

AN ANALYSIS OF TRANSLATION STRATEGIES USED IN TRANSLATING FOREIGN PROVERBS INTO MYANMAR

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Abstract

In this study an analysis was made of the translation strategies used by the translator Phyo Thar Ya in translating foreign proverbs into Myanmar. The book “English Proverbs and Sayings” translated by Phyo Thar Ya was selected for data analysis. Out of the 120 proverbs, 40 proverbs that match the translated proverbs in overall meaning were selected to study the translation strategies used by the translator. The analysis was based on the framework of Mona Baker (1992). According to Baker, professional translators used such translation strategies as translation by a more general word, translation by a more neutral or less expressive word, translation by cultural substitution, translation using a loan word or loan word plus explanation, translation by paraphrase using a related word or translation by paraphrase using unrelated words, translation by omission and translation by illustration. The purpose of the study was to identify what strategies the translator used in translating the foreign proverbs and to identify the naturalness in translating them. From the data analysis it was found that the translator used cultural substitution strategy more frequently than paraphrase strategy to translate the proverbs idiomatically. However, when he could not find the parallel proverbs for the foreign ones, he used the paraphrase strategy. It is hoped that the results of the study will contribute to the study of Myanmar translation of foreign proverbs.

Keywords: strategies, proverbs, paraphrasing, cultural substitution

Introduction

The book “English Proverbs and Sayings” (2nd Volume) written by Phyo Thar Ya was chosen for data analysis. The book contains 12 chapters. Each chapter contains 10 proverbs, totaling 120 proverbs. Out of the 120 proverbs, 40 proverbs that match the translated proverbs in overall meaning were selected for data analysis. The purpose of the paper was to identify the use of translation strategies in the proverbs based on Mona Baker’s framework.

According to the Oxford Advanced Learner’s Dictionary (8th Edition), a proverb is “a well-known phrase or sentence that gives advice or says something that is generally true.” The study of proverbs or paremiology is important for effective communication not only in speaking, but also in writing. Translators of the proverbs should know both linguistic and non-linguistic features of both languages. A proverb should be translated with care because the underlined or implied meaning of a proverb is more important than its surface meaning. Therefore, it is wrong to translate a proverb’s surface meaning if it has a natural figurative equivalent in the target language (henceforth TL). Otherwise, the translated proverbs will have no effect on the target readership if they are not natural. Usually proverbs are not used without a specific context of situation as they have specific meanings in specific situations.

Idioms and proverbs are culture-specific. Their cultural roots can be traced back to local customs, traditions and history. According to Baker (1992), idioms and proverbs are frozen patterns of language. In the case of idioms, their meanings do not depend on the meanings of the individual elements. Idioms have their own fixed meanings. However, the meaning of a proverb

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can be taken from the individual elements in it. Most translators can encounter problems in translating proverbs. If a proverb in a source language (henceforth SL) has an equivalent in a TL, cultural substitution is the best method to help the target readers understand it better. Parallel expressions are better than literal translation. Translating proverbs requires not only linguistic knowledge of the two languages involved, but also their cultural knowledge. Moreover, when translators encounter problems in translating them, they have to use the best strategies in order to give the best rendition of the proverbs.

The significance of the study is that it can show the effective way of translating foreign proverbs for better comprehension. Translating proverbs idiomatically can be natural. However, if the TL does not have an equivalent expression, literal translation cannot be avoided. The job of the proverb translator is to take out the metaphorical meaning of a proverb and find an equivalent or parallel expression in his translation so that his translation can become natural. In translating proverbs the translator should try to make his proverbs as natural as possible. Based on this issue, the study of Phyo Thar Ya's translation of foreign proverbs into Myanmar was made to identify what strategies the translator used in translating the proverbs and to identify the naturalness in translating them.

Research questions

1. What translation strategies are most frequently used by the translator Phyo Thar Ya in the translation of proverbs?
2. Why are these translation strategies used by the translator Phyo Thar Ya?

Aim and objectives of the study

The aim of the study is to identify what strategies the translator used in translating the proverbs and to identify the naturalness in translating them.

