

A Study of English Translation of Proverbs in Molana's Masnavi

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Abstract

Literary works are full of figurative devices which in fact have the crucial role in making them distinct from other types of texts. Maybe this is why translating literary texts is often more challenging than other types of texts. Hence, one of the most important tasks of a literary translator is doing his/her best to maintain the figurative devices of the original text by applying the most appropriate strategies. This study investigates the English translation of the proverbs in Masnavi Manavi by Whinfield (1898). We tried to answer the following questions: 1) What strategies have been used by the translator for the translation of the proverbs? 2) Has the translator been successful in translating the proverbs given the nature of the proverbs used in Masnavi? As for the first question, it was found that all the proverbs in the source text were translated literally. A survey of the identified Persian proverbs revealed that a relatively large number of the proverbs have exact or near equivalents in English. However, literal translation is the last option chosen by the translator for all of them. Given the high importance of proverbs in Masnavi, we can argue that the didactic nature of Masnavi might have been reflected better by using the exact or near proverb equivalents.

Keywords: Masnavi Manavi, Molana, Proverb, Translation, Whinfield

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1. Introduction

Having their root in the culture, proverbs almost exist in all languages of the world. Although some proverbs are readily identifiable by the local audiences in every culture, it is not always easy to say what proverbs are. In fact, the task of defining the proverb has been challenging. As Taylor (1931) argues (in Hernadi & Steen, 1999), "the definition of a proverb is too difficult to repay the undertaking [...]. An incommunicable quality tells us this sentence is proverbial and that is not". Grzybek (1994 in Hernadi & Steen, 1999) contends that: "there is no generally accepted definition which covers all specifics of the proverbial genre".

Accepting the disputed quality of all definitions given for the proverb, in one appealing experiment, Mieder (1993) asked fifty-five educated non-experts to write their definition of a proverb on a piece of paper. This resulted in the following "composite definition" by using the words with a repetition frequency of four to twenty, extracted from the collected definitions: a proverb is "a phrase, saying, sentence, statement, or expression of the folk which contains above all wisdom, truth, morals, experience, lessons, and advice concerning life and which has been handed down from generation to generation" (in Hernadi & Steen, 1999).

In Oxford Dictionary of Literary Terms (2008) proverb has been defined as "a short popular saying of unknown authorship, expressing some general truth or superstition." Proverbs are a method for expressing the common ideas or beliefs using a fixed phrase in the appropriate context for all the speakers in speech communities (Ayeni, 2011, p. 1 in Heras Ramirez, 2015). "Proverbs are a kind of mystic accretion of wisdom; that they have crystallized out of the experience of the past ages without the precise effort of individuals, almost without the intervention of human agency" (Firth 1927: 262 in Heras Ramirez, 2015). Hagopian (2008 in Shariati & Tayebi, 2012) stated that proverbs are folk sayings universal in use and concise in sense and structure; they include a unique conclusion or advice regarding almost every life situation. According to Barajas (2010 in Basam Thalji, 2015):

Proverbs are expressions that are surrounded by paradoxes because they are wise expressions that refer to something tangible to express things that are not concrete. Moreover, the ambiguous origin of proverbs does not weaken them

but allow them to become popular social wisdoms. Furthermore, despite proverbs are considered as popular expressions, few people can use them correctly in conversations with social and linguistic skills. In addition, although proverbs have fixed form, their meanings could be changed according to the interpretation of particular social factors and settings (9-10).

After getting an overall view of the definition of a proverb, in the following sections some more theoretical preliminaries are presented on the proverb in general and translation of the proverb in particular. This paper tries to find answers to the following questions:

- 1) What strategies have been used by the translator for the translation of the proverbs?
- 2) Has the translator been successful in translating the proverbs given the nature of the proverbs used in Masnavi?

