioms convey a similar message.

(3) 悔之莫及 (huǐ zhī mò jí) equivalent with نوش دارو بعد از مرگ سهراب

Chinese: 悔:regret,之:of,of it,莫及:not early, too late

Persian: نوش دارو: panacea, potion, مرگ, بعد از: after, سهراب: death of; سهراب: Sohrab, the famous character in "Shahnameh" Ferdowsi, Iranian Literary masterpiece.

Means: 后悔也来不及了

be useless to repent now, Regret is too late.

Chinese proverb literally means "It is too late, you can't get it back" or be useless to repent now. The Persian proverb's root is based on an old tragic story about Rostam and his son Sohrab by "Ferdowsi" in Iran's famous epic "Shahnameh".¹⁸ In "Shahnameh" Rosatm is a great warrior in all his times and a hero for Iranian representing a wise and brave man. They are father and son, Rostam did not recognize his own son, although Sohrab had suspicions that Rostam may be his father. They fought in single combat and Rostam wrestled Sohrab to the

¹⁸ Ebrahimi, Mokhtar & Taheri, Abdollah. (2017). The Tragedy in the Story of Rostam and Sohrab in Ferdowsi's Shahnameh. Journal of History Culture and Art Research. 6. 96. 10.7596/taksad.v6i1.707.

ground, stabbing him fatally. the son was injured by the great-father and died. Before he died, he found that Sohrab was his son. He went to ask for the antidote as soon as possible, but it was too late. The tragic story of Rostum and Sohrab shows us how misunderstandings lead to great tragedies. Rostum and Sohrab do not know each other, and Rostum is not even aware that he has a son. This ultimately leads to Sohrab dying at his father's hands. They do not realize their mistakes until it is too late. After the son died, he got the medicine. This idiom uses this sad story to describe that it is too late to regret, and it is useless to regret. After Sohrab is dead, it's useless for you to get the antidote.

Above are examples of three Chinese and Persian proverbs categories; basic -correspondence ,semi- correspondence and non- correspondence, which we explained each one in Chinese and Persian to clarify the differences between the proverbs. When it comes to translating and learning proverbs, many translators and students in order to translating proverbs find Chinese proverbs to be more challenging than Persian ones. This is because Chinese idioms tend to be very formal in written language, which makes them more different from the spoken language, While many proverbs are used in everyday conversation, they are often very colloquial and informal. According to our collected data, the vocabulary difficulty of Chinese proverbs is around 92%, while Persian's are at 88%. Additionally, the grammatical difficulty of Chinese proverbs accounts for 82% of our data, while Persian proverbs are at 92%. Interestingly, when it comes to grammatical difficulty, students tend to find Persian proverbs to be more challenging. In our research, we found that Chinese proverbs are often easier to memorize because they have a fixed four-character pattern and are more regular. However, Persian proverbs grammatically are typical complete sentences, so it's crucial to understand their structure in order to remember them accurately.

According to the survey results, students have identified that the meaning and application of proverbs are particularly challenging to learn, beyond just vocabulary and grammar. Chinese and Persian proverbs were found to be the most difficult, with 84% and 80% of students struggling with their meaning. Historical and national allusions used to describe proverbs can lead to errors in language acquisition, making it important for students to first understand the cultural

connotations, background, and histories behind them. The data also revealed that the use of Chinese proverbs in communication is particularly challenging for students, with 92% finding them difficult to use. This may be due to the fact that many Chinese proverbs are formal, making it harder for Iranian students to use them. Surprisingly, cultural differences were found to be less of an issue than anticipated, with Chinese and Persian statistics data 72% and 58% respectively. Through interviews, it was found that students are very interested in learning about different cultures, despite the challenges they may face.

