Translating Proverbs in *The Gulistan of Sa'di*: Developing a New Taxonomy Based on Baker's (2011) Model

Traducir proverbios en *el Gulistan* de Sa'di: Desarrollo de una nueva taxonomía basada en el modelo de Baker (2011)

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Abstract: A translator needs to possess a wide socio-cultural and literary knowledge in order to be able to translate idiomatic expressions in general, and proverbs, in particular. The present study is an investigation into the Rehatsek's (1888) English translation of proverbs of Sa'di's *Gulistan* (1258/2000), as a classical Persian masterpiece. Baker's (2011) set of strategies for translating idioms was employed as an initial framework for data analysis. The findings indicated that Rehatsek had merely resorted to either literal translation or total omission. Moreover, it was found that Baker's consideration of 'paraphrasing' as the most common way of translating idioms could not be confirmed in the case of Persian proverbs in *The Gulistan*. It was found that literal translation is by far the most common strategy of translating Persian proverbs into English with 98 per cent. It was found that there could potentially be some other strategies, besides those referred to by Baker, for rendering proverbs. Finally, six strategies were proposed for translating proverbs in literary texts.

Keywords: Proverbs translation; *The Gulistan* of Sa'di; Classical Persian literature; Baker's (2011) model; Literary translation

Resumen: Parece fundamental que un traductor posea un amplio conocimiento sociocultural y literario para poder traducir expresiones idiomáticas y refranes. El presente estudio investiga las traducciones al inglés de proverbios en el Gulistan de Sa'di (1258/2000). El Gulistan es una obra maestra clásica persa traducida por Rehatsek (1888). Las estrategias de Baker (2011) de traducir modismos se utilizan como marco inicial para el análisis de datos. Los hallazgos indicaron que Rehatsek simplemente había utilizado una traducción literal o una omisión. Baker aparentemente había considerado «parafrasear» como la forma más común de traducir modismos. Su hallazgo no fue confirmado en este estudio. Se descubrió

que la traducción literal (98 %) es la estrategia más común para traducir proverbios persas. Además de las estrategias de Baker, se encontró que podría haber otras estrategias para traducir proverbios. Finalmente, se presentaron seis estrategias para traducir refranes en textos literarios.

Palabras clave: Traducción de proverbios; El Gulistan de Sa'di; Obra maestra clásica persa; Modelo de Baker (2011); Traducción literaria

INTRODUCTION

For ages, translation has made feasible communication among nations of various languages and cultures. The main goal of translation is to import information, knowledge or wisdom embedded in the source-text (ST) to the target-text (TT) readership. The way of such 'transference' is of paramount importance. In some texts (e.g. scientific or informative), the most essential criterion of a good translation seems to be 'accuracy' of the content; however, in expressive and literary texts, both the 'content' and 'container' or the 'matter' and the 'manner' are important. In other words, 'form' and 'meaning' in such texts are so inseparably united that sacrificing the form (or style) for the sake of the meaning can distort the aesthetic value of the ST; on the other hand, adherence to the style, without considering the content, usually can result in the failure of communicating the main message of the ST. They constitute an inseparable whole which requires a great deal of effort on the side of the translator, so that the TT could be as enjoyable to the foreign reader as it is to the ST audience.

Proverbs have a long history in religious texts, popular language, folklore and most importantly in literature. It seems sensible to claim that the majority of ST proverbs sound familiar to a large number of people who live in the same socio-cultural community. Proverbs exist in almost all literary works and are sometimes considered a challenge for translators (Al-Azzam, 2018; Ismaili 2018).

According to Baker (2011, pp. 67-68), a proverb behaves «very much like» an idiom since it allows «little or no variation in form», its meaning is «more than the sum meanings of its words» and it should be considered «as one unit to establish meaning». Baker's (2011) model was employed as the framework of the study. It consists of the following strategies:

(a) «Using an idiom of similar meaning and form»: it entails employing a proverb in the target-language (TL) which transmits approximately «the same meaning as that of the source-language» (SL) proverb and «consists of equivalent lexical items» (Baker, 2011, p. 76);

(b) «Using an idiom of similar meaning but dissimilar form»: it involves employing a proverb in the TL which conveys similar meaning as that of the SL proverb, but embraces dissimilar words (*ibid.*, p. 78);

(c) «Borrowing» the SL idiom (*ibid.*, p. 79);

(d) Paraphrasing the SL idiom;

(e) «Translation by omission of a play on idiom»: it involves translating just «the literal meaning of an idiom in a context that allows for a concrete reading of an otherwise playful use of language» (*ibid.*, p. 84);

(f) Omitting the idiom.

Declining that the strategy 'a' is «necessarily always» an «ideal solution», Baker (2011) has proposed that the strategy 'd' «is by far the most common way of translating idioms when a match cannot be found in» the TL or «when it seems inappropriate to use idiomatic language» in the TT (*ibid.*, pp. 76-80).

The present paper focuses on the translation of proverbs in Sa'di's *Gulistan*, as a classical Persian literary masterpiece. The main research questions include:

1) What are the main formal features of proverbs in *The Gulistan*? In other words, how are *The Gulistan* proverbs mostly formulated?

2) What are the main proverbial markers in *The Gulistan*?

3) What strategies are employed by the translator of *The Gulistan* in rendering the proverbs?

4) What strategies were employed by the other translators of *The Gulistan* that were not used in Rehatsek's (1888) or mentioned in Baker (2011)?

1. LITERATURE REVIEW

1.1.   Proverb and Translation

Proverb can be observed as a familiar, fixed, sentential expression that expresses a general belief, well-known truth, social norm, or moral theme (Abrahams 1968; Mieder 1985; Norrick 1985; Crystal 1992; Gibbs & Beitel 1995).

In the 18th century, the word proverb included metaphorical expressions and was employed «far more loosely than it is today» (Simpson and Speake, 1992, p. ix). Currently, a proverb is conventionally expected to

appear as a sentence. In *The Gulistan*, as a classical literary text, proverbs were sometimes cast in the form of an anecdote or a very short moral story. An example is presented in section 4.3.

Proverbs are «cultural linguistic products, created and used for social purposes» (Honeck, 1997, p. 31). Proverbs of a nation have a close relationship with the identity of the nation. Identity «has its roots in a nation's culture» and culture can mainly be manifested through language (Afrouz, 2017: 41). Proverbs are also steeply rooted in the culture of a nation and can show their general beliefs, moral values and, in one term, their identity. The fastest or best way to get familiar with a culture is to learn the proverbs of that culture (Lunde & Wintle, 1943, p. vii; Manesh *et al.*, 2019, p. 124).

