

The Analysis of Historical Translation of Alexander Macedon, The Journey to World's End, through Intercultural Communication Perspective

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Abstract

The present study aimed to explore the analysis of historical translation of Alexander of Macedon (1946), the journey to world's end, which was written by Harold Lamb through intercultural communication perspective. The researcher considers the significance of culture and communication in historical translation of the abovementioned book by analyzing some cultural words and phrases in original text and the target one. The research questions of this study were whether are there any changes in the cultural words and idioms in the process of historical translation of Alexander of Macedon, the journey to world's end, from source language to target language as well as are the words changed from source language to target language in the coinage form or descriptive form and the last one is about are the cultural meanings transferred correctly to target language through intercultural communication perspective. The subjects were analyzed from chapter one and chapter thirteen of the book and analyzed in tables with their Persian translation. The significance of the study was to analyze the meaning of some idioms and words through intercultural communication perspective, which means that how the translator in aforementioned book could transfer the correct meaning from source language to target language. The purposes were that translation makes a bridge among different languages and cultures and consequently foster communication. One of the most important factors that should take into consideration by translators is intercultural communication. Moreover, the design of this study is descriptive.

Key words: Analysis of Translation, Culture, Communication, Intercultural communication perspective

INTRODUCTION

According to Oxford Advanced Learner's Dictionary, Fourth Edition (1989), Culture means refined understanding and appreciation of art, literature, etc. culture as a factor has a significant role in the process of translation task. Translation is an act between two different languages which transfer the meaning of words and sentences from source language to target language. So in this process culture is going to make an important role which is defined as intercultural that means the culture between two different languages. This culture can make connection between source language and target language which known as intercultural communication.

Intercultural communication in the second half of the 20th century, like translation studies, is regarded as an academic field with its own specific concepts and analytical methods. This communication has an ethical influence on translation and says that every society has an inherited ethical system that guides people's behavior and shapes their moral standards. Usually, the ethical culture of a specific society is characterized to a certain degree by exclusiveness, and cannot tolerate threats from what it regards as unethical or immoral elements introduced by a foreign culture. The degree of ethical tolerance varies between cultures and even between subcultures and different periods. The more conservative the culture, the more ethically exclusive it becomes.

So related to the above influence, different cultural heritages lead to differences in speech act and pragmatic uses of language among people with different cultural backgrounds, hence intercultural communication takes place. Cultural dimension of translation has been given ever emphasis in the era of globalization. Translation is generally considered as the significant channel of intercultural communication. Since translation is the most comprehensive cultural manifestation of human being, the study of translation and translation strategies shall be placed under intercultural contexts. (Newmark, 1988)

REVIEW OF THE LITERATURE

What is Culture?

Newmark defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". He apparently claimed that operationally he does not call language as a cultural component or feature in direct opposition to the view taken by Vermeer who stated that "language is part of a culture." The term culture basically meant training and educating the soul or mind; culture includes behavior such as courtship or child rearing practices material things such as tools, clothing and shelter, institutions, schools and beliefs. Culture is the sum of the ways of living built up by a group and passed on from one generation to another. Culture is a complex whole which includes knowledge, belief, art, law, morals, customs and many other capabilities and habits and sometimes fantasies acquired by man as a member of family and society.

We came to agree on the nature of the "cultural universals" that enhance communication, change of ideas instead of being progressive in all life domains. Change of ideas, concentration of mutual attempts in different directions, communication between different peoples in various ways, all these are necessarily for a spiritual and material life. Cultural acts are achieved by means of continuity process alone; also being discontinuous can be as creative at certain times. So, this breach is to be performed to existent models and not to a state of nothingness. But how cultures can transfer through the languages? For answering this question, we should focus on the relationship between culture and language which is deeply rooted. Translation is the only way which does it. In fact, there is only one human species is explained by the possibility to transfer sense, meaning from one language to the other, by means of the word and the translation. (Gelavizh Abbasi, 2012)

Culture is usually considered the main concept in intercultural communication. Intercultural communication studies often focus on how cultural groups differ from one another: Muslims differ from Christians; Japanese differ from U.S. American people, men differ from women, environmentalists differ from conservationists; pro-lifers differ from prochoice; old differ from young, and etc. (Gudykunst, 2002).