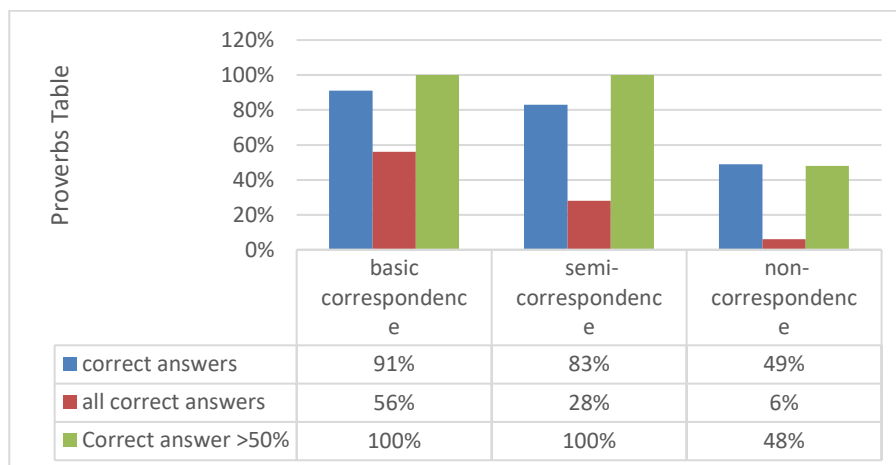
Table of Difficulties in Chinese and Persian Idioms1.1



This survey was conducted to classify Chinese and Persian proverbs into three types: basic correspondence, semi-correspondence, and non-correspondence. Each type had 10 idioms selected, resulting in a total of 30 Chinese and Persian proverbs. The purpose of the survey was to identify the difficulties and errors in acquiring and using Chinese and Persian proverbs during communication. The survey results revealed that the basic corresponding idiom had the highest accuracy rate, accounting for 91% of the total data. Furthermore, 56% of the students were able to correctly answer all the questions. Basic corresponding idioms are easier to guess than the other two types, as they have similar meanings when using corresponding words and characters between the two languages. They are also easier to learn and can be easily replaced during mutual translation.

During analysing semi-corresponding proverbs in the questionnaire, it was found that the correct answer accounts for 83% of the total. However, the accuracy rate drops significantly compared to basic corresponding proverbs. Respondents believe that this is due to confusion and misunderstanding caused by proverbs containing both the same meaning and different words. Different languages and cultures often have the same word which represents different meanings or different words meaning the same thing. In terms of Chinese and Persian proverbs, the correct answer rate for these questions is only 50%. Despite this, these two types of proverbs still have advantages in actual language communication, teaching, and translation. The most difficult part of proverbs in topic selection is non-corresponding proverbs, with only 49% of respondents answering correctly. Therefore, it can be concluded that non-corresponding proverbs are the most difficult classifications for learners, regardless of whether they are learning Chinese or Persian language.

Chinese and Persian Correspondence Proverb table1.2



In our questionnaire analyses, we discovered that the error rate for basic corresponding proverbs in Chinese and Persian is very low. Importantly, this indicates that translating and teaching these proverbs between the two languages is more simple and straightforward. They are easy to learn, easy to master, and easy to use in everyday conversation. As a result, such proverbs can be chosen to teach the basic level of Chinese and Persian languages. The survey results align with my own experience of learning Chinese and those of other students. This is because the degree of similarity between these proverbs in Chinese and Persian is very close. They have almost

the same meaning and usage and share a similar cultural connotation. Therefore, the basic corresponding proverbs and saying can be considered fast-growing content in daily communication, study, translation work and also teaching. Learning and using a second language is not difficult as long as you use the correct strategies for successful learning and work goals. The aim of this survey is to adopt efficient methods for translating, teaching, learning, and using Chinese and Persian proverbs which in case of any foreign language these factors all together can make the perfect language skill, as well as provide better references for those interested.

Chinese Persian Proverbs Translation

Directly translatable proverbs

There is no doubt that Chinese and Persian are two languages with a rich cultural history. One of the most interesting aspects of these languages is the use of proverbs. proverbs are short phrases or expressions that convey a deeper meaning beyond the literal interpretation of the words. They are often rooted in the cultural experiences of a people and can be difficult to translate accurately. This is because proverbs are closely tied to the historical, economic, and social contexts of a language. As a result, the translation of proverbs between Chinese and Persian can be challenging, as it requires a deep understanding of the nuances and cultural context of each language. However, by taking the time to carefully consider the meaning and cultural significance of each proverb, it is possible to create accurate and effective translations that will help readers to better understand the complexities of these two fascinating languages.