The objectives of the study are as follows:

1. To identify the occurrence and frequency of translation strategies used in translating foreign proverbs
2. To identify the naturalness in translating these proverbs

Literature Review

In Myanmar there have been no previous researches on translation strategies used in translating proverbs. However, there was one PhD research on translation procedures. In Toe Su Hlaing's (2014) study of translation procedures, the novel “*မုန့်၍မဟူ*” written by Journal Kyaw Ma Ma Lay and translated by Margaret Aung Thwin into “*Not Out Of Hate*” was used as data. In her study cultural words were identified and classified according to Newmark's (1988) cultural categories (ecology, material culture, work and leisure, concepts and gestures, and habits). Nineteen translation procedures were labelled and identified for these words. Then frequency and percentage was done after the analysis.

According to Mollanazar (2001), there are two strategies for translating proverbs.

1. Some similar proverbs may be found in the two languages with more or less similar form, vocabulary and meaning.
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.

Larson (1984) stated that idiomatic translations use the natural forms of the TL not only in the grammatical structures but also in the choice of lexical items. According to Nida cited by Farahani and Ghasemi (2012), naturalness is a key requirement in translation. He stated that the goal of dynamic equivalence is to look for the closest natural equivalent to the message of the SL. According to Nida cited by Munday (2001), the target language-oriented approach to translation considers adaptations of grammar, lexicon and cultural references to be essential in achieving naturalness in translation. As a result, the SL interference and foreignness of the source text (henceforth ST) setting is minimized in the target text (henceforth TT).

In their paper “The Naturalness in Translation of Idioms and Proverbs: The case of a Persian Translation of Pinocchio” the researchers Farahani, A. K. and Ghasemi, M. (2012) selected the novel “The Adventures of Pinocchio” and its Persian translation as their material. They identified a total of 200 idioms and 9 proverbs in the translation. Their purpose was to find the most frequently used strategies and to see whether the translation of idioms and proverbs was idiomatic and natural. They found that 80 idioms were translated by using idioms of similar meanings but different forms. Twelve idioms were translated by using idioms of similar meanings and similar forms. Therefore, the number of idioms was 92. Translation by paraphrase strategy was the second most frequently used strategy. As for proverbs, 6 proverbs were replaced with their equivalent local proverbs. They concluded that the translator translated the proverbs and idioms in an idiomatic and natural way.

In their paper “Strategies for Translating Proverbs from English into Arabic” Professor Dweik and Thalji from Middle East University, Jordan (2016) chose 20 Jordanian novice translators for their study. These subjects held B.A. or M.A. degrees in English, but did not have work experience in the translation profession. The researchers used a test containing 10 English proverbs based on Speake’s (2008) categorization of proverbs. Moreover, as an instrument of their test they interviewed 4 university scholars. They found that the translation strategies used in translating proverbs from English to Arabic were cultural equivalent, literal, paraphrasing and glossing.

Materials and Method

The book “အင်္ဂလိပ်စကားပုံများ။ဆိုရိုးများ(ဒုတိယတွဲ)” written by Phyo Thar Ya was chosen for data analysis. This book of proverbs contains 12 chapters. Each chapter contains 10 proverbs, totaling 120 proverbs. Out of the 120 proverbs, 40 proverbs were analyzed to identify the use of translation strategies in the proverbs based on Mona Baker’s framework.

Mona Baker (1992) stated four strategies for translating idioms:

1. Using an idiom of similar meaning and form
2. Using an idiom of similar meaning but dissimilar form
3. Paraphrasing, where the expression is often reduced to sense and translation loss occurs

4. Omission, if the idiom has no close match and paraphrase is either difficult or results in clumsy style

Mona Baker (1992) stated eight strategies for translating proverbs as follows:

1. Translation by a more general or superordinate word (specific to general)
2. Translation by a more neutral or less expressive word (specific to general)
3. Translation by cultural substitution (cultural equivalent)
4. Translation using a loan word or loan word plus explanation
5. Translation by paraphrase using a related word
6. Translation by paraphrase using unrelated words
7. Translation by omission
8. Translation by illustration