Translating proverbs is one of the problematic areas in literary translation since proverbs are deeply rooted in a nation's culture (Issa, 2017; Njui, 2019) and they «are characteristically open to multiple interpretations» (Millar, 2020, p. 79). Furthermore, the adoption of the right type of translation procedure, which often has an effect on the selection process of equivalents, is a real challenge (Latifi Shirejini & Afrouz 2021a, 2021b; Afrouz, 2019, 2020, 2021a, 2021b, 2021d). A thumbnail sketch is provided in the next subsections in order to come to a better understanding of proverbs and the way they are translated.

1.2.   Proverb Categorization in Persian

In Persian, proverbs are generally appeared in the following two categories:

a) Literary proverbs: Proverbs which mainly can be found in classic literary texts.

b) Colloquial proverbs: Proverbial expressions which are pervasive in everyday speech but are not rooted in literary texts.

From a stylistic stance, literary proverbs are often in verse form (as opposed to prose) and they consist of one line (called Mesr'a) or two lines (called Beit) of a piece of poetry. In such cases, they are rhythmic and contain figures of speech such as metaphor, simile, irony, metonymy, alliteration, etc. They also include archaic lexical items and grammatical structures. Colloquial proverbs, however, do not include archaic forms of any kind. They usually appear in the form of a simple short sentence.

The source of the first category is the literary works of classical Persian poets (e.g., Sa'di, Rumi, Hafez, Firdausi). Such proverbs emerge in different forms such as couplets, sentences, phrases and even anecdotes.

From among such proverbs, we can find a large number of them pervasively employed in people's everyday conversation.

1.3.   Previous Studies

Gibbs's (2001) paper explored the way proverbs could provide guidance to people from all walks of life. Proverbs, as he concluded, could unite various nations through the concepts accepted by all people as truth. The researcher pointed out that speakers could also produce new proverbs which would not be in line with familiar themes appeared in already existed proverbs. Gibbs did not explain what the logic behind such a creation would be. The author could have also explained what the translators could do in the face of such creative proverbs.

The purpose of El-Yasin and Al-Shehabat's (2005) paper was to look into the methods used in translating proverbs from Arabic into English. They considered a corresponding TL proverb (with similar context of use) as the best equivalent for a SL proverb, and concluded that attaining perfect equivalence for proverbs would be impossible. Other researchers, such as Afrouz and Shahi (2020) generally denied the existence of such a thing as perfect or complete equivalence.

Analyzing and employing receptor language or TL proverb forms in translation, Unseth (2006) focused on *the Bible* translations and posited that translators, in translating proverbs, should search for a proper procedure resulting in the communication of meaning. As he concluded, translators should remold source-text proverbs into meaningful forms in the TL. As it seems, he believes that the procedure of retention, or even compensation, in some specific cases can preserve the effects of the original proverb. The researcher could have provided readers with more details concerning the usefulness of retention as a strategy for translating from or into languages with quite different alphabetical letters.

Dabaghi *et al.* (2010) looked at proverbs through the lens of translation. They first gave various definitions of proverb simply by making consecutive quotations from different people. The researchers could have operationally represented definitions of proverb based on the objectives of their research. Then they referred to a number of characteristics shared by proverbial expressions. Finally, they mentioned a number of strategies proposed for rendering proverbs. The researchers just quoted the models offered by Beekman and Callow (1974), Mollanazar (2001), and Baker (1992) and did not critically examine them—as was claimed at the beginning of their paper.

Farahani and Ghasemi (2012) investigated nine English proverbs and their Persian translation in *the Adventures of Pinocchio*. Referring only to 3 proverbs and their equivalents, they identified that, totally, 66% of the English proverbs were replaced with «local» proverbs in Persian (p. 17). They considered this strategy as the one which could preserve naturalness of the SL proverbs. They did not, however, made any mention of possible drawbacks of such a strategy—one of which could be the fact that if such a strategy would be used by translators extensively, target-text readers would lose their chances of getting familiarity with the culture of the SL through proverbs. Moreover, Farahani and Ghasemi (2012) did not present a second choice for translators when they could not find an equivalent proverb in the TL.

Zarkub and Fayaz (2013) concentrated on Qur'anic proverbs. They pointed out that proverbs in *The Holy Qur'an* are a means of guidance to human being. The researchers found that proverbs in classical literary texts are replete with speech figures like metaphors and similes. Based on their findings, the distribution of various speech figures in proverbs appeared in different chapters or Surahs of *The Holy Qur'an* was dissimilar. While proverbs of the Surahs revealed to the Holy Prophet in Medina contained more metaphorical expressions, the proverbs of the Surahs revealed in Mecca included more similes. The Persian researchers could have enhanced their work by proposing various strategies translators need to take into account while dealing with speech figures in Arabic proverbs.

Rashidi and Ghaedi (2013) focused on the features of animal proverbs about donkey, dog and cat by employing Bussmann's (1995) framework of prototypes relating to the life of human and Duczmal's and Schmitz's (1983) model in analyzing Persian and English animal proverbs. English and Persian proverbs, based on their findings, are sources of wisdom which demonstrate specifications of a community, their culture and world-view. The researchers could have expanded their corpus by taking more animals into consideration and provided the logic behind focusing only on proverbs related to dog, cat and donkey. Moreover, they did not deeply explored procedures of rendering proverbs.

Thalji (2015) in his thesis attempted to discover obstacles faced by Jordanian translators while rendering proverbs from Arabic into English and vice versa. He selected 20 novice translators and gave them 10 English and 10 Arabic proverbs. He found that culture-specific terms and unfamiliarity with appropriate translation procedures, among others, were the root causes of problems faced by translators. Although the researcher referred to challenge posed by the unfamiliarity of translators with translation strategies,

no specific model, or a comprehensive taxonomy of strategies, was proposed by him.

Al-khresheh and Almaaytah (2018) investigated the problems that machine translation (MT) could encounter in translating proverbs from English into Arabic. Based on their findings, words with multiple meanings posed great challenges for the MT. Their findings revealed that structural differences between Arabic and English also presented myriad of difficulties to MT. The major drawback of their paper seems to be that the researchers did not focus on a specific corpus and just randomly selected a set of English proverbs and processed them through Google Translate.