2. Review of Literature

Numerous classifications of proverbs are found in the literature. Some scholars have regarded proverbs as a variant of forms of figurative speech. For example, Honeck (1985) has introduced the metaphor, simile, idiom, metonymy, and oxymoron as the main variants of figurative speech. However, some scholars have included sarcasm, irony, hyperbole, understatement, and rhetorical questions. In some other situations, they are defined as “the wisdom of many, the wit of one” (Dundes, 1981 in Shariati & Tayebi, 2012), or as “figurative expressions that capture the shared ideas and values of a society” (Nipold & Haq 1996 in Shariati & Tayebi, 2012). Eugenio (2015) has classified the proverbs into six distinct categories as follows:

1. Proverbs that express a general attitude towards life and the laws governing life (*“There is no earthly joy that is not watered with tears”*.)
2. Ethical proverbs that recommend certain virtues and condemn certain vices (*“No debt remains unpaid”*).
3. Proverbs that express a system of values. (*“A lazy young man is like a foul-smelling meat”*.)

4. Proverbs that express some general truths and observations about life and human nature. (*"A good thing is never too late"*.)
5. Humorous proverbs that have a sense of wit. (*"The love of an old man is like a snail that crawls"*.)
6. Miscellaneous proverbs that typically express the specific realities to a certain area. (*"The sleeping boatman does not know the streams he passed"*.)

2.1. Difficulties of Translating Proverbs

Translation is a complex process due to differences between SL and TL both linguistically and culturally. This applies for the translation of the proverbs, as well. According to Newmark (1988), foreign cultural expressions can be divided into three types of ecological, material, and social cultures. They also cover the expressions relating to the social organizations, political, religious, artistic, gestures and habits. These cultural expressions can be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors. Translating cultural texts is a challenging process since the translators should be aware of both the source and target culture that is the culture they translate from and the culture they translate to. Proverbs cause difficulties to translators due to their cultural aspects. As Shastri argues (2012, p. 10-11, in Basam Thalji, 2015):

Proverb and idiom are culture specific. They are part of psyche of a linguistic community. They are used symbolically and convey a whole concept in one line. They carry a particular image and a concept which need to be translated. They cannot be translated literally. Sometimes we get the exact equivalent in the TL, which can be easily substituted. If not available, they need to be substituted to similar meaning idioms or proverbs in the TL

2.2. Strategies for Translating Proverbs

Similar to other non-linguistic items, the translator should know linguistic and non-linguistic features of both languages when dealing with the proverbs. Non-linguistic features refer to those elements which are not transferred only through words. Here, culture plays a critical

role. Proverbs communicate specific meaning in a specific context of situation. Hence, a proverb should be translated carefully to transmit the same cultural conventions in the original proverb. Translating a proverb by just finding the first meaning of its constituent words listed in a dictionary is not acceptable. Falk (1978, p. 44) has argued that “since idioms, proverbs and certain nonproductive compounds must be entered in the lexicon of a grammar as single units as if they were single morphemes, it is not surprising that these items pose difficulties when translation from one language to another is involved”. Similarly, Duff (1989, in Gorjian, 2006) has asserted that idiomatic expressions including simile, metaphor, proverb and sayings (as well as jargon, slang, and colloquialisms) are notoriously untranslatable. According to Duff (*ibid.*), the untranslatable expressions from these categories can be approached in one of the following ways in the translation process:

1. Using the literal translation,
2. Using the original word in inverted commas,
3. Using close equivalents, and
4. Using the non- idiomatic translation

Mollanazar (2001, p. 54) highlighted that it is not correct to translate the proverbs literally (word-for-word) and they may on occasion have no natural figurative equivalents in TL. Accordingly, based on a contrastive analysis of English and Persian proverbs, he has suggested two strategies for translating proverbs:

1. Some similar proverbs can be found in the two languages with more or less similar form, vocabulary and meaning and;
2. Many proverbs may be found in the two languages which have similar meanings and can be applied in the same contexts, but they have different form and vocabulary.