| Sr No. | Type of strategy | Baker's examples (ST) | Baker's examples (TT) |
|--------|---|---|---|
| 1 | Translation by a more general word (superordinate) | e.g. 1. Shampoo the hair with a mild WELLA-SHAMPOO and lightly towel dry. (from Kolestral Super) e.g. 2. A well-known scientist (... Bertrand Russell) once gave a public lecture on astronomy. He described how the earth orbits around the sun ... (A Brief History of Time – Hawking, 1988) | (in Spanish) Wash hair with a mild WELLA SHAMPOO and rub lightly with a towel. (in Spanish) A well-known scientist (... Bertrand Russell) once gave a lecture on astronomy. He described how the earth revolved around the Sun ... |
| 2 | Translation by a more neutral or less expressive word | e.g. 1. The shamanic practices we have investigated are rightly seen as archaic mysticism. (from A Study of Shamanistic Practices in Japan – Blacker (1975)) e.g. 2 The mountain habitat of the panda is wet and lush. (from China's Panda Reserves) | (back-translated from Japanese) The shamanistic behavior which we have been researching should rightly be considered as ancient mysticism. (back-translated from Chinese) The mountain settlements of the panda have rich varieties of plants. |
| 3 | Translation by cultural substitution | e.g. The Patrick Collection has restaurant facilities to suit every taste – from the discerning gourmet, to the Cream Tea expert. | (in Italian) ... to satisfy all tastes: from those of the demanding gastronomist to those of the expert in pastry . |
| 4 | Translation using a loan word or loan word plus explanation | e.g. The Patrick Collection has restaurant facilities to suit every taste – from the discerning gourmet, to the Cream Tea expert. | (back-translated from Japanese) ... from the gourmet with keen recognition to a shop specializing in cream cakes and tea . Or coffee and cakes in the case of German. |

| Sr No. | Type of strategy | Baker's examples (ST) | Baker's examples (TT) |
|--------|---|---|--|
| 5 | Translation by paraphrase using a related word | e.g. 1. Hot and cold food and drinks can be found in the Hornet's Nest, overlooking the Alexick Hall. e.g. 2. The rich and creamy KOLESTRAL-SUPER is easy to apply and has a pleasant fragrance. | (in German) In the Hornet's Nest, which overlooked the Alexick Hall, you can have hot and cold meals and drinks. (in Arabic) Kolestral-super is rich and concentrated in its make-up which gives a product that resembles cream . |
| 6 | Translation by paraphrase using unrelated words | e.g.1. You can even dine ' alfresco ' in the summer on our open air terrace. (from The Patrick Collection) e.g. 2. On the basis of the world view uncovered by the shaman's faculties, with the vision of another and miraculous plane which could interact causally with our own, the more advanced mystical intuitions of esoteric Buddhism were able to develop. (from A Study of Shamanistic Practices in Japan) | (in German) In the summer you can also sit and eat on the terrace in the open . (back-translated from Japanese) ... with the image of another miraculous dimension which can causally influence each other mutually, with the daily world ... |
| 7 | Translation by omission | e.g. This is your chance to remember the way things were, and for younger visitors to see in real life detail the way their parents, and their parents before them lived and travelled. | (in French) Here is the chance to rediscover your youth (who knows?) and for the younger ones to see how their parents and grandparents used to live and travel. ('in real life detail' omitted in the TT) |
| 8 | Translation by illustration | e.g. tagged teabags | (in Arabic) no tagged teabags custom. So an illustration of tagged teabags used instead of a paraphrase. |

Mona Baker's (1992) translation strategies for translating proverbs

Data analysis

The following proverbs were chosen for data analysis.

1. ST [**Make a mountain out of a molehill.**]

TT [လျှော်မွေးနှင့်ဗာရာဏသီချဲ့]

The intended meaning of this proverb is that we must not make too much of a minor issue. When things are not important enough, we should not spend too much time on paying attention to unimportant things. In other words, we should not make unimportant

things seem to be important. This is a parallel proverb meaning the same as [**making a mountain out of a molehill**]. The translator has used the strategy of translation by cultural substitution.

2. ST [**Don't judge a book by its cover.**]

TT[အပေါ်ယံရွှေမှုန်ကြဲ၊ အထဲကနောက်ချေးခံ။]

The meaning of the proverb is that we should not prejudge the worth or value of something by its outward appearance. Sometimes things are valuable even though they do not look beautiful on the outside. Its parallel proverb is [အပေါ်ယံရွှေမှုန်ကြဲ၊ အထဲကနောက်ချေးခံ]. But the equivalent words are not used in the TT. We might get into trouble if we chose something by its outward look. The English proverb [**Don't judge a book by its cover**] is culturally equivalent to the translated proverb. In the proverb the translator has used the strategy of translation through cultural substitution.