Diah (2018) considered religion as an important factor in describing the meaning of Minangkabau classic proverbs. Based on his findings, all that was presented in the proverbs, as either moral or immoral behavior, had its roots in religious texts. The researcher did not focus on a specific corpus and just claimed that he had taken proverbs extracted from non-fiction books into consideration.

To the best of the author's knowledge, almost none of the research projects conducted until now has considered the issue of proverb translation in a great Persian literary masterpiece like Sa'di's *Gulistan*. The present study is conducted to fill the research gap.

2.   METHOD

The present study is a corpus-based study with a descriptive approach to the analysis of the strategies used in translating *The Gulistan's* Persian proverbs into English.

2.1.   Corpus

Being a popular masterpiece and possessing a high status in the world's literature, *The Gulistan* of Sa'di (1258/2000) was selected as the sample since it was the most famous classical Persian literary text replete with graceful proverbs.

The Gulistan is a 200-page classic book containing a detailed introduction and 8 chapters on various themes—including the manners of kings, the character of dervishes, the excellence of contentment, the advantages of silence, love and youth, weakness and old age, the influence of education, and the principles of social conduct. Like other works in Persian classical literature, *The Gulistan* is a treasury of various types of speech figures (Parvaz & Afrouz, 2021). Proverb is one of the most prominent figures of speech in Sa'di's work. Overall, 314 proverbs were found in *The Gulistan*, six of which were left untranslated by Rehatsek

(1888). This Persian classical masterpiece is translated into many languages including English (by Francis Gladwin 1806, by James Dumoulin in 1807, by James Ross in 1823, etc.), German (by Karl Heinrich Graf in 1846, by Dieter Bellmann in 1982, and by Kathleen Göpel in 1997), Polish (by Wojciech Biberstein-Kazimirski in 1876 and by Samuel Otwinowski in 1879), etc.

The Gulistan of Sa'di (1258/2000) and its English translation by Rehatsek (1888) was employed as the main corpus of the study. However, for enriching the discussion, in some cases, translations by Ross (1823), Eastwick (1880) and Newman (2004) were also referred to. From among the two latest translations of *The Gulistan*, Rehatsek's was selected since Newman's was not a complete one. Moreover, the researcher did not have access to the printed books of Ross (1823) and Eastwick (1880).

2.2.   Procedure

The succeeding steps were taken to analyze the collected data:

1) Identifying the main formal features and of proverbs and the main proverbial markers in *The Gulistan*.
2) Specifying the source text proverbs and their English equivalents.
3) Determining the type of strategy adopted in rendering each proverb.
4) Examining other strategies which were employed by the other translators of *The Gulistan* and that were not used in Rehatsek's (1888) or mentioned in Baker (2011).

3.   RESULTS AND DISCUSSION

Literature of each nation has its roots in that nation's culture. The interaction of cultures and universality (similarity or in some cases, sameness) of some cultural concepts have emerged in the form of quite a few number of similar proverbs in the literary works of different nations. Persian and English languages are of the same family tree but of completely different branches; therefore, it is not surprising to find some similarities and/or differences between the moral points raised in the proverbs of the two cultures. It would be quite interesting to explore the way translators of the two cultures have dealt with various types of proverbs. Hence, the present study was carried out to investigate the English translation of proverbs in Sa'di's *Gulistan*.

3.1.   Proverbs' principles

According to Goodwin and Wenzel (1981, as cited in Gibbs 2001, p.169), proverbs convey lasting «themes about everyday life because they allude to general, perhaps universal, principles about intelligence or

reasonable human behavior.» Some principles, being shared by English and Persian languages, include:

     1. «Cause-effect reasoning» (Gibbs, 2001, p. 169). The following two instances were observed in *The Gulistan*:

Source Text (ST)	غوّاص اگر انــدیشه کـند کـام نـهنگ/ هر گز نـکند درّ گــران مــایــه بــه چنگ. (.Sa'di, 2000, p 177)
Target Text (TT)	If a diver fears the crocodile's throat / He will never catch the pearl of great price. (Rehatsek, 1888, p.126)
English Correspondent Proverb (ECP)	If you won't work you shan't eat. (Simpson and Speake, 1992, p.282)
ST	گـر نـشیند فرشتـه ای بـا دیـو /وحشت آمـوزد و خیـانـت و ریـو. (Sa'di, 2000, p. 293)
TT	If an angel associates with a demon /He will learn from him fear, fraud and hypocrisy. (Rehatsek, 1888, p.206)
ECP	Who keeps company with wolf learns to howl. (Mieder et al., 1992, p.665)

     2. «Reasoning from effects to causes» (Gibbs, 2001, p. 169):

T	زود بـینی شکستـه پـیشانی/ تـو کـه بــازی کـنی بـه سر بـا غوچ. (Sa'di, 2000, p. 294)
TT	You will soon see your forehead broken / If you butt it in play against a ram. (Rehatsek, 1888, p.208)
ECP	He who plays with a cat must expect to be scratched. (Mieder et al., 1992, p.86).

     3. «Reasoning by analogy» (Gibbs, 2001, p. 169):

T	پـرتـو نـیکان نـگیرد هر کـه بـنیـادش بـدست/ تـربـیت نـا اهل را چون گِردکـان بـر گنبـدست (Sa'di, 2000, p. 33)
TT	He whose foundation is bad will not take instruction from the good, / To educate unworthy persons is like throwing nuts on a cupola.

ECP	The leopard does not change his spot. (Simpson and Speake, 1992, p.148)
ST	با سیه دل چه سود گفتن وعظ/ نرود میخ آهنین در سنگ (Sa'di, 2000, p. 107)
TT	Of what use is preaching to a black heart? / An iron nail cannot be driven into a rock. (Rehatsek, 1888, p.78) Advice affects not those who cannot feel: / A nail of iron cannot pierce a stone. (Eastwick, 1880: 89)
ECP	You cannot get blood from a stone (Simpson and Speake, 1992, p.25) or Advice to a fool goes in one ear and out the other. (Mieder et al., 1992, p.9).

4. «Reasoning from a specific instance to a more general conclusion» (Gibbs, 2001, p.169):

ST	با یک گل بهار نمی‌شود.
Literal Translation	One flower does not make spring. (= One single flower does not indicate that it is spring.)
ECP	One swallow does not make summer.