Sometimes it is more helpful to think about the similarities and differences of various dialects in trying to understand intercultural communication. This means, we are all similar to and different from each other simultaneously. Humans, regardless of cultural backgrounds, engage in many of the same daily activities and have many of the same wants and desires. We all eat, sleep, love, pursue friendships and romantic relationships and want to be respected and loved by those who are important to us. And yet some real differences exist between cultural groups. How we pursue these activities varies from culture to another culture. Men and women usually do not see the world in the same way and same meaning. Old and young have different ends, dreams and wishes. Muslims and Christians have different beliefs and faiths, and the old adage "When in Rome do as the Romans do" implies that it is easy simply to adapt to different ways of thinking and behaving, yet anyone who has struggled to adapt to a new cultural situation knows that only the Romans are Romans and just they know that how to be truly Romans. The challenge is to negotiate and investigate these differences and similarities with insight and skill. So, for the beginning we need to examine what we mean by the term culture.

One of the important aspects of culture is ethnography of communication; these scholars look for symbolic meaning of verbal and nonverbal activities in an attempt to understand patterns and principles of communication. Ethnography of communication scholar Donal Carbaugh (1988) claims that it is best to reserve the concept of culture for patterns of symbolic action and meaning that are deeply felt, commonly intelligible, and widely accessible. Patterns which are deeply felt are sensed collectively by members of the cultural group. Gathering around the coffee machine at work every morning, for instance, could be a cultural pattern, but only if the activity holds symbolic significance or motives feelings that extend beyond it, so this activity more completely exemplifies a

cultural pattern. Imagine that gathering around the coffee machine each morning symbolizes teamwork or the desire to interact with colleagues or coworkers. For better qualification as a cultural pattern, the activity must have the same symbolic significance for all members of the group; the activity must be meaningful for all of them in more or less way. Besides, all participants must have access to the pattern of action. This does not mean that they must all use the pattern; it just means the pattern is available for them.

Even though the notion of culture as shared and learned group patterns of perception or symbolic behavior has long been in a variety of disciplines and many people are beginning to question its utility. They question is how much of "culture" is truly shared. Culture is defined as the full range of learned human behavior patterns (Human Culture). During time, cultures have clashed and created better, stable cultures. Cultures are always adapting to the circumstances and issues it is presented with. Through different levels, culture can take on various meanings and contexts in areas and fields of study such as biology, arts, mathematics, etc. Cultures always adapt to the better, progressive culture. (Judith N.Martin, 2010)

In case of dealing with globalization, understanding cultures is becoming simple, but in some situations, is threatened by the popularity of existing cultures. Some factors like Languages, foods, arts, and ethics are being transferred from one culture to another, making indigenous cultures extinct. International relations remain current and up to date with the culture of its home land. Therefore, the reason of make international relations constantly struggling for peace is the demands and needs of culture change. Longtime standing traditions and customs are becoming old and discredited, then new customs are enforced. (Matthes, 2010)

Newmark defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (Newmark 1988, p. 94), thus acknowledging that each language group has its own culturally specific features. The concept of culture is essential to take in to consideration the implications for translation. According the problems of correspondence in translation, Nida refers equal importance to both linguistic and cultural differences between the SL and the TL and states that "differences between cultures may cause more significant and difficult complications for the translator than do differences in language structure" (Nida 1964, p. 130). It is more explained that cultural parallels usually make a common understanding despite significant formal shifts in the translation. The cultural effects for translation are of the significant importance as well as lexical concerns.

As Bassnett states, "the translator must tackle the SL text in such a way that the TL version will correspond to the SL version. To attempt to impose the value system of the SL culture onto the TL culture is dangerous ground" (Bassnett 1991, p. 23). Therefore, during translating process, it is important to consider the lexical impact on the TL reader and the manner in which cultural aspects may be perceived and make translating decisions accordingly and directly. (Glodjović, 2010)

Intercultural Communication

There are some other concepts in intercultural communication which I largely explain them in the analysis presented in Allwood (1976). In one of these contexts, it can briefly characterize communication as the part of information between people on different levels of awareness and control. Here it can be especially has been emphasized the latter since, and in an intercultural context, this can become a problem particularly with features in communication about which people have low degree of awareness and which one of them find it difficult to control. Instances would include the ways in which we demonstrate and interpret emotions and attitudes. when we use what is expressed about “culture” and “communication” as a base, we could now be able to define intercultural communication as the sharing and part of information on different levels of awareness and control among people with different cultural backgrounds, and this different cultural backgrounds can conclude both national cultural differences and differences which are connected with participation in the various activities that exist within a national society. Intercultural communication or communication between people from different cultural backgrounds and roots has always been and perhaps will remain as an important precondition of human co-existence on earth. The term intercultural is chosen over the largely synonymous term cross-cultural because it is related to language usage such as “interdisciplinary”, which means cooperation between people with different scientific backgrounds. Maybe aforementioned term also has fewer connotations rather than cross-cultural. It is not cultures that communicate, or whatever that might imply and act, but it is people (and probably social institutions) with different cultural backgrounds that do. Generally, the term “cross-cultural” is possibly the best used term for comparisons between cultures. (Allwood, 1985)