3. ST [**Many hands make light work.**]

TT [တစ်ယောက်အားနှင့် ယူသော်မရ၊ တစ်သောင်းအားနှင့် ယူသော်ရ၏။]

By using a more expressive word [**ten thousand**] instead of [**many**], the translator made the meaning of the proverb clearer and more specific. In the ST how many persons were involved was not specified, but in the TT the more explicit number [**ten thousand**] was used. The proverb that many hands make light work means that the task becomes easier through the division of labour. The translator has used the strategy of translation by a more expressive word.

4. ST [**Empty vessels make the most noise.**]

TT[မပြည့်တဲ့အိုးဘောင်ဘင်ခတ်]

This proverb means that people with the least talent or knowledge speak the loudest or make the most noise or create the most fuss. This proverb is similar to the Myanmar proverb. The meaning of the Myanmar proverb is that the water pot which is not full makes the most noise when it is carried from one place to another. So the given proverb and the translated proverb are the same in terms of message. The translator has used the strategy of translation by cultural substitution.

5. ST [**Fortune favours the brave.**]

TT [ကြောက်ရင်လွဲရဲမင်းဖြစ်]

According to Speake (2008), the meaning of the given proverb is that fortune is given to courageous men. If we have no courage, we will not get what we want. Courage is a requirement for us to be able to achieve things. Its equivalent Myanmar proverb means that if we are afraid, we can miss out on the opportunity to achieve things. But if we are courageous enough, we can become even a king. In the proverb the translator has used the strategy of translations by cultural substitution.

6. ST [**A fool and his money are soon parted.**]

TT [လူမိုက်နှင့်ငွေအတူမနေ။]

A fool and his money never stay together. A fool will waste his money very soon. The intended meaning of the given proverb and its Myanmar translation is the same. A fool tends to waste his money by spending thoughtlessly rather than saves it. The translator has used the translation strategy of paraphrase by using related words such as [လူမိုက်] and [ငွေ].

7. ST [**One swallow does not make a summer.**]

TT [နှမ်းတစ်လုံးနှင့်ဆီမဖြစ်။]

According to Speake (2008), the meaning of this proverb is that it is not one good quality that makes a man good. We need more than one sesame seed to make sesame oil. Only one thing is not enough to do something. The given proverb is similar in meaning to the translated proverb. The translated proverb is culturally equivalent to the source proverb. The translator has used the strategy of translation through cultural substitution.

8. ST [**Opportunity knocks but once.**]

TT [ပေတစ်သီး ကျိုးတစ်သား။]

There is no opportunity which comes back again. It is very rare for us to get the same opportunity again. In Myanmar there is an equivalent proverb which is [ပေတစ်သီး ကျိုးတစ်သား:]. Palm-leaf trees produce nuts only once in their entire lifetime. In the same way crows give birth to their offspring only once in their entire lifespan. Therefore, it is an equivalent Myanmar proverb. The translator has used the strategy of translation through cultural substitution.

9. ST [**Out of sight, out of mind**]

TT [တစ်ချို့ကွယ်တစ်မယ်မေ့]

Somebody or something which is absent for a long time will be forgotten soon. Its equivalent Myanmar proverb is [တစ်ချို့ကွယ်တစ်မယ်မေ့]. This translated proverb is the closest equivalent proverb to the source proverb. Men who say that they love their girlfriends forget them soon once their girlfriends are out of their sight. The translator has used the translation strategy through cultural substitution.

10. ST [**A penny saved is a penny gained.**]

TT [ချွေတာစုဆောင်း သူဌေးလောင်း]

The intended meaning of the source proverb is that a penny saved is a penny gained or earned. In other words, it is wise to save money we have already had. The meaning of the target proverb is that we can become rich if we save money or do not waste it. It is the closest cultural equivalent proverb. The translator has used the strategy of translation through cultural substitution.

11. ST [**People who live in glass houses shouldn't throw stones.**]

TT [ကိုယ့်မျက်ခွေးကိုယ်မမြင်၊ သူများမျက်ခွေးကိုယ်မြင်]

The meaning of the proverb is that people should not criticize others for the same faults that they have. This proverb is equivalent to Myanmar proverb [ကိုယ့်မျက်ခွေးကိုယ်မမြင်၊ သူများမျက်ခွေးကိုယ်မြင်]. The message implied in the source proverb is the same as the message stated in the target proverb. The two proverbs have similar meanings, but dissimilar forms. In the proverb the translator has used the strategy of translation through cultural substitution.