As per Vinay and Darbelnet (1995, p. 342), the TL equivalents should "replicate the same situation as in the original, whilst using completely different wording." This approach can be used to maintain the stylistic impact of the SL text in the TL text. According to them,

an equivalent is the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds.

The proverb is considered as a unit of meaning. What the speaker intends the hearer to understand is not the literal sense of the proverb, but rather its application in the particular context in which the speaker uses it. Proverbs are a cultural resource of a nation (Mollanazar, 2001, p. 53). Beekman and Callow's (in Gorjian, 2006) suggested ways for translating a proverb are as follows:

- 1) The words following the proverb could be introduced as the meaning of the proverb;
- 2) It can be replaced with an equivalent local proverb; and
- 3) Its non-figurative meaning could be stated straight forwardly.

Baker (1992, p. 65) has proposed four strategies for the translation of idioms and fixed expressions including proverbs. They are as follows:

- a) Using an idiom of similar meaning and form;
- b) Using an idiom of similar meaning but dissimilar form;
- c) Translation by paraphrase and d) Translation by omission.”

2.3. Masnavi and Use of Proverbs

From the ancient times, the poets have created and applied some parables and proverbs for the purpose of awakening their societies, drawing their attention to the human virtues and strengthening the moral basics and social life customs. Similarly, proverbs are one of the valuable pillars of the Persian language and culture. Like other Persian poets, Molana has used proverbs in his great works. Furthermore, many of his statements have been transformed into famous and prevalent Persian proverbs in later times. It is not absurd to contend that Molana's thinking is recognizable by referring to the repository of proverbs and parables. Accordingly, given the high frequency and significance of the proverbs in Masnavi on one side and the popularity of this masterpiece worldwide, the researchers decided to explore how

these culture-bound items have been dealt with in translation versions. The focus here was on English translation. To do so, a sample of 200 proverbs was randomly selected. As for translation, the complete English translation by Whinfield (1898) was used.

To the best of the researcher's knowledge, no similar study has been done on the English translation of proverbs in Masnavi, the masterpiece of Molana. After giving a brief introduction on Masnavi and the categorization of proverbs identified in it, the researchers focused on one complete translation of Masnavi by Whinfield (1898) in order to determine how the translator has treated these culture-bound concepts.

2.4. An introduction to Masnavi

Molavi Jalal-e-din Mohammad Ib'ne Hossein Khatibi was a 13th-century Persian poet, jurist, theologian, and Sufi mystic. Rumi's importance is said to exceed national and ethnic borders. To put it differently, Iranians, Turks, Afghans, Tajiks, and other Central Asian Muslims as well as the Muslims of South Asia all have greatly appreciated his spiritual legacy in the past seven centuries. His works have also been translated into a lot of world's languages in various formats. He is currently known as the "most popular poet in America" and the "best selling poet in the US" (Rumi, *Muslim Heritage*).

The six books of Masnavi which are often called "the Qur'an in Persian" is the most influential Sufi poem ever written. One of the distinct features of this masterpiece is the use of proverbs. Helminski (1999, p. 14) describes:

The Masnavi can justifiably be considered as the greatest spiritual masterpiece ever written by a human being. Its content includes the full spectrum of life on earth, every kind of human activity: religious, cultural, political, sexual, domestic; every kind of human character from the vulgar to the refined; as well as copious and specific details of the natural world, history and geography. It is also a book that presents the vertical dimension of life — from this mundane world of desire, work, and things, to the most sublime levels of metaphysics and cosmic awareness. It is its completeness that enchants us.

3. Methodology

3.1. Materials

The data of this research were taken from the great work of Masnavi by Molana translated by Whinfield (1898). The proverbs in the source text were identified based on Ordudari's (2016) Persian book entitled "Proverbs in the Masnavi": A Collection of Poems and Proverbs from the Masnavi of Molavi (Rumi). The selected data were compared to their translation equivalents extracted from Whinfield's translation.