5. «Proverbs about practical reasoning caution against inappropriate generalizations» (Gibbs, 2001, p. 169), like those instances already mentioned for the proverbial marker «*Not every X is Y*» and the following example:

ST	به هر گردی نشاید گفت گردوست.
Literal Translation	Every round object cannot be called a 'walnut'.
ECP	All that glitters is not gold.

At this point, the question may arise that to what extent do proverbs actually represent 'truth' about the world? There are some cases where the truth of a proverb seems self-evident, such as in:

T	گرچه سیم و زر ز سنگ آید همی / در همه سنگی نباشد زرّ و سیم. (Sa'di, 2000, p. 256)
TT	Although both silver and gold come from stones / All stones do not contain silver and gold. (Rehatsek, 1888, p.176)
ECP	All clouds bring not rain. (Mieder et al., 1992, p.104)

However, there are other proverbial expressions which do not refer to explicit truth, as in:

ST	گر از بنده لغوی شنیدی ببخش/ جهاندیده بسیار گوید دروغ. (Sa'di, 2000, p. 77)
TT	If you have heard heedless talk from your slave, be not offended. A man who has seen the world utters much falsehood. (Rehatsek, 1888, p.59)

Is it 'true' that travelers tell too much lie? It is noteworthy to state that there is an ECP for this couplet in English: *Travelers tell fine tales*.

3.2.   Contradictory Proverbs (CPs)

As far as conveying the thematic message is concerned, some of the proverbs in English and Persian seem to be contradictory. Consider the following instances where *The Gulistan* proverbs seem contradictory to their ECPs (CECP):

ST	اوّل اندیشه وانگهی گفتار/ پای بست آمدست و پس دیوار (Sa'di, 2000, p.11)
TT	First deliberation, then speech; / The foundation was laid first, then the wall. (Rehatsek, 1888, p.20)
CECP	Act first and think afterwards. (Mieder et al., 1992, p. 6)
ST	زن جوان را اگر تیری در پهلو نشیند به که پیری (Sa'di, 2000, p. 239)
TTs	An arrow in the side of a young woman is better than an old man. (Rehatsek, 1888, p.165) An arrow in a young woman's side is better than an old man in her bed. (Newman, 2004, p. 16)

CECP	It's better be an old man's sweetheart than a young man's slave (Mieder et al., 1992, p. 400) or
	Better be an old man's darling, than a young man's slave (Simpson and Speake, 1992, p.17)
ST	دروغی مصلحت آمیز به که راستی فتنه انگیز (Sa'di, 2000, p.62)
TTs	A falsehood resulting in conciliation is better than a truth producing trouble. (Rehatsek, 1888, p. 23)
	A lie that harmonizes dissonance is better than a truth that produces discord. (Newman, 2004, p. 35)
CECP	Better suffer for truth than prosper by falsehood. (Mieder et al., 1992, p.615)
ST	گر راست سخن گویی و در بند بمانی/ به زان که دروغت دهدت از بند رهایی (Sa'di, 2000, p.303)
TT	If you speak truth and remain in captivity,/ It is better than that your mendacity deliver you therefrom. (Rehatsek, 1888, p. 220)
CECP	A necessary lie is harmless. (Mieder et al., 1992, p. 472)

The last two instances reveal that, not only there are some contradictory proverbs across cultures, but also within the same culture we can find them. A number of English contradictory proverbs include: Absence makes the heart grow fonder (* Out of sight, out of mind); Don't judge a book by its cover (* Clothes make the man); Never put off till tomorrow what you can do today (* Don't cross the bridge until you come to it); You're never too old to learn (* You can't teach an old dog new tricks).

The following subsections are presented in an attempt to provide a detailed answer to each of the four research questions.

3.3.   Formal Features of Proverbs in The Gulistan

Persian proverbs in *The Gulistan* have occurred in the following five main forms:

a. A phrase:

ST	عالم بی عمل، درخت بی بر (Sa'di, 2000, p. 300)

Literal Translation1	A scholar without practice, a tree without fruit
TTs	A scholar without practice is a tree without fruit. (Rehatsek, 1888, p.598)
	A scholar who does not use his learning is a tree without fruit. (Newman, 2004: 147)
ECP	A man of words and not of deeds is like a garden full of weeds. (Mieder et al., 1992, p.648)

The SL proverb appeared in phrase-form is rendered as complete sentences by the translators.

b. A line of a couplet (usually a phrase):

ST	اوّل انـديـشه وانـگهی گفـتـار (Sa'di, 2000, p.11)
TT	First deliberation, then speech. (Rehatsek, 1888, p. 20)
	Deliberate in silence first, then speak. (Newman, 2004, p. 31)
ECP	Think first and speak afterwards. (Simpson and Speake, 1992, p. 252)

In the example above, both translators have retained the form of the SL proverb. Furthermore, format retention can be observed in the following TTs:

c. A sentence:

ST	هر چه زود آیـد دیـر نـپـایـد . (Sa'di, 2000, p. 292)
TT	Whatever takes place quickly is not permanent. (Rehatsek, 1888, p. 205)
ECP	Easy come, easy go. (Simpson and Speake, 1992, p. 74)

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[1] Whenever *literal translation* is not mentioned for the STs, it denotes that Rehatsek's rendition works the same.

d. A couplet:

ST	پـیش دیـوار آنـچه گـویـی هـوش دار/ تـا نـبـاشد در پـس دیـوار مـوش (Sa'di, 2000, p. 11)
TT	Take care of what you say in front of a wall/ Because an ear may be behind the wall. (Rehatsek, 1888, p.199)
ECP	Walls have ears. (Simpson and Speake, 1992, p. 270)

e. A story:

ST	دزدی گدایـی را گـفت شرم نـداری کـه دست از بـرای جوی سیم پـیش هر لـئیم دراز مـی کـنی؟ گـفت: دست دراز از پـی یك حبّه سیم/ بـه کـه بـبرّنـد بـه دانـگی و نـیم. (Sa'di, 2000, p. 170)
TT	A thief said to a mendicant: «Are you not ashamed to stretch out your hand for a grain of silver to every sordid fellow?» He replied: «To hold out the hand for a grain of silver Is better than to get it cut off for half a dirhem.» (Rehatsek, 1888, p. 352)
ECP	Better to beg than to steal, but better to work than to beg. (Mieder et al., 1992, p. 43)

3.4.   *Proverbial markers*

3.4.1.   Proverbial markers in English

      Gibbs (2001, p. 168) has referred to the following general markers of English proverbs: Where there's A, there's B; No A without B; Like A, like B; One A does not make a B (e.g., Where there's smoke, there's fire; No gain without pain; Like father, like son; One swallow does not make a summer).