12. ST [**Put the cart before the horse.**]

TT [နွားရှေ့ထွန်ကျူး]

The meaning of the proverb is that we are doing things in the wrong order if we put the cart before the horse. Normally the horse pulls the cart after it. The parallel proverb of the ST is [နွားရှေ့ထွန်ကျူး]. In Myanmar culture we use [cow] instead of [horse] to talk about things that we should avoid doing in the wrong order. The translator has used the strategy of translation through cultural substitution.

13. ST [**Make hay while the sun shines.**]

TT [မိုးရွာတုန်းရေခဲ]

The meaning of the proverb is that we should take advantage of a chance to do things when the conditions are good. Otherwise, we might not get another chance. The closest equivalent Myanmar proverb is [မိုးရွာတုန်းရေခဲ]. These two proverbs have similar meanings, but dissimilar forms. In the proverb the translator has used the strategy of translation through cultural substitution.

14. ST [**A watched pot never boils.**]

TT [စောင့်ကြည့်နေသည့်အိုးတော်ရုံနှင့်မဆူနိုင်။]

The meaning of the proverb is that time passes slowly if we wait for something to happen. If we are too eager for something to happen, it won't happen very soon. The translator has used the strategy of paraphrase by using related words such as [စောင့်ကြည့်နေသည့်အိုး] and [ဆူ].

15. ST [**When in Rome, do as the Romans do.**]

TT [ရောမရောက်လျှင်ရောမလိုကျင့်ပါ။]

The meaning of the proverb is that we should follow the conventions of a place where we are staying. The translator has used the strategy of paraphrase by using both related and unrelated words. Related words are [ရောမ] and [ရောမလို]. The word [do] used in the ST is different from the word [ကျင့်] used in the TT.

16. ST [**Never put off till tomorrow what can be done today.**]

TT [အချိန်ရှိကလုံ့လစိုက်။]

When time is still on our side, we should not relent in making an effort. We should not postpone what needs to be done. The words [**time**] and [**diligence**] were not used in the source proverb, but in the target proverb they were used. These two proverbs have the same meaning, but different forms. So the translator has used the strategy of translation by cultural substitution.

17. ST [**Truth and oil always come to the surface.**]

TT [ဟုတ်လို့ ကျော်ပုပ်လို့ပေါ်]

This is an equivalent Myanmar proverb. The implied meaning of the Spanish proverb is the same as that of the Myanmar proverb. Sooner or later the truth will be known by people. It cannot be kept secret or hidden for a long time. The translator has used the translation strategy by cultural substitution.

18. ST [**Patience is bitter, but its fruit is sweet.**]

TT [အနာခံမှအသာစံရ။]

This French proverb is the same as the proverb [**No Pain No Gain**]. Its closest Myanmar equivalent is [အနာခံမှအသာစံရ။]. In the source proverb being patient brings only pain to us. We have only bitterness. But we can benefit from the result of this bitter patience. The translator has used the strategy of translation through cultural substitution.

19. ST [**He that cannot endure the bad will not live to see the good.**]

TT [အနာခံမှအသာစံရ။]

This Jewish proverb is the same as the French proverb [**Patience is bitter, but its fruit is sweet.**] In the source proverb those who do not have the ability to endure bad things will not see good things happening in their life. The equivalent Myanmar proverb is [အနာခံမှအသာစံရ။]. The translator has used the strategy of translation through cultural substitution.

20. ST [**A rose by any other name would smell as sweet.**]

TT [နာမည်ပြောင်းလည်း မှတ်မိသည်။]

The given proverb means that what is important is what people or things are, not what they are called. The implied meaning of this proverb is that the name of a person or a thing is not as important as the attributes of that person or thing. A rose has good qualities such as beauty and fragrance. Even though we give it another name, it is still a rose. We can remember it by its fragrance. There is no equivalent Myanmar proverb. So the translator has used paraphrase strategy by using the related word [**remember**] and unrelated words [**smell sweet**] in the target proverb.