In the process of translating proverbs from Chinese to Persian and vice versa, it is important to consider their unique characteristics such as structure, meaning, image, and style. Additionally, it is crucial to pay attention to the cultural background and the extended meanings behind the proverbs of both languages. It is important to ensure that the translation conforms to the syntax rules and language usage habits of the target language while retaining the cultural connotation of the source language. In our research, we have found that basic correspondence proverbs that exist in both languages with the same meaning, vocabulary, and usage are one of the best translation methods based on the context. When proverbs express similar cultural connotations quoting the corresponding proverbs in the target language can be an

effective translation method. Chinese and Persian have a rich selection of basic corresponding idioms, which allows for the use of the parallel translation method. Here are some collected proverbs and sayings from both languages that can be translated directly:

1. 沧海一粟 یک قطره از دریا (Yek Ghatreh Az Darya)
2. 用钱如水 میکنه پول خوردن مثل آب (Mesle Ab khordan Pol Kharj Mikoneh)
3. 脸红耳赤 شده سرخ تا بناگوش (Ta Banagosh Sorkh Shodeh)
4. 白手成家 کردن خالی شروع بادت (Ba dasye khali shoro kardan)
5. 谋事在人,成事在天 از تو حرکت از خدا برکت (az to harkat az khoda barkat)
6. 日薄西山 آفتاب لب بام است (Aftabe labe bam ast)
7. 知足常乐 قناعت توانگر کند مرد را (ghenaat tavangar konad mard ra)
8. 不分彼此 من و تو نداریم (mano to nadarim)
9. 两败俱伤 جنگ دوسر باخت (Jange dosar bakht)
10. 哭笑不得 نه میتونم بخندم نه گریه کنم (Na mitonam bekhandam na geryeh konam)

Not Directly translatable proverbs

It's clear that translation is a crucial link between two languages, providing a means of conveying information, cultural content, and more. However, the process of translation is not without its challenges. Differences in linguistic structures and cultural backgrounds can present significant obstacles for researchers and translators. That said, by working to understand and tolerate these differences, successful communication in the process of translation can be achieved. Jafar Eshghi pointed out in "Research on Analyzing the Proverbs of Shahnameh": "The phenomenon of "mistranslation" proverbs exists in all countries in the world and is a phenomenon that can be paid attention to. He notes that it is very noticeable that proverbs can have completely different meanings and cultural backgrounds in different languages. When translating these proverbs into TL(target language), it's important to explain the cultural context and any changes in meaning or concept between SL(source language) and the target language.¹⁹ This can be a significant challenge in translation, but it's crucial for accurately

¹⁹ Jafar Eshghi, A Study of shahnameh's proverbs, Mohaghegh Ardebili University, 2015; Sep. pp4.

conveying cultural differences. This kind of proverb can be regarded as a big challenge in the translation process, and it is the main task of conveying cultural differences.(i.g)

1. Abi ke Abero bebarad dar galo mariz(Saeb Tabrizi) آبی که آبرو ببرد ، در گلو مریز (صائب تبریزی)²⁰

Word translation: آب: water, liquid (referring to wine here); که: cause; reason; آبرو: fame, fame, wisdom; ببرد: lost, taken away; در: in; گلو: throat; مریز: not pouring (Refers to do not drink)

Means: regardless of doing something that harms one's reputation.

Analyse: The "water" in this proverb refers to "wine", and the sentence "don't pour it down your throat" uses euphemistic and elegant literary expressions to explain that drinking is an unacceptable behavior. The two words "**Ab**" (water) and "**Abero**" (fame, reputation) in Persian have the same literal "Ab" is a polysemy, this proverb has a poetic rhyme, the poet deliberately quotes the word "water" which is a kind of everyday drinkable liquid as a metaphor for conveying two different meanings in literary and poetic form. At the same time, the poet did use the word "wine or Sharab "in Persian, it's a kind of euphemism that in Persian culture is so important for saying something mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing, emphasizing this liquid is not that one you can easily drink as water. this proverb emphasized that if this Ab"wine" is as important to you as water and you must drink it at any cost, but it is still recommended not to drink it. It is believed that alcohol will bring people into a state of intoxication and that people will lose control. we can see the Islamic cultural roles in one country's literature and language. Above proverb, if we want to translate it into the Chinese language, we can't directly translate it because in Chinese culture they don't have any limitation in drinking wine so they will not understand the meaning of it. we need to find a proverb from two categories of semi-correspondence or non-correspondence proverbs that can convey the same meaning.