      Other proverbial markers can also be found, like 'No A, No B', and 'A come, B go' (e.g., No pain, no gain; no sweat, no sweet; No fight, no win; Easy come, easy go; Light come, light go).

3.4.2.   Proverbial markers in Persian

      Various proverbial markers can also be found in Persian proverbs:

1. Y از   بـه X ⇨ /X beh <u>æz</u> Y/ (= X is better than Y):

ST	انـدکی جمـال بـه از بـسیاری مـال (Sa'di, 2000, p. 172)

TT	A little beauty is better than much wealth. (Rehatsek, 1888, p. 119)
ECP	Beauty is power. (Mieder et al., 1992, p. 41)
ST	بینوایی به از مذلت خواست. (Sa'di, 2000, p. 155)
TT	Poverty is better than the degradation of asking. (Rehatsek, 1888, p.106)
ECP	It is better poor and free than rich and slave. (Mieder et al., 1992, p. 509)

2. Y که به X ⇨ /X beh ke Y/ (= X is better than Y):

ST	دروغی مصلحت آمیز به که راستی فتنه انگیز . (Sa'di, 2000, p. 62)
TT	A falsehood resulting in conciliation is better than a truth producing trouble. (Rehatsek, 1888, p. 23)
ECP	A necessary lie is harmless. (Mieder et al., 1992, p. 372)
ST	خر بار بر به که شیرِ مردم در. (Sa'di, 2000, p. 62)
TT	An ass who carries loads is better than a lion who destroys men. (Rehatsek, 1888, p. 48)
ECP	Better a little fire to warm us than a big one to burn us. (Mieder et al., 1992, p. 49)

3. است 'Y' 'X' هر نه ⇨ / næ hær X Y æst/ (= Not every X is Y):

T	نه هر چه به قامت مهتر به قیمت بهتر. (Sa'di, 2000, p. 29)
TT	Neither is everything bigger in stature higher in price. (Rehatsek, 1888, p. 25)
ECP	Beauty is only skin-deep. (Simpson and Speake, 1992, p. 13)
ST	نه هر که به صورت نکوست سیرت زیبا در اوست. (Sa'di, 2000, p. 294)
TT	Not everyone who is handsome in form possesses a good character. (Rehatsek, 1888, p. 207)

ECP	Handsome apples are sometimes sour (Mieder et al., 1992, p. 24) or The handsomest flower is not the sweetest (Mieder et al., 1992, p. 217).
ST	نه هر که در مجادله چست در معامله درست. (,Sa'di (2000, p. 294
TT	Not everyone who is brisk in dispute is correct in business. (Rehatsek, 1888, p. 207)
ECP	The reddest apple may have a worm in it (Mieder et al., 1992, p. 24).

3.5.   Strategies of Rendering Proverbs

Frequency and percentage of Baker's strategies, being abbreviated in the following way, are presented in Table 1: employing a proverb of similar meaning and form: SMF; employing a proverb of similar meaning but different form: SMDF; Borrowing: B; Paraphrasing: P; Literal translation (with no playful use of language) = L; Omission= O.

Strategies	SMF	SMDF	B	P	L	O
Frequency	0	0	0	0	308	6
Percentage	0%	0%	0%	0%	98%	2%

Table 1: Baker's strategies used in rendering proverbs of *The Gulistan*

On the basis of Table 1, Rehatsek has merely resorted to two (out of six) strategies of rendering proverbs. Omitting six (out of 314) proverbs entirely, he has translated 98% of *The Gulistan*'s proverbs 'literally'.

In the present paper, we found that Baker's idiom translation strategies do not completely work for the proverb translations, and therefore, we attempted to adapt and enhance her model in order to formulate a new taxonomy to be used by literary translators or researchers working on proverbs.

3.6.   Translating Persian Proverbs

Examining the practical examples of translated texts can improve the theoretical issues of translation and enhance the current models and taxonomies of translation procedures (Afrouz & Mollanazar 2016). Before dealing with the last research question (What strategies were employed by the other translators of *The Gulistan* that were not used in Rehatsek's (1888)

or mentioned in Baker (2011)?), a number of selected proverbs and their equivalents are analyzed in 4.6.1.

3.6.1. Analysis of 18 Proverbs and their Translations

Aesthetic elements (e.g. metaphor, personification, hyperbole, paradox, alliteration etc.) can usually be detected in proverbs. A challenge that literary translators grapple with is how to deal properly with «the implicit information» and aesthetic elements embedded in the ST and transfer them to the TT «with a minimal loss of effect» (Afrouz, 2021c, p. 2). In order to show the possibility of rendering aesthetic elements, just in this section, the author decided to consult with some other translations carried out by other translators like Newman (2004), Ross (1823), and Eastwick (1880).

Some English proverbs are metaphorical, such as 'You can't judge a book by its cover'. In *The Gulistan*, we can also find numerous metaphorical proverbs, for instance:

ST	بــگفــتا مــن گــلــی نــاچــیــز بــودم / ولــیــکن مــدّتــی بــا گُل نــشستم // کمــال هــمنشیــن در مــن اثــر کــرد/ وگــرنــه مــن همــان خــاکم کــه هستم (Sa'di, 2000, p. 11)
TTs	It replied: «I was a despicable lump of clay; / But for a while in the society of a rose. // The perfection of my companion took effect on me / And, if not, I am the same earth which I am.» (Rehatsek, 1888, p. 7)
	It said, «I was a loathsome lump of clay. My companion's scent seeped into me. Otherwise, I am only the earth that I am.» (Newman, 2004, p. 24)
	It replied, «I was a worthless piece of clay; but for a while associated with the rose: thence I partook of the sweetness of my companion; otherwise I am that vile piece of earth I seem». (Ross, 1823, p. 65)
ECP	A good company makes a good company. (Mieder et al., 1992, p. 260)