The problem of communication in general and intercultural communication in particular has become particularly essential nowadays for very obvious social, political, economic and other reasons. It has become crystal-clear that the future of human depends on the so called “mankind factor”, i.e., on what people of different nations, ethnic groups showing different cultures will lead to find a common language, figuratively speaking. However, speaking literally in language is the main means of communication. Thus this is something well-known and obvious. Even though, another well-known fact is that the obvious is most easily ignored and forgotten; lying on the surface and so remaining unseen and unnoticed, is one of many paradoxes of human perception. Therefore, I dare to draw your attention to an obvious thing as linguistic aspects of intercultural communication.

These days the term intercultural communication is extremely popular and famous. However, weirdly enough, fifteen years ago it was practically unknown in Russia. The truth is that “the human factor” influences on two barriers to human communication: language and cultural ones. The language barrier is known from the ancient time of the Tower of Babel. The cultural barrier is unseen and unknown until a clash between your own indigenous culture and an alien one takes place. Firstly, these clashes are

surprising, but usually they are simply off-putting or shocking – so, the term “culture shock” is made. Hence, the cultural barrier is more dangerous than the language barrier. It is made, as it was, of absolutely transparent glass and is imperceptible until one ends up with a black eye, having bumped into it. These cultural mistakes are usually taken much more to heart than are language mistakes and this despite the fact that the former are far more excusable: there are no general rules and no grammars of culture or dictionaries about culture which can help people to avoid cultural mistakes as there are in the case of languages. We all know from our personal experience that native speakers are usually very good-natured about the mistakes one do during speaking. But cultural mistakes, as a principle, are not forgiven so simply and leave a very negative impression. This leads to a conclusion: all the intricacies and depth of the problems and difficulties inherent in inter-linguistic and cross-cultural communication are demonstrate clearly, and sometimes even acknowledged, in the comparison of other languages with one’s own mother tongue, and of foreign cultures with one person's own culture. (Ter-Minasova, 2005)

Intercultural communication is based on some assumptions which distinguish it from the other social sciences. Like interpersonal communication, intercultural communication concentrates on face-to-face (or at least person-to-person) interaction between human beings. For this kind of communication to happen, each Participant must understand him - or herself being perceived by others. All participants must see themselves as potentially engaged in communication and have the ability to giving and receiving feedback. This assumption allows us to find out why people with different cultures are not particularly focused on mass media. Though the issues of international satellite broadcasting and culture-specific cable productions are fascinating, they are essentially one-way events. For some people intercultural communication does not often generate comprehensive descriptions of culture, or ethnographic. They do not in themselves constitute cases of cross-cultural interaction, because descriptions are crucial for any cross-cultural study. An intercultural perspective gives clue to researchers to hypothesize, given some difference in the described cultures, how members of the cultures might interact. Historical analyses of cultural behavior have the same disadvantages as ideological approaches. While it might be accurate to note that U.S. American individualism has Calvinistic roots grow up in a wild frontier and that Japanese collectivism has grown out of Shintoism and close-knit agricultural communities, this observation tells us little about how the values of individualism and collectivism are likely to affect the behavior of an American person with a Japanese person today. Similarly understanding the history of immigration into the United States is not particularly useful in analyzing the cross-cultural aspects of interethnic communication. In both of these cases, the essential behavior and its cultural context may be occluded by a preoccupation with historical causes. (Bennett, 1998)

Intercultural communication is “conceptualized as communication between people from different national cultures and many scholars limit it to face-to-face communication” (Gudykunst 2002, p. 179). This approach is nonetheless of little help in itself, unless it is coupled with a concrete conception of culture. The definition of