3.1. Procedure

The present study was conducted based on the descriptive framework building on the theory of descriptive translation studies (DTS). DTS mainly deals with "describing the phenomenon of translating and translation as they manifest themselves in the world of our experiences" (Holmes, 1988, p. 71). DTS has three aspects which include: 1) the examination of the product of translation, 2) the function of translation, 3) the process of translation. Accordingly, the focus of the present research is on the product of the translation which is limited to the proverbial expressions. The unit of analysis in this research was every sentence which was identified to proverbs by referring to the Persian commentaries of Masnavi Ma'navi.

3.1.1. Quantity of Proverbs Used in Masnavi

As for the quantity of proverbs used in six books of Masnavi, Seraji's (2012) study reported that a total number of 1,127 proverbs have been used in Masnavi. The frequency of the proverbs in each individual book of Masnavi was as follows: 285 cases in book no.1, 259 in book no. 2, 147 in book no. 3, 108 in book no.4, 163 in book no. 5 and finally, 165 in book no. 6. The following diagram represents a clear-cut picture of the frequency of the proverbs in six books of Masnavi. All have an underlying didactic and precautionary message.

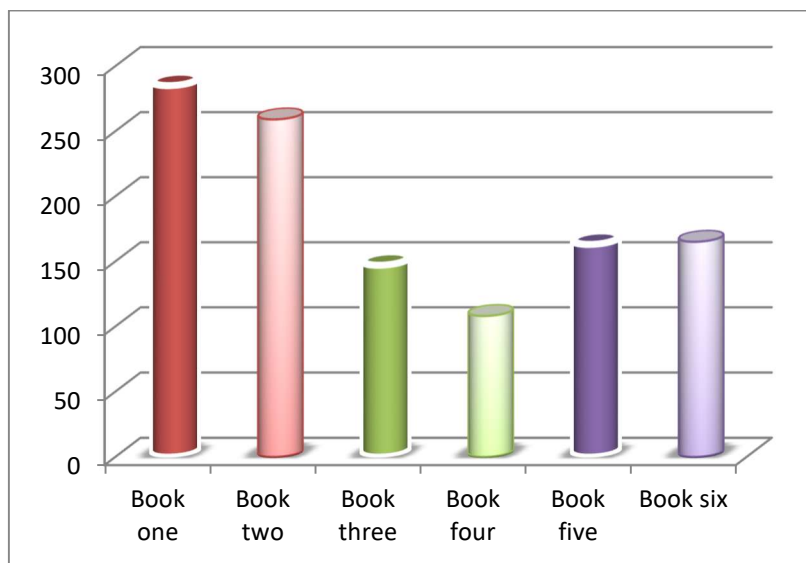


Figure1.

Frequency of proverbs in Masnavi based on Ordudari's (2016) "Proverbs in the Masnavi"

3.1.2. Quality of Proverbs Used in Masnavi

According to Seraji (2012), the proverbs in Masnavi are like the streams of a fountain that flow throughout the Masnavi's ocean. Molana not only shows high sensitivity towards the use of proverbs, but he also has played an effective role in the creation of well-known proverbs that have become common in Persian language. With respect to the quality of the proverbs present in Masnavi in terms of the technique of usage, the proverbs of Masnavi can be divided into the following three subcategories: 1) indirect quotation or indirect reference to the content, 2) direct quotation and 3) the couplets that have been transformed to proverbs later. Below, a more detailed explanation of these three forms of use of proverbs in Masnavi has been presented with elucidating examples.

3.1.2.1. Persian proverbs that have been used directly (direct quotation)

Dominating the other two categories, this category includes the use of the original proverb in its full form.