The lexical items «گُل» /gol/ (i.e. flower/rose) and «گِل» /gel/ (i.e. clay) beside making the pun called «محرف» /mohraf/, are metaphorical, because «گُل» /gol/ refers to 'a good company'; «گِل» /gel/, to 'a humble person'. Moreover the last line alludes to the creation of human from 'clay' which is referred to in many verses of *the Holly Quran*. Rehatsek could have provided the TT readers with a footnote and refer to the correspondent English

proverb. Moreover, in the same footnote, he could have referred to the existence of other aesthetic aspects (i.e. the pun and the allusion) as well. Newman has omitted the metaphorical item 'rose'; yet, he has attempted to compensate for the aesthetic value of the ST by producing a sort of alliteration between 'loathsome' and 'lump', on the one hand, and 'scent' and 'seeped', on the other hand. Another form of compensation can be detected in his rendition of the non-metaphorical expression 'کمال همنشین' /kamal-e hamnešin/ (companion's perfection) as a metaphorical expression 'companion's scent'—which implies that 'the companion is like a rose'. Ross not only omitted 'rose', but also metaphorically rendered the expression as 'the sweetness of companion'. Only Rehatsek preferred a literal non-figurative equivalent 'perfection of the companion'. Although his rendition, in this case, lacks any sort of aesthetic value, he has attempted to remain as faithful as possible to the ST.

Some of the proverbial statements are on the basis of personification, like 'Misery loves company' in English and the following two instances in *The Gulistan*:

ST	ای قناعت، توانگرم گردان/ که ورای تو هیچ نعمت نیست (Sa'di, 2000, p. 147)
TTs	O contentment, make me rich / For besides you no other wealth exists. (Rehatsek, 1888, p.101)
	Come, contentment, I beg you, make me rich. If I have you, all other forms of wealth lose their worth (Newman, 2004, p. 73)
	O contentment! do thou make me rich, / for without thee there is no wealth. (Ross, 1823, p. 167)
	Contentment! do thou me enrich; for those / Who have thee not are blest with wealth in vain. (Eastwick, 1880, p. 117)
ECP	Contentment is better than riches. (Simpson and Speake, 1992, p.114)
T	ای شکم خیره به نانی بساز/ تا نکنی پشت به خدمت دو تا (Sa'di, 2000, p. 80)
TTs	O ignoble belly, be satisfied with one bread / Rather than to bend the back in service. (Rehatsek, 1888, p. 61)
	Be content, O ignoble belly! with a crust of bread, that thou mayest not bend thy back double in servitude. (Ross, 1823, p. 121)

	O glutton belly! let one loaf content / Thee, rather than the back [in slavish mood] / Be to the ground in others' service bent. (Eastwick, 1880, p. 69)
ECP	It is better poor and free than rich and slave. (Mieder et al., 1992, p. 509)

Newman, Ross, Eastwick and Rehatsek preserved the personified items in the ST; however, none of them have referred to any of the ECPs. A proverb can also emerge in the form of a hyperbole, as the following couplets from *The Gulistan*:

T	به شیرین زبانی و لطف و خوشی/ توانی که پیلی به مویی کشی. (Sa'di, 2000, p. 147)
TTs	By a sweet tongue, grace, and kindliness, / You will be able to lead an elephant by a hair. (Rehatsek, 1888, p.122)
	Speak softly, sweetly, use a gentle touch, / and you can steer an elephant with a hair. (Newman, 2004, p. 85)
	Use a sweet tongue, courtesy, and gentleness, and thou mayst manage to guide an elephant with a hair. (Ross, 1823, p. 192)
	With honeyed words, good humour on thy side, /Thou, with a hair, an elephant mayst guide. (Eastwick, 1880, p. 142)
ECP	Honey catches more flies than vinegar. (Simpson and Speake, 1992, p.129)
ST	پشه چو پر شد بزند پیل را/ با همه تندی و صلابت که او است// مورچگان را چو بود اتفاق/ شیر ژیان را بدرانند پوست (Sa'di, 2000, p. 112)
TTs	A swarm of gnats will overpower an elephant / Despite of all his virility and bravery. // When the little ants combine together / They tear the skin of a furious lion. (Rehatsek, 1888, p.124)
	Despite an elephant's courage and strength, / it will give way before a swarm of gnats, // and when ants swarm, acting with one purpose, / they can flay the skin from a fierce lion. (Newman, 2004,p. 86)

	Notwithstanding his huge and formidable aspect, when gnats act in concert they will bring down an elephant; when ants set to work and move in a body, they can strip a fierce lion of his hide. (Ross, 1823, p. 193)
ECP	Union is strength. (Simpson and Speake, 1992, p. 266)

All of the above translators have been successful in preserving the hyperbolic elements; nevertheless, none of them referred to any of the ECPs in order just to show the readership how similar are the concepts in the proverbs of the two cultures.

Some of the proverbial expressions are based on paradox, such as «The nearer the church, the farther from God» (Gibbs, 2001: 169) and the following proverb from *The Gulistan*:

T	آنان که غنی ترند محتاج ترند. (Sa'di, 2000, p. 144)
TTs	Those who are the wealthiest are the most needy. (Rehatsek, 1888, p. 35)
	Nonetheless, the man who has the most / comes before You bearing the greater need (Newman, 2004, p. 39)
	The richer they are the more they stand in need of succour (Ross, 1823, p. 91)
	The wealthier they, their need is here the more. (Eastwick, 1880, p. 37)
ECP	The more you have, the more you want. (Mieder et al., 1992, p. 419)

Paradoxical expressions were soundly conveyed by the translators; though, the imperfect or slant rhyme of the ST could not be detected in any of the TTs. Eastwick, however, seemingly employed assonance (i.e., /r/ and /ʌ/) as a sort of compensation. Interestingly, the ECP in this case not only conveys the same message, but also denotes the same meaning. Furthermore, aesthetic value of the ST is perfectly preserved the ECP. Since slant rhyme can pretentiously be seen, we can safely call it a perfect equivalent wherein both 'form' and 'content' are observed closely.

Parallelism can appear in English proverbial expressions, such as 'A penny saved is a penny earned'. In *The Gulistan*, the following instance was found:

ST	اندک اندک خیلی شود و قطره قطره سیلی گردد. (Sa'di, 2000, p. 297)
TTs	Little by little becomes much and drop by drop will be a torrent. (Rehatsek, 1888, p. 213)
	Savings become wealth little by little; a flood gathers drop by drop. (Newman, 2004, p. 143)
ECP	Many a little make a mickle. (Simpson and Speake, 1992, p. 164)

None of the translators captured parallelism. Interestingly Rehatsek could have done so by a simple replacement of the item 'will be a' by 'becomes' (= Little by little becomes much and drop by drop becomes torrent).