21. ST [**All that glitters is not gold.**]

TT [အရောင်တောက်တိုင်း ရွှေမဟုတ်။]

It is better if we look inside. Making judgment from just looking at things on the outside is not proper. We should not make a decision based on outward appearances as all that glitters is not gold. The translator has used the strategy of paraphrase by using related words. The words [အရောင်တောက်] and [ရွှေ] used in the TT are related to the words [**glitter**] and [**gold**] used in the ST.

22. ST [**Cowards die many times before their deaths.**]

TT [ကြောက်တတ်သူဆယ်ခါသေ။]

Sometimes we need to do things very bravely. If we are too afraid of doing things, then we will not achieve anything. We must not be cowards. If we are too cowardly, we may not be able to do anything properly. The valiant man can die only once. If we die many times before our deaths, we die many times. The translator has used the strategy of paraphrase by using both related and unrelated words. Related words are [**cowards**] and [**die**]. Unrelated words are [**many times**] and [**ten times**].

23. ST [**Truth is stranger than fiction.**]

TT [အမှန်တရားသည်စိတ်ကူးယဉ်ထက်ဆန်းကြယ်သည်။]

The intended message of the given proverb is that real events are stranger than imaginary ones. There is no equivalent proverb in Myanmar culture. The translator has used the strategy of paraphrase by using related words such as [**truth**] and [**fiction**].

24. ST [**It is easy to be wise after the event.**]

TT [လူမိုက်နောက်မှအကြံရ၊ သူခိုးပြေးမှထိုးကွင်းထ။]

In the ST the word [**event**] does not refer to any particular event. Rather it refers to an event. However, the translator has used the words [လူမိုက်] and [သူခိုး]. The translator has used the strategy of translation through cultural substitution. In Myanmar culture we use [လူမိုက်နောက်မှအကြံရ၊ သူခိုးပြေးမှထိုးကွင်းထ။]. This is the closest parallel proverb. By this we mean that we show off our courage only after the thief has escaped or it is easy to understand what we could have done to prevent something bad from happening after it has happened.

25. ST [**A wise man hears one word and understands two.**]

TT [အရိပ်ပြအကောင်ထင်၊ တစ်ထွာပြတစ်လံမြင်။]

The intended meaning of this Jewish proverb is equivalent to Myanmar proverbs [အရိပ်ပြအကောင်ထင်၊ တစ်ထွာပြတစ်လံမြင်။]. Some people are very quick at understanding things. A wise man understands more than he can hear as he is intelligent. In Myanmar culture we say that a wise man can know what creature something is just by the look of the shadow it casts. This is an equivalent proverb. The translator has used the strategy of translation through cultural substitution.

26. ST [**He who fails to prepare, prepares to fail.**]

TT [ကြိုတင်ပြင်မှအောင်ပွဲရ]

We must prepare before we do something. Otherwise, we will fail. Failure occurs if there is no preparation. In the translation the word [**success**] is used. If we prepare before we do something, we can succeed. The word [**fail**] used in the ST is not related to the word [**succeed**] used in the TT. However, the ST word [**prepare**] is related to the word [ကြိုတင်ပြင်]. The translator has used the strategy of paraphrase by using both related and unrelated words.

27. ST [**A leopard cannot change its spots.**]

TT [ဗီဇဟူကပြင်မရ။]

The implied meaning of this proverb is that a bad person cannot change his character. Therefore, inherent character or trait [ဗီဇ] used in the ST is not related to the words [**leopard**] and [**spots**] used in the TT. It is difficult to change our character in the same way as a leopard cannot change its spots. However, the translated proverb is not the closest cultural equivalent used in Myanmar. The closest parallel proverb is [ခွေးမြီးကောက်ကျည်တောက်စွပ်]. Therefore, the translator has used the strategy of translation by omission. However, his translation does not affect the overall meaning of the proverb.

28. ST [**United we stand, divided we fall.**]

TT [နွားကွဲကျားကိုက်။]

The translator has used the words [**cows**] and [**tiger**] in his translation as they are found in Myanmar proverb. If the cows are not united, a tiger can easily defeat them. The target proverb has the same message as does the source proverb. We can stand united. If we are not, we will definitely fall. The translator has used the strategy of translation through cultural substitution.