Example:

ماهی از سرگنده باشد نی ز دم

نفس اول راند بر نفس دوم

Penglish: /Nafs aval rand bar nafse dovom mahiaz sar gonde bashad ney ze dom/

3.1.2.2. Persian proverbs that have been used indirectly (indirect quotation)

Molana is very talent at concealing his desirable proverbs within the deep structure of his poems so that their recognition is only possible by taking the whole message of the couplet. Compared to other two categories, the frequency of this class of proverbs is minimal.

Example:

(Book no. 2, p. 31, no. 521) بر کژی آن فقیر دردمند ای توانگر که تو سیری، هین مخند

Penglish: /ey tavangar ke to siri, hin makhand bar kaji e an faghir e dardmand/

This couplet has connotations to the message of one Persian proverb “gar be dolatberesi, mast nagardi, mardi” (lit. you are a man if you attain power and wealth but don’t misuse it).

English Translation: /oh the wealth who you are full, don’t laugh at the bad situation of that unwell poor/

3.1.2.3. Molana’s Couplets Used as a Proverb in Later Times

Moosavi (2000) in his book mentions two origins from which proverbs emerge: religion and literature.

Religion: In these kinds of proverbs we can find words, expressions or meaning which have their origin in one religion. Their equivalents in another language may be a religious one, non-religious one or none. (e.g. PP: “هر که را خلقتش نکو، نیکو شمار”/EP: everyone who is good-tempered, consider him as a good person.).

Literature: The proverbs with this origin are those that have originated from literary works written in one language. These might be one line of a poem, one sentence or phrase taken from a fable or mythological story (e.g. PP: “نوش دارو پس از مرگ سهراب” (one mythological character in Persian literature)/EP: "While men go after a leech, the body is buried").

This category also covers those couplets that have found a new position in Persian language as proverb in some later time. In fact, Molana is the creator of some couplets that later have been recorded in Dehkhoda' Dictionary of Proverbs under the title of proverbs. According to the researchers, the number of the Masnavi's couplets that have changed into proverb is 35 cases (Abrishami, 1997, p. 107 in Seraji, 2012).

3.3. Data Analysis

Here some proverbs of Masnavi and their translations are studied.

هیچ آدابی و ترتیبی مجو هر چه می خواهد دل تنگت بگو (book no. 2, p. 83, no.1788)

Penglish: /hich adabi va tartibi maju harche mikhahad del e tangat begu/

English translation: Say what is in your heart.

This couplet is considered as a proverb in Persian that Molana is deemed as its creator and the common people as its distributor.

تو برای وصل کردن آمدی نی برای فصل کردن آمدی (book no. 2, p. 82, no.1755)

Penglish: /to baray e vasl kardan amadi ney baraey e fasl kardan amadi/

English translation: /you have come for connecting, not for disconnecting/

Proverbs of this category have played an essential role in the cultural richness of Persian (Seraji, 2012).

آفتاب آمد دلیل آفتاب گر دلالت باید از وی رو متاب (161, p.1)

Penglish: /aftab amad dalil e aftab gar dalilat bayad az vey roo matab/

Whinfield's translation: But the sun can display the sun.

آنچه تو در آینه بینی عیان پیر اندر خشت بیند بیش از آن (167, p. 2)

Penglish: /anche to dar ayneh bini ayan pir andar khesht binad pish az an/

Whinfield's translation: What you see only when reflected in a glass, the wise old fathers saw long ago, though, hid in stones

آنچه بر ما می رسد آن هم ز ماست گفت شاه ما همه صدق و وفاست (604, p.6)

Penglish: /anche bar ma miresad an ham ze mast goft shah e ma hame sedgh o vafast/

Whinfield's translation: What gets us that is from us.

نه تو را بر ظلم توبه پر خروش ای دغا گندم نما و جو فروش (1803, p. 5)

Penglish: /na to ra bar zolm e tobeh por khorush ey dagha gandomnama va jo forush/

Whinfield's translation: The cheat who shows wheat and sells barley would make no profit!