English proverbial statements can also include alliteration (e.g., Live and let live). Likewise, some proverbs in *The Gulistan* have the same feature:

T	خواهی که خدای بر تو بخشد/ با خلق خدای کن نکویی(Sa'di, 2000, p. 62)
TTs	If you desire God to condone your transgressions, Do good to the people whom God has created. (Rehatsek, 1888, p. 49)
	Wish thou that God shall be bountiful to thee, be thou good thyself to the creatures of God. (Ross, 1823, p. 105)
	Wouldst thou God's pardoning grace obtain? / Then to his creatures good impart. (Eastwick, 1880, p. 53)
ECP	One good turn deserves another. (Mieder et al., 1992, p. 619)
ST	هر که مزروع خود بخورد به خوید/ وقت خرمن خوشه باید چید (Sa'di, 2000, p. 7)
TTs	Who eats the corn he has sown while it is yet green, / Must at harvest time glean the ears of it (Rehatsek, 1888, p.11)
	Eat the corn you've planted when it's green/ and you'll feast on it again at harvest time (Newman, 2004, p. 26)

	That man who can eat up his crop of unripe wheat must be content a harvest to glean his neighbour's field (Ross, 1823, p. 68)
ECP	As you sow, so you reap. (Simpson and Speake, 1992, p. 235)

The alliteration of the phone /خ/ (/x/) is dexterously produced by Sa'di via employing the following lexical items 'خواهی/ /xahi/, 'خدا' /xoda/,'خَلق' /xalq/,'خود' /xod/,'خوید' /xavid/,'خرمن' /xerman/, and 'خوشه' /xuše/. Only Eastwick had seemingly attempted to reproduce the same aesthetic feature by utilizing the terms 'God', 'good', and 'grace'. Other translators have apparently made no endeavor even to compensate for the feature via a close feature like assonance.

In the following ST, the assonance of the phone /ر/ (/r/) can easily be detected:

T	خر بـار بـر بـه کـه شیرِ مـردم در. (Sa'di, 2000, p. 147)
TTs	An ass who carries loads is better than a lion who destroys men. (Rehatsek, 1888, p. 48)
	An ass who bears the loads placed on his back is better than a lion who destroys men. (Newman, 2004, p. 47)
	The burden-bearing ass is preferable to the man-devouring lion (Ross, 1823, p. 105)
	An ass that bears burdens is better than a lion that tears men. (Eastwick, 1880, p. 53)
ECP	Better a little fire to warm us than a big one to burn us. (Mieder et al., 1992, p. 49)

While the phone /r/ is appeared in 6 words (out of 8) in the Persian proverb, only Ross has partially recreated the same aesthetic feature by utilizing the terms 'burden-bearing', 'preferable', and 'devouring'. Ross also seems more successful than the rest in rendering the following proverb:

T	پـند است خطـاب مـهتـران، آنـگه بـند/ چون پـند دهـند و نـشنـوي، بـند نـهند. (Sa'di, 2000, p. 147)
TTs	Admonition is the address of superiors and then fetters. If they give advice and you do not listen, they put you in fetters. (Rehatsek, 1888,

	p. 222)
	Princes, in chastising, admonish, and then confine; when they admonish, and thou listen not, they throw thee into prison. (Ross, 1823p. 304)
	The great admonish first-observant be! / Lest, if thou heed not words, they shackle thee. (Eastwick, 1880, p. 237)

As it can be observed, the Persian proverbial expression has both rhyme and assonance of the phone /ن/ (/n/) and /ه/ (/h/). They were produced via the lexical items 'بند' /pænd/, 'مهتران' /mehtaran/, 'آنگه' /angæh/, 'بند' /bænd/, 'دهند' /dehænd/, 'نشنوي' /næšnævi/, and 'نهند' /nehænd/. Ross has attempted to capture the aesthetic feature and reproduced assonance of the phone /n/ and /ʌ/ by resorting to the following terms 'princes', 'in', 'chastising', 'admonish', 'and', 'confine', 'when', 'listen', 'not', 'into', 'prison', 'then', 'they', 'thou', 'thee'. Interestingly, all words in his first line contained the phone /n/.

3.6.2. Developing a New Model for Translating Proverbs

Consider the following proverb from *The Gulistan* and its English translation:

ST	عاقبت گرگ زاده گرگ شود/ گرچه با آدمی بزرگ شود (Sa'di, 2000, p. 34)
TT	At last a wolf's whelp will be a wolf / Although he may grow up with a man (Rehatsek, 1888, p. 29)

While the phone /گ/ (/g/) is appeared six times in four lexical items and has made assonance in the ST, the phone /w/ works the same in the TT via its five-time appearance. Therefore, we can observe that although Rehatsek literally rendered the proverb, the strategy of its translation is not referred to in Baker's (2011) model since the TT includes the playful use of language. Consequently, the first strategy added to Baker's model is 'literal translation (with playful use of language)'. However, there is no need to alter the data presented in Table 1 since there was only one instance in the whole corpus and; therefore, the percentages do not change.

Interestingly, in its English Correspondent Proverb (ECP), «The fox may grow gray, but never good» (Mieder et al., 1992, p. 232), there is an alliteration produced by the phone /g/.

Through this example, we can also identify a new strategy which involves recreating a proverb with similar meaning, similar structure, but partially dissimilar lexical items. Bearing Rehatsek's literal translation, we can recreate through the English proverb «The man who is born in a stable is not a horse» (Simpson and Speake, 1992, p. 163) a new proverbial expression: The wolf who is born in a house is not a man.

This strategy is different from Baker's second strategy (SMDF) since in this case, the translator recreates an expression based on the existing TL proverb. The benefit of this strategy, in comparison to literal translation or paraphrasing, is that it brings to the mind of the TT reader that s/he is dealing with a proverbial expression.