29. ST [**He who asks is a fool for five minutes, but he who does not ask remains a fool forever.**]

TT [မေးပါများမှစကားရ။]

The meaning of this Chinese proverb is that we should ask questions to know what is happening. If we are not in the habit of asking questions, we may become fools for the rest of our lives. In the translation the words [**fool**], [**remain**] and [**five minutes**] cannot be found. Its equivalent Myanmar proverb is [မေးဖန်များစကားရ။]. The translator has used the strategy of translation through cultural substitution.

30. ST [**When the cat is away, the mice will play.**]

TT [ကြောင်မရှိကြွက်ထ။]

The meaning of the proverb is that people tend to take advantage of the absence of somebody in authority in order to do as they like. This is an equivalent Myanmar proverb. The translator has used the original words [**cat**] and [**mice**] in his translation. He has used the translation strategy of paraphrase by using related words.

31. ST [**Kill two birds with one stone.**]

TT [တစ်ချက်ခုတ်နှစ်ချက်ပြတ်။]

The meaning of this proverb is that we achieve two aims at once. The translated proverb and the source proverb have the same message, but not identical forms. The word [**birds**] used in the source proverb cannot be found in the target proverb. It can be assumed that the object to be cut in the target proverb can be anything such as wood or paper. The translator has used the strategy of translation through cultural substitution.

32. ST [**Great minds think alike.**]

TT [မြွေမြွေချင်းမြေမြင်]

The meaning of the proverb is that great minds have the same ideas. We usually say [**Great minds think alike.**] to somebody when we discover that he has the same idea. But in Myanmar culture we use [**Only a snake can see the legs of another snake.**] The translator has used the strategy of translation through cultural substitution.

33. ST [**A burnt child dreads the fire.**]

TT [ခဲမှန်ဖူးသည့်စာသူငယ်]

A person who has experienced some kind of negative consequence will try to avoid making the same mistake again. A child who has an experience of a negative consequence of fire will try to avoid fire. In Myanmar culture we use [ခဲမှန်ဖူးသည့်စာသူငယ်]. A sparrow which has been hit with a stone is afraid of it. The two proverbs have the same meaning, but dissimilar form. The translator has used the strategy of translation through cultural substitution.

34. ST [**Throw the baby out with the bathwater.**]

TT [အစုတ်စွန့်ပစ်ရာအကောင်းရောပါ]

The meaning of this German proverb is that it is important to sort through things before we get rid of them. It is because we are likely to throw away the good things with the bad things. However, in the target proverb the translator has used the paraphrase strategy by using unrelated words such as [အစုတ်] and [အကောင်း].

35. ST [**The early bird catches the worm.**]

TT [စောစောထသူနေရာရသည်။]

The proverb is used to advise someone that they will have an advantage if they do something immediately before anyone else does it. The early bird will get the worm. The early riser will get an advantage. The translator has used the strategy of paraphrase by using unrelated words such as [စောစောထသူ] and [နေရာ].

36. ST [**Eat, drink and be merry.**]

TT [နေောင်ခါလာနေောင်ခါဈေး]

The meaning of the proverb is that we should enjoy life as much as possible. We should not worry about what is going to happen next. Rather we should try to eat, drink and be

happy at the same time. Its parallel proverb is [နောင်ခါလာနောင်ခါဈေး]. The translator has used the strategy of translation through cultural substitution.

37. ST [**One might as well be hanged for a sheep as a lamb.**]

TT [တစ်တက်စားလည်း ကြက်သွန် နှစ်တက်စားလည်း ကြက်သွန်]

The meaning of the proverb is that the crime of stealing a sheep is punishable no matter what the age or size of the animal. It does not matter whether a misdeed is small or big. You will be punished for it. Its Myanmar proverb is [တစ်တက်စားလည်း ကြက်သွန်နှစ်တက်စားလည်းကြက်သွန်]. The translator has used the strategy of translation through cultural substitution.

38. ST [**once bitten twice shy**]

TT [တစ်ခါဆက်ဆံ ဆယ်ခါလန်]

The meaning of the proverb is that we are frightened to do something again because we had an unpleasant experience doing it the first time. We use [တစ်ခါဆက်ဆံ ဆယ်ခါလန်] in Myanmar culture. The translator has used the strategy of translation through cultural substitution.