intercultural communication is “communication between people from different cultures” opens a range of possibilities for dealing with the social phenomenon under discussion. More possibilities are available, as far as the intercultural dimension of translation is concerned. Its essential presupposition sets a communicational space which seems to be full of barriers, some of them being—temporarily or permanently—insurmountable. In adopting this view, one runs the risk of overlooking not only the fact that the existence of different languages and cultures constitutes the necessary condition of translation, but also that the various linguistic and cultural differences make translation possible as a meaning-assignment. It is true that every translated text needs its meaning in virtue of a pre-existed text; but this is not in the trivial sense of a meaning transferring process. Moreover, every translated text is constituted as a meaningful whole because firstly the translator moves towards a different sphere of social significations. Rather than accomplish such an achievement, the translator needs to exploit in any conceivable way the potential of the source and the target culture in an attempt to find out new language-games and to shed light on new forms of life. Besides, the intertextual nature of texts shows that the act of translation includes various elements pertaining to cultures other than the source and the target culture may be essentially involved. So that, the translator’s interpretive moves are always performed in a space formed by the interplay of different worldviews. (Panagiotis Sakellariou, 2011)

There is no language, which does not root in a specific culture and no culture is not based on the core structure of one natural language. Israel restored in 1947, and the first act they took is restoring Hebrew, which is an old language and we now know it as Israeli. When the nation has their unique language, they can restore their culture truly. The sociality of language reflects the effect of social culture on language, so the translator should pay close attention to source language’s sociocultural background as well as the differences in geographical environments, living habits and customs and traditions of all cultures to avoid mistranslation caused by misunderstanding. Take Chinese-English translation for instance, the content with a strong historical culture concludes the most difficult part in translation. For example, the translation of Confucian classics may encounter such translation barrier. As we know, Ren is the core thought of Confucianism, and a translation of goodness can hardly reflect the original profound connotation of the word, so the general translation is benevolence. Although most westerners need some explanations to realize this Chinese word.

The two languages also differ in linguistic perspective. A simple example may explain it: to express the idea that someone eats only a little, Chinese may say Chi Mao Shi (eat a cat’s food), while English expression is eating like a bird. A Similar example is shown in that Dan Xiao Ru Shu (as timid as a rat) in Chinese is equal too timid as a rabbit in English. It is known that polysemic words may make difficulties in translation. polysemic words, there is another kind of words which contains abundant connotation and denotation in one linguistic culture but hardly contains any meaning in another culture or even does not exist. So cultural differences lead to semantic gap, which is defined as the cultural information contained in source language has no equivalence in

target language, which means a kind of cultural phenomenon of one nationality does not exist in another culture.

Cultural differences can be reflected through different perspectives. To explain it from the linguistic aspect, examples of daily communication as greetings, acknowledgement, apologies, and partings can be quoted in this study. Chinese people consider others by asking their personal affairs. Chinese greetings usually take the other's situation and intention into consideration, such as: Did you eat? Where are you going? Are you going to work? These questions are the integral part of Chinese courteous language without any particular meaning, but they turned out to make westerners feel awkward. Such difference in perspectives can also be demonstrated through the expression of discount.

Beyond the above factors, language and thought are influence each other on a daily basis with the mental activity of thinking and speech. Chinese is a typical analytic language, which is characterized by a relatively frequent use of function words, auxiliary verbs, and changes in word order to express syntactic relations, rather than of inflected forms according to The Random House College Dictionary. English sentences are combined in hypotactic way, in which the dependent or subordinate construction or relationship of clauses are linked with connectives. Language is the messenger of culture. Translation is the transfer process between two different cultures carried by two different languages. The act of translation always is under a certain cultural background, so the general knowledge and value positioning people holds toward translation is inevitably affected by their culture. So that, the translation attitude of translators and even specific translation methods adopted is restricted by their own historic culture. (Puyu, 2013)

Intercultural communication as a field of study is how people from different cultures communicate and how misunderstanding can be prevented. With regard to the intercultural communication as well as the intercultural speakers, in whatever stage a person's linguistic competence is the knowledge of the world, which encompasses the knowledge of the country, is likely to play an important role. It is also that they may even share social identities, which can be helpful and useful in some cases. (Hazrati, 2014)

Difficulties of Intercultural Communication

What are the main linguistic difficulties of international and intercultural communication? To answer to this question, it is essential to state the interrelationship between language and culture which are inseparable. Language is part of culture and culture is part of language and they are like one soul in two bodies. The interrelationship of language and culture is traditionally expressed through widely-used metaphors that means language is a mirror of culture and it reflects the world around and inside of us. Indeed, it also demonstrates a people's collective self-consciousness, its mentality, national character, way of life, customs and traditions, moral standards and values, and world outlook. Language is like a treasure-house and a warehouse of culture. Values of culture are stored and saved in all its forms – lexical, grammar,

idioms, proverbs, speech, in folklore, fiction and non-fiction, oral and written discourse. Language is a transfer device and a carrier of culture. From generation to generation, language passes on the treasures of national culture that are preserved in it. In mastering their native language, children like other members of society assimilate the generalized cultural experience of preceding generations. Language is an instrument and device of culture. It forms the identity of a native speaker by forcing upon him or her the world-view, mentality, attitude to people, which are inherent in it. So, it is the culture of a people who use this language to communicate with one another.