Let us observe the applicability of this strategy to other instances:

ST	قدر عافیت کسی داند که به مصیبتی گرفتار آید . (Sa'di, 2000, p. 41)
TT	A man does not appreciate the value of immunity from a misfortune until it has befallen him. (Rehatsek, 1888, p. 33)
English Proverb	Health is not valued till sickness comes. (Mieder et al., 1992, p. 289)
Recreated Proverb	Immunity is not valued till misfortune comes.
ST	مور گرد آورد به تابستان / تا فراغت بود زمستانش. (Sa'di, 2000, p. 269)
TT	The ant collects in summer a subsistence / For spending the winter in ease. (Rehatsek, 1888, p.185)
English Proverb	The bee works in the summer and eats honey all winter. (Mieder et al., 1992, p. 48)
Recreated Proverb	The ant works in the summer and rests all winter.
ST	تا تریاق از عراق آورده شوَد مارگزیده مرده بوَد . (Sa'di, 2000, p. 53)

TT	Till the antidote is brought from Eraq the snake-bitten person dies. (Rehatsek, 1888, p. 42)
English Proverb	While the grass grows the horse starves. (Mieder et al., 1992, p. 265)
Recreated Proverb	While the antidote arrives the snake-bitten dies.
ST	گر نشیند فرشته ای با دیو/ وحشت آموزد و خیانت و ریو (Sa'di, 2000, p. 293)
TT	If an angel associates with a demon /He will learn from him fear, fraud and hypocrisy. (Rehatsek, 1888, p. 206)
English Proverb	Who keeps company with wolf learns to howl. (Mieder et al., 1992, p. 665)
Recreated Proverbs	Who keeps company with demon learns to be deceitful. or 'Who keeps company with a Div* learns to be devious'. (*Div is the transliterated from of the ST word 'دیو' (i.e., demon)

The third strategy can be called 'Partial Replacement' which involves the substitution of just one part of the ST proverbial expression with a TT established proverb or an ECP. The following can be considered as a practical case in point:

ST	بر دوستی دوستان اعتماد نیست تا به تملّق دشمنان چه رسد (Sa'di, 2000, p. 287)
TT	As the friendship of friends is unreliable, what trust can be put in the flattery of enemies? (Rehatsek, 1888, p.198)
ECP	You can't trust your best friend. (Mieder et al., 1992, p. 239)
Partially Replaced Proverb	As 'you can't trust your best friend', what trust can be put in the flattery of enemies?

Interestingly, in both the ST proverb and its PRP, we can observe a sort of assonance made through the repetition of the phones /ت/ (/t/) in six

Persian (تـمـلّـق/تـا / نـیـسـت/ اعـتـمـا د/د وسـتـا ن/د وسـتـی) and seven English lexical items (can't/ trust/ best/ what/ trust/ put/ flattery).

The last strategy can be called 'Total Replacement' which involves the full substitution of an ST proverb with a TT one. The following is a practical instance where the ECP can totally be replaced by the ST proverb:

ST	نـتـوان شسـتـن از زنـگی سیـاهی (Sa'di, 2000, p. 227)
TT	Blackness cannot be washed off from a negro. (Rehatsek, 1888, p.157)
ECP	Soap and water will not make a Negro's face white. (Mieder et al., 1992, p. 651)

In such cases where the meaning of the ST proverb is the same as a TL established proverb, it can be totally replaced. The TL proverb should have similar structure and similar lexical items. In the above-mentioned example, the words «شسـتـن» (i.e., to wash with water and things like soap) and «زنـگی» (i.e., negro), and the phrase «شسـتـن . . . سیـاهی» (i.e., to wash off blackness, or to make white) can be found in the ECP.

CONCLUSION

Some languages share proverbs with the same, or at least similar, concepts. Encountering with such proverbs, translators can refer to the similarity of the SL and the TL cultures through various strategies. The present paper focused on the proverbs embedded in *The Gulistan*, as a great Persian masterpiece replete with this literary element.

It was found that Baker's consideration of 'paraphrasing' as the most common way of translating idioms could not be confirmed in the case of Persian proverbs in *The Gulistan*. The reason lies in the fact that, as Baker (2011) has also referred to, despite the similarities between idioms and fixed expressions like proverbs, there are differences. One difference she (2011, pp. 67-68) pointed out is that «proverbs often have fairly transparent meanings», and translators might not need to paraphrase proverbs because they are straightforward, or at least most of them are more straightforward than idioms. Therefore, proverbs in Persian classical literary texts do not follow the 'common' pattern of translating idioms detected by Baker.

The venue is open to other researchers to test the validity of the claim in other language pairs. But again it should be emphasized that what Baker proposed was merely restricted to idioms. Therefore, although a proverb

behaves very much similar to an idiom, the case of the most common translation strategy for dealing with them seems to be a horse of a different color. The findings revealed that literal translation (98%) is by far the most common strategy of translating Persian proverbs into English.

The researcher, realizing that the current models may not cover all potential strategies for dealing with proverbial expressions, has offered the following set of strategies as a step toward adapting Baker's (2011) model to be more applicable for translating proverbs:

- (a) Literal translation:

  (a1) Literal translation (without playful use of language);

  (a2) Literal translation (with playful use of language); and

  (a3) Literal translation accompanied by informative footnotes (mentioning the ECP);

- (b) Paraphrasing the SL proverb by only mentioning its sense;
- (c) Total Replacement: Replacing the SL proverb by a TL proverb with similar meaning, similar structure, and similar lexical items;
- (d) Partial Replacement: substituting only one part of the ST proverbial expression with a TT proverb;
- (e) Recreating a proverb with similar meaning, similar structure, but partially dissimilar lexical items; and
- (f) Omitting the entire proverb.

Among the abovementioned strategies, Rehatsek (1888) had persistently resorted to literal translation, while he could have accompanied his literal translation by some helpful notes to inform the reader of the existence of the correspondent TT proverb, and in this way, observe 'fidelity' and also simultaneously preserve local color and aesthetic aspects of the original text. As was discussed in previous sections, although all Persian proverbs were rendered literally, their aesthetic features were in some cases preserved, and in some other cases, they were just compensated or even totally lost.

The findings of the present study confirmed Zarkub and Fayaz's (2013) claim that proverbs in classical literary texts were replete with speech figures like metaphors and similes. Interestingly, however, the results of Farahani and Ghasemi's (2012) paper were disproved. They had identified the replacement with a local proverb as the most frequently used strategy. Finally, Thalji's (2015) finding that unfamiliarity with appropriate translation strategies would be a great challenge faced by translators of proverbs was

confirmed. In the present paper, Rehatsek (1888) had seemingly been familiar with only literal translation and this limited choice had sometimes resulted in the loss of the aesthetic features of proverbs.

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