39. ST [**One rotten apple spoils the whole barrel.**]

TT [ငါးခုံးမတစ်ကောင်ကြောင့် တစ်လှေလုံးပုပ်]

The meaning of the proverb is that one bad person or thing can spoil the whole group. One rotten apple can cause other apples near it to begin to rot as well. As a result, the whole barrel of apples becomes useless. In Myanmar culture we use [ငါးခုံးမတစ်ကောင်ကြောင့် တစ်လှေလုံးပုပ်]. The translator has used the strategy of translation through cultural substitution.

40. ST [**A book is like a garden carried in the pocket.**]

TT [စာအုပ်စာပေ လူ့မိတ်ဆွေ]

This Arabian proverb teaches us the value of a book. It is compared to a garden carried in the pocket. We can learn things from nature in a garden. Similarly we can learn a lot from a book. The translator has used the paraphrase strategy by using both a related word [စာအုပ်စာပေ] and an unrelated word [မိတ်ဆွေ].

Total tally of translation strategies

| Sr. No. | Type of the Strategy of Translation Used | The number of instances |
|---------|---|-------------------------|
| 1. | Translation by a more general word (superordinate) | – |
| 2. | Translation by a more expressive word | 1 |
| 3. | Translation by cultural substitution | 26 |
| 4. | Translation using a loan word or loan word plus explanation | – |
| 5. | Translation by paraphrase using a related word | 10 |
| 6. | Translation by paraphrase using unrelated words | 7 |
| 7. | Translation by omission | 1 |
| 8. | Translation by illustration | – |

Findings and Discussion

The most widely used translation strategy was cultural substitution strategy. There were altogether 26 instances of cultural substitution. Paraphrase strategy was the second most frequently used strategy in proverb translation. There were 10 instances of paraphrase strategy using related words and 7 instances of paraphrase strategy using unrelated words, totaling 17 instances. There was only 1 instance of translation by a more expressive word and only 1 instance of translation by omission. When the two languages and cultures have things in common as regards proverbial expressions, equivalent target proverbs can be found easily. The translator Phyo Thar Ya translated 26 foreign proverbs idiomatically by using Myanmar idioms in their equivalent Myanmar proverbs in order to achieve naturalness.

When the two languages and cultures have things in common, it is easy to find equivalent proverbs. However, no equivalent proverbs can be found in the target culture when the two languages have cultural differences. As proverbs are culture-specific, some proverbs in the ST are not easy to translate because of differences in culture. In this case the translator has to resort to paraphrasing as suggested by Baker (1992). The translator used the paraphrase method whenever he could not translate the foreign proverbs idiomatically. The strategy of translation by using more general words or superordinate terms, the strategy of translation through using loan words or loan words plus explanation, and the strategy of translation by illustration, were not found in the data analyzed. The findings confirmed Baker's (1992) suggestion that paraphrasing is one of the strategies that helps translators when translating idioms and proverbs if there is no TL equivalent that matches the ST idiom and proverb.

Conclusion

The aim of the study was to identify what strategies the translator Phyo Thar Ya used in translating the foreign proverbs into Myanmar and to identify the naturalness in translating them. The analysis shows that the translator has applied cultural substitution and paraphrase strategies on most occasions. His dominant strategy was found to be cultural substitution strategy as he tried to translate them into equivalent local proverbs. The use of local (Myanmar) idiomatic

proverbs indicates the naturalness in translating the foreign proverbs. When he could not find the local equivalent proverbs, he used the paraphrasing strategy. It is found that the translator used the paraphrasing strategy as an ideal strategy when he could not translate the foreign proverbs idiomatically and naturally.

Because of the lack of awareness in the TL culture, a translator can make mistakes in translating foreign proverbs. Thus, a translator needs to be careful while translating idioms and proverbs. He must have adequate knowledge of the cultures of the SL and TL as they describe the uniqueness of the language and culture in which they originate. To render accurate and natural interpretations of the foreign proverbs, the translator of proverbs must consider the cultural, religious and historical backgrounds of them so that there will be no loss of essence in translation.

It is hoped that the results of the study will contribute to the study of Myanmar translation of foreign proverbs. It is also hoped that future proverb researchers can do research on the most natural way of translating proverbs for better understanding.

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မြိုးသာရ။ (၂၀၁၂)။ အင်္ဂလိပ်စကားပုံများ၊ ဆိုရိုးများ (ဒုတိယတွဲ)။ ခုဝံပုံနှိပ်တိုက်။ ရန်ကုန်။

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