بعد نومیدی بسی امید هاست از پس ظلمت، بسی خورشید هاست (2925, p. 3)

Penglish: /ba'd nomidi basi omid hast az pas e zolmat, basi khorshid hast/

Whinfield's translation: Often times hope succeeds to hopelessness; many times does sun light succeed to darkness.

گفت او را نیست الا درد لوت پس جواب احمق اولی تر سکوت (1866, p. 4)

Penglish: /goft oo ra nist ella dard e lut pas javab e ahmagh olatar sokut/

Whinfield's translation: the proper answer to a fool is silence.

پس زبان محرمی خود دیگرست همدلی از همزبانی بهتر است (1270, p.1)

Penglish: /pas zaban e mahrami khod digar ast hamdeli az hamzabani behtar ast/

Whinfield's translation: sympathy is better than talk.

چشم بینا بهتر از سیصد عصا چشم بشناسد کهر را از حصا (3785, p. 6)

Penglish: /cheshm e bina behtar az sisad asa cheshm beshnasad kohar ra az hasa

Whinfield's translation: A seeing eye is better than a hundred walking-sticks,

با تو او چونست هستم من چنان زیر پای مادران باشد، جنان (570, p. 3)

Penglish: /ba to oo choonast hastam man chonan zire paye madaran bashad, janan/

Whinfield's translation: Heaven is under the feet of the mothers.

سلیلی نقد از عطای نسیه به نک قفا پیشت کشیدم نقد ده (2720, p. 6)

Penglish: /siliy e naghd az atay e nesiye beh nek ghafa pishat keshidam naghd deh/

Whinfield's translation: Cash is better than a hundred 'Come hithers' and ejaculations.

شکر نعمت، نعمت افزون کند کفر، نعمت از کفت بیرون کند (9530, p.1)

Penglish: /shokr e ne'mat ne'matat afzun konad kofr, ne'mat az kafat birun konad/

Whinfield's translation: Giving thanks for blessings increases blessings, but fatalism snatches those blessings from your hands,

صبر کن، کالصبر مفتاح الفرج تا نیفتی چون فرج اندر حرج (320: 6)

Penglish: /sabr kon kasabr meftah al faraj ta nayofti chon faraj andar haraj/

Whinfield's translation: Have patience, for patience is the key of joy." Be abstinent, abstinent from vague thoughts".

عاقبت جوینده یابنده بود که فرج از صبر زاینده بود (5980: 6)

Penglish: /aghebat juyandeh yabandeh bovad ke faraj az sabr zayandeh bovad/

Whinfield's translation: "The seeker shall find," "Have patience, for patience is the key of joy."

عذر احمق بدتر از جرمش بود عذر نادان زهر هر دانش بود (720:1)

Penglish: /ozr e ahmagh badtar az jormash bovad ozre nadan zahre e har danesh bovad/

Whinfield's translation: the excuse of a foolish is worse than his wrong.

کوزه چشم حریصان پر نشد تا صدف قانع نشد پر در نشد (40: 1)

Penglish: /kuzey e chashm e harisan por nashod ta sadaf ghane nashod por dor nashod/

Whinfield's translation: the vase of eye of the greed does not become full.

حق ذات پاک الله الصمد که بود به مار بد از یار بد (8490: 5)

Penglish: /haghe zate pak e Allah Al-samad ke bovad beh mar e bad az yar e bad/

Whinfield's translation: a vice snake is worse than a vice friend.

جست او را تاش چون بنده بود لاجرم جوینده یابنده بود (870: 1)

Penglish: /jost oo rat ash chon bandeh bovad la jaram juyandeh yabandeh bovad/

Whinfield's translation: The seeker shall find.

گفت شخصی: خوب ورد آورده ای لیک سوراخ دعا گم کرده ای (2240: 4)

Penglish: /goft shakhsi: Khub verdi avarde ei lik surakh e doa rag om kardeei/

Whinfield's translation: thou have lost the prayer's hole.