Language as a mirror reflects not just culture but the whole world surrounding human. It creates, as we all know that well, a language imagination of the world. This picture is nation-specific and it has an influence on native speakers of the language. Developing and explaining this metaphor with a picture, like what language reflects can be presented as a mosaic, which is made up of little pieces – words and other language parts functioning as the equivalents and synonyms of words. Therefore, generally learning a language and then learning a foreign language in particular begins with learning a word – at first the sound (oral form) or the look of it (written form) – and then the meaning. The various forms of words of different languages are apparently different but their meanings must be the same. (Ter-Minasova, 2005)

Role of intercultural communication in translation

From the impact of the cultural turn in translation studies, the landscape of translation has developed and altered. Because of being traditionally considered as a linguistic task, these days' translation is at the intersection of linguistics and literature. Language is, surely, an important tool or in other words, the only tool the writer and the translator has. Hence, this tool is the success of the ST (Source Text) and of the TT (Target Text) depends on a masterful handling of the language. However, translation probably depends to the territory of literature rather than merely language or linguistics.

It is a fact of translation theory that a faithful translation should be communicative rather than strictly semantically faithful. Obviously a translator has to transfer adequately the complexities and difficulties of the Source Text into the TL (Target Language). A literary translator is not only an active reader; he also does as a literary scholar and a critic. A translation is truly a literary analysis at its inside, so a translator has to find out the semantic concerns, the problematic issues developed in the linguistic structure and content of the text and to consider all its implications and connotations. The translator has to try to find the correct way, the adequate tone, and the right words to retain the dominant mode by choosing the appropriate word, which is yet another potential factor and pitfall for the translator. Problems, as well as excitements, unfortunately occur when a translator is working within the framework of two structurally different languages as English and Lithuanian. In this case, a translator faces head-on the problem of the limits of translatability.

The complexity of translation concludes in rendering notions and concepts that are cross culturally non-productive. Each country has its translation and publication works.

The Lithuanian practice is about features of material culture which differ from one culture to another and may lead to translation difficulties and problems that must be explained or expressed, abbreviations deciphered for the reader in the footnotes; in some cases, foreign words should be retained in the target text but their translation written in the footnotes. So to facilitate and make an intercultural communication, Paratextual apparatus (introductions, footnotes, endnotes) is usually used to explain and proceed culture-specific cases. An interesting case in some translations is the verbal transposition of foreign food culture which is an important aspect and element of national identity. It is a distinctive feature of the nation's culture and it highlights the concept and content of others and foreignness. At this case person can only agree with Walter Benjamin that "it is not the highest praise of a translation to say that it reads as if it had originally been written in that language" (Rudaitytė, 2010)

If words can have such a variety of meanings, what would happen to the entire text? Over all, the meaning of a text is more significant than the total meaning of its words. A great part of the meaning of lexical elements, sentences and whole texts reside outside the text limitations. The context of situation which includes between other things the participants' relations, the time and place of the text, the translator's and reader's intentions and thoughts which have an influence on the meaning of the text. In isolation, words have denotative/ referential/ representative meanings, and in context they acquire connotative/ expressive/ emotive meanings. For instance, while the word 'taxi' has one denotative meaning (the vehicle we use to move from one place to another), it does not have the same connotation for a passenger and a taxi driver. For a passenger, 'taxi' is a means of transport, while for a driver it is a means of earning a living cost. As a result, when this word is uttered or written by a taxi driver it may be loaded with an emotive connotation which possibly absent from it when used by a passenger. A word in context acquires a functional value and does not exist in its propositional meaning. While in isolation the sentence 'exam results are misleading' can be construed as a generalization, in a school context when uttered after the utterance 'you can't dispel my son from school' by an angry father, it gives the value of a 'protest'.