²⁰ <https://ganjoor.net/saeb/divan-saeb/ghazalkasa/sh5075>

آبی است آبرو که نیاید به جوی باز

از تشنگی بسوز و مریز آبروی خویش

2. Anche aghlat mibarad ,shar asto ab(Saadi) آنچه عقلت می برد شر است و آب²¹

Word translation: آنچه: anything, whatever; عقلت: your brain, knowledge, wisdom; می برد: lose, take away; شر: the evil; است: yes; آب; water, liquid (in this case wine)

means: whatever that takes away your wisdom are the evil deeds and drinking

Analyse: here in this proverb "water" in the above Persian proverb has the same meaning as the first one, referring to wine, the act of drinking. Describes the most harmful thing to a person's wisdom. whatever takes away your wisdom is the evil deeds and "water".here mentioned "water" has the same meaning as the first proverb here. it's the exact meaning of euphemism in Persian which we use in poetry and literature of "Saadi" poetry. Saadi Shīrāzī, better known by his pen name Saadi also known as Sadi of Shiraz was a Persian poet and prose writer of the medieval period and he is also a famous Sufi Master. On the surface, drinking is a kind of enjoyment and a kind of pleasure to vent one's worries and emotions in lots of countries and cultures.

The above-mentioned two Persian proverbs show us the different concepts of "wine" between Persian and Chinese proverbs in case of literature differences. Indeed as we researched, "wine culture" has a long history in China, and wine is a widely used drink. There are many proverbs in the Chinese language and literature to express drinking wine when you are happy or sad, such as: "杯酒解怨 meaning is a cup of wine to relieve grievances" which refers to drinking wine to talk about joy and dispel hatred, "借酒浇愁 meaning is borrowing wine to pour sorrow" uses wine to pour out the anger or depression in the depressed heart, "杯酒言欢" is a proverb that means gathering to drink together, chat happily and so on. In relation to the translation of these kinds of proverbs, from the Source language into the Target language, we must find an exact proverb to convey the exact meaning of related proverbs. we can't translate them word by word and use Literally The apparent meaning for translating to another language. defiantly it will make no sense in TL. meanwhile, in case of

²¹ <https://ganjoor.net/saadi/mavaez/ghazal2/sh4>

از شراب شوق جانان مست شو
کآنچه عقلت می برد شر است و آب

having an ideal effect of translation result, we also need more explanation to express the cultural background.

3. Gheble ra kaj baste bod avordanesh زندان قبله را کج بسته بود آوردنش زندان

Word translation : قبله: Ghebleh-Muslim pilgrimage direction (worshiping towards Mecca); کج بسته بود: placed diagonally, hung diagonally; آوردنش: brought him; زندان: to the prison

Means: Because of placing the Ghebleh or qibla sign (Mecca facing) wrongly , brought him to the prison.

Analyse: lets here look at this proverb's meaning, Etymologically, the Arabic word qibla (قبلة) means "direction". In Islamic ritual and law, it refers to a special direction faced by Muslims during prayers and other religious contexts. Islamic religious scholars agree that facing the qibla is a necessary condition for the validity of salah (نماز). The hadith (Muhammad's tradition) also prescribes that Muslims face the qibla when entering the ihram (sacred state for hajj), after the middle jamrah (stone-throwing ritual) during the pilgrimage. Islamic etiquette (adab ادب) calls for Muslims to turn the head of an animal when it is slaughtered, and the faces of the dead when they are buried, toward the qibla. The qibla is the preferred direction when making a supplication and is to be avoided when defecating, urinating, and spitting. Inside a mosque, the qibla is usually indicated by a mihrab (محراب), a niche in its qibla-facing wall. In a congregational prayer, the imam stands in it or close to it, in front of the rest of the congregation. The mihrab became a part of the mosque during the Umayyad period and its form was standardized during the Abbasid period; before that, the qibla of a mosque was known from the orientation of one of its walls, called the qibla wall. The term mihrab itself is attested only once in the Quran, but it refers to a place of prayer of the Israelites rather than a part of a mosque. The Mosque of Amr ibn al-As in Fustat, Egypt, one of the oldest mosques, is known to have been built originally without a mihrab, though one has since been added. the direction of "Ghebleh " is fixed, and no one can change it. this proverb refers to a person who places the sign of "Ghebleh " incorrectly on the wall, therefore, putting him in prison. It is a metaphor for putting someone in prison for no reason at all, it is a metaphor for a person who is completely innocent but has been punished. "Ghebleh " is a concept of Islamic religion therefore you can't directly translate it into TL, it needs a proper explanation for the cultural differences to the readers

or audience to be clear to them the meaning of the proverb. or replace it with another proverb in TL to have the same meaning as the proverb in SL.