هر که جويا شد بيابد عاقبت مایه اش درد است و اصل مرحمت (495: 4)

Penglish: /hark e joya shod byabad aghebat mayeash dard ast o asl marhamat/

Whinfield's translation: The seeker shall find.

4. Results and Discussion

In general, similar to Charles Singleton's translation of *The Divine Comedy* (1975), Whinfield's translation is a sample of literal translation of the poetry in prose. As for the first research question, based on the data collection under study, it should be firstly noted that the proverbs used in Masnavi were of two main types in terms of translation equivalent: those which have a near or exact equivalent in English and those which are not found in English language.

“زیره به کرمان آوردن” /zir e be kermana vardan/

“سوراخ دعا را گم کردن” /surakh e doa ra gom kardan/

“گندم نما و جو فروش” /gandom nama va joforush/

“جوینده، یابنده است” /juyandeh, yabandeh ast/

“سلی نقد از عطای نسیه به” /siliy e naghd az ataye nesiyeh beh/

“در ناامیدی بسی امید است” /dar naomidi basi omid ast/

“ازماست که برماست” /az mast ke bar mast/

These are some examples of the former category (i.e., the Persian proverbs that have an exact equivalent in English). They could be replaced by “*To carry/take coals to Newcastle*”, “*bark up the wrong tree*”, “*where there is a will, there is a way*”, “*A bird in the hand is worth two in the bush*”, “*every cloud has a silver lining*” and “*accusing the times is but excusing ourselves*”, respectively.

"که بود به مار بد از یار بد" /ke bovad beh mar e bad az yar-e bad/

“پس جواب احمق اولی تر سکوت” /ke javab-e ahmagh olatar sokut/

“کوزه چشم حریصان پر نشود” /koozeye cheshme harisan por nashod/

These are some typical examples of the latter group. As it was mentioned in the foregoing section, the translator has treated both of these categories similarly using a literal translation strategy for all of them.

As for the second question, it can be said that every translator is free in his choices. However, he tries his best to preserve both the meaning and style of the source text. Using literal translation for all the proverbs, which have a near or exact equivalents, may result in preserving the style of the source text in a better way.

As far as literal translation is concerned, it can be argued that word for word translation or literal translation is the most specially emphasized translation procedure suggested by Newmark (1988). Newmark asserts that “literal translation is the first step in translation” (ibid, p. 76) or “the most important of the procedures” (ibid, p. 81). As he argues, “literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original” (ibid, p. 68). However, he confesses that literal translation is a bad practice where a literal version is plainly inexact; a vocative or informative text is badly written and there are no “satisfactory” one-to-one TL equivalents for SL general words even though one is over-translating (see ibid, p. 76). In fact, since literal translation does not convey the sense of the original text, it is often used for scientific, technical, technological or legal texts. It is noteworthy that literal translation cannot be used in all languages due to the

peculiar sentence structure. As a result, it may lead to mistranslation. This fact becomes more visible for the poetic and literary texts.

5. Conclusion

Literal translation does not convey the style, beauty or poetic diction of the source text. Poetry can be translated literally in prose but without error. It is noteworthy that Whinfield's translation is a prose version of the original poetic text; hence, there was no limitation on the choice of the equivalents. Using the proverbs in the translated text as far as the target language allows may be helpful for creating the same effect on ultimate goal attempted by any translators for all the translations. The prose literal translation by Whinfield is error free but it failed to convey the didactic nature of the source text resulting from the dozens of proverbs. Scholars (e.g., Mollanazar, Vinay and Darbelnet, and Baker) have touched upon using a target language proverb when a proverb is found in both languages involved in the translation. By using the exact or near proverb equivalents, the didactic nature of Masnavi could be reflected better placing a more profound effect on the target audience. In this way, the audience will get a better picture of this masterpiece approaching its original effect on the source language audience.

Conflict of interest

The author(s) certify/certifies that they have no affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in the present research paper.

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