Moreover, languages are also various in their figurative usage of words, which is mostly culture-bound. This is particularly true of language of spoken, and to a great extent, media communication. It follows that understanding, eventually interpreting and translating from the SL largely hinges on an accurate knowledge of the meaning of those expressions in their cultural contexts. Some idiomatic expressions have equivalents in the TL, but others have not. For examples, Arabic does not have the following idiomatic expressions: A drop in ocean, to moonlight, to rain cats and dogs, can of worms, tall order, monkey business. Therefore, translation is not just a problem of knowing the dictionary meaning of words, but this process is more about knowing the culture of the SL people. Then the definition of translation can be expressed as the process of transmitting a source culture into a target culture. (Al-Jabr, 2009)

The Role of Culture in Intercultural Communication

Intercultural communication is a scientific field which its object of interest is the interaction among individuals and groups from different cultures, and which examines the impact of culture on who people are, how they act, feel, think and, evidently, speak and listen (DODD, 1991). As claimed by VILA (2005), intercultural communication perhaps could be defined as a communicative process involving individuals from reference cultures which are sufficiently different to be perceived as such, with certain personal or contextual barriers having to be overcome in order to gain effective communication. Even if the origins of the study of intercultural communication can be situated in the years following the end of World War II, and coincide with the creation of the United Nations (1945), it is generally accepted that Edward T. HALL (1959) was the first to use the term itself. Most of the work which was carried out in the 1960s and 1970s was very much under HALL's influence, together with that of KLUCKHOHN and STRODTBECK (1961). During the 1970s the field developed, and the most notable works were possibly that of CONDON and YOUSEF (1977), as well as SAMOVAR, PORTER and JAIN (1981) who were the first researchers to systematize the area of investigation.

Clearly the construct "culture" is one which is under continuous modification in the different disciplines in which it is developed, and especially when it is applied in the context of the processes of globalization and diversity which make modern societies. So we can identify two main approaches to this term usage:

1. a traditional conception, which embodies a more popular and static approach and identifies and defines culture with a group of "products" (knowledge, skills) that a community has generated and progressed historically, (the "expressive" culture).
2. An extensive and instrumental conception (the way of being of a community, the conceptual model in which the world is interpreted and defined and the culture is situated) which incorporates a more dynamic use of the term. The first conception leads to a series of concepts and objects which have a more "quantitative" interpretation, in that they serve as a synonym for learned knowledge. Often this leads us back to the idea of culture as something that people "possess," and to considering it as a static "given" whose development is seen as linear and progressive, with outputs which can be expressed and developed in terms of accumulation. This kind of conceptualization can lead to a process of cultural traits where the "other" is characterized in terms of the most trivial and superficial factors. From this complexity and static perspective, a hierarchic conception of the relation between cultures is sometimes deduced.

The second conception could be described as a more complex given that it incorporates more aspects. It defines the term culture as the instrument of which we relate to the world and interpret it. According to this definition, culture is not something which we "possess"; it is rather cultures form an inherent part of the person, and the culture

bestows individual and collective identity: a complex identity which is articulated across multiple social belongings. It is a mechanism for understanding, explaining and interpreting the world which acquires instrumental, adaptive and regulatory meaning. (Sandín, 2009)

The Role of Culture in Translation

Language, as a section of the cultural core, is at the heart and center of culture. What people do with language – narrative, poetry, songs, plays, etc. – are soft expressions of a culture; they are faces and surfaces of culture. Languages are systems of verbal symbols – vocal and written, organized by particular rules (grammar) & used by particular rules (grammar) and used by particular communities in order to develop and communicate their thoughts and affections.

Culture is the product among interacting human minds, and hence a science of culture will be a science of the most complex phenomenon on Earth. It will also be a science that must be built on interdisciplinary foundations including genetics, neuroscience, individual development, ecology and evolutionary biology, psychology and anthropology. In simple words, a complete explanation of culture, if such a thing is ever possible, is going to comprise a synthesis of all human science. Such a relation has significant conceptual and methodological matters, but difficulties of another kind for those contributing to this science. Scholars from different disciplines are going to have to be tolerant of one another, open to ideas from other areas of knowledge. (Plotkin, 2001, p. 91). According to this definition, there are two attitudes in culture-studying considerations. On one hand, the scholars attempt to find out what exactly is being studied and how it is being studied when a particular approach is applied; and what can possibly be the proper field of study for a general science of culture. It can be figured out that culture is not an existing object of study that needs scientific analysis.

Hanada Al-Masriin in an article titled "Translation and Cultural Equivalences" (2009) focuses on cultural translation, especially and particularly addressing the issue of cultural in equivalences or losses happening in the translation of Arabic literary texts. He investigates the translation strategies that led to cultural losses and to emphasize the significant role of the translator in cultural matters. He analyzes figurative language (metaphors, idiomatic