5. Ghebleshan shahed o shamo shekam ast قبله شان شاهد و شمع و شکم است²²

Word translation: قبله شان: their ghebleh; شاهد: watcher (referring to beauty here); شمع: candle (referring to romantic time); شکم: belly (referring to drink delicious food); است: is

Means: Their Ghebleh (Qibla direction) is their beauty, enjoy romantic time and drink delicious food.

Analyse: The above proverb is a famous poet of Hakim Abul-Majd Majdūd ibn Ādam Sanā'ī Ghaznavi, more commonly known as Sanai, it's a kind of euphemism in Persian which is also an elegant and rhyming statement in literature, which is used to describe some people whose purpose in life is only material enjoyment, enjoying beauty, time and food. "Ghebleh" is the direction of mecca which we explained in above proverb, (شاهد - Shahed) means watcher refer to someone who is watching the beauties, (شمع - candle) refers to having romantic time and (شکم - belly) which refers to drinking and eating delicious foods. regarding Persian words the poet used three words all the initial letter is the sound of (ش - SH) which makes it rhythmic. In the Islamic religion they believe in the "معنویات-spirituality" but in this proverb, these three actions are referring to someone who is so corporeal, not even thinking about spiritual concepts. this proverb means their Ghebleh is just watching beauties, eating, and drinking.

The above two Persian proverbs are related to the Islamic "قبله" Ghebleh, which is the Islamic religion is very important. There are a lot of proverbs in Persian that are related to Ghebleh, Namaz, Mecca, etc. in the other hand, Chinese proverbs, don't have any proverbs that have Islamic meanings, and also Iran does not have the exact proverbs as China, therefore we must find some proverbs that can convey the deep meaning of this kind of proverbs. Iran and China have different religions, One of the major religions in China is "Buddhism". The concept of Buddhism is completely different from that of Islam. In the Chinese language, There are a lot of

²² <https://ganjoor.net/sanaee/divans/ghaside-sanaee/sh21>

صوفیان را ز پی رندان کام
قبله شان شاهد و شمع و شکمست (سنایی)

proverbs related to Buddhism. During the translation between them, in order to get the best result of translation, we must clearly explain the differences between the two cultures and the differences between the two religions. For example some proverbs which related to other phenomena of Islam, such as: "قیامت" (Ghiyamat) is about a period of time in Islam. After death, all people will be judged on what they have done during their lives, which is equivalent to the concept of "resurrection", "Ghiyamat ra ba chashmane khodam didam" قیامت را با چشمان خودم دیدم the translation is "I saw ghiamat with my own eyes, ghiyamat is not visible with eyes", a metaphor for chaos, or "ghiyamat ham be in garmi nist" قیامت هم به این گرمی نیست The translation is even ghiyamat is not that hot. It is a metaphor that the weather is very hot now.

Buddhist missionaries began bringing Buddhism to China during the Han dynasty (202 BCE-220 CE) and the religion was present in China at the beginning of the common era. From its inception, Chinese Buddhism has been influenced by native Chinese religions and philosophy, especially Confucianism and Taoism, but also Chinese folk religion. therefore, there are also many proverbs related to Buddhism in the Chinese language, such as: "百丈竿头 bǎi zhàng gān tóu " which refers to a pole as high as a hundred feet, which is a metaphor for reaching a high level of Taoism, "此中三昧 cǐ zhōng sān mèi " Samadhi is a Buddhist term, a Sanskrit transliteration word, meaning of "Right concentration 正定", that is to reject distracting thoughts and make the mind calm, is the method of Buddhist. The mystery in this metaphor, "刀山劍樹 dāo shān jiàn shù " refers to the punishment of hell in Buddhism, which describes extremely cruel punishment and other such proverbs. The above-mentioned proverbs have strong religious backgrounds and completely different ideological concepts. Therefore, in the process of translation, literal translation cannot be used to convert to the target language or completely corresponding idioms cannot be found to replace them. There are differences in the level of meaning, and the cultural background of idioms is quite different from religious concepts. Translating such proverbs must start with interpreting culture, and then combine several translation methods to convey the culture and information connoted in the idiom to the target language.

Conclusion

This study has demonstrated the transcendancy of context in translating Persian proverbs into Chinese and Chinese proverbs into Persian. To achieve this purpose, ten Persian and Chinese proverbial expressions were examined and analyzed in their immediate context of use. They were classified into three major categories: basic correspondence, semi-correspondence, and non-correspondence proverbs.

The study has shown that proverbial expressions can be used to express more than one meaning; in fact, these meanings are sometimes contradictory. Such a feature of multiple meanings and usages of proverbs should motivate translators to pay much more attention to the proverb's context before they translate it from SL into TL. Therefore, it can be seen that in the process of translation, no matter when translating documents, books, teaching materials, or oral translation, we must consider the cultural connotation of the original text, and in order to achieve the best translation effect, we must use the most appropriate translation method to convey information according to different contents.

There are a large number of proverbs in both Persian and Chinese. In the above we have analyzed the differences in the proverbs of the two languages, indeed it is difficult to express the exact same proverbs accurately in another language. It is extremely difficult to correctly understand and comprehend the cultural connotation of the original text while expressing the same content in the target language. As they work on producing congruent renderings that suit the context of the proverb, translators can make use of basic corresponding proverbs in the TL(target language) by introducing the word differences and cultural background to accommodate its context. It has been clear in translating 一箭双雕 (yī jiàn shuāng diāo) equivalent with بایک تیر دو نشان زدن in Persian or 浑水摸鱼 (hún shuǐ mō yú) equivalent with از آب گل آلود ماهی گرفتن in Persian we directly translate them into their Persian and Chinese equivalent proverbs. but in the case of non-correspondence proverbs translators in some cases can invent or create their own proverb in the TL, in the condition of that provided translation is transparent and makes sense to TL readers. In addition, translators can use literal translation (formal correspondence) to render Persian and Chinese proverbs as long as the SL proverb's meaning can clearly be understood in the TL. Finally, translators should, whenever it is feasible, endeavor to maintain the rhythmic and linguistic tone

of proverbial expressions in their renderings. The proverb's rhythm should not be sacrificed for the sake of clarity, and the proverbial effect should not be completely lost for the sake of conveying the message. In the process of translation, we must maintain the literary style of the original text, the exact meaning of the original text, and the target language, plus, the praise and derogation meaning and tone of the original text. If the understanding of national culture is insufficient and the connotation of the proverb is not proficient enough, it will inevitably affect the translation effect.

In my opinion, Learning proverbs from different languages is a valuable and rewarding pursuit that can enhance one's understanding of other cultures. It may not be easy, but it's an essential step for anyone who wants to deepen their knowledge of a foreign language. By learning idioms, we can contribute to the field of translation and promote cross-cultural understanding. It's a small but important way to appreciate the richness and diversity of human culture.

About the authors

Mirtajaddini marziyeh obtained his BA in Chinese language and literature and MA of TCSOL(Teaching Chinese to Speakers of other languages) at Hangzhou Zhejiang University, China, and received her Ph.D. in Chinese Philology from the Department of Chinese Philology, Shanghai Fudan University of china. Dr. Mirtajaddini has been rewarded as an outstanding international student during the BA, MA, and Ph.D. period of time several times. she has worked as an accredited freelance translator for a number of international companies, her research interests include literary translation, the teaching of translation, translation bias, translation bias analysis, teaching Chinese, teaching Persian language, pragmatics, discourse analysis, and Islamic and cultural studies.

Note

1. Dehkhoda A.K., Amsal –o- Hekam[M] علامه علی اکبر دهخدا ادیب معروف ایران در کتاب خود "امثال و حکم" بیان کرده اند که : «امثال و حکم یک ملت بیانگر بخشی از فرهنگ آن ملت است ، و ژرفای کلام آن ، بیانگر عمق فراست و کیاست آن ملت می باشد.مَثَل حکمت توده است و در هر ملت که امثال بیشتر است ، نشانه سعه فکر آن ملت می باشد .»
2. Ekrema Shehab & Abdelkarim Daragmeh," A Context-based Approach to Proverb Translation: The Case of Arabic into English Translation" Translation Review, 90:1, 51-68, DOI:10.1080/07374836.2014.986779

3. <https://chengyu.911cha.com>
4. Maria Khodorkovsky, "How to Translate Proverbs," <https://www.altalang.com/beyond-words/how-to-translate-a-proverb/>
5. [Rostam and Sohrab - Wikipedia](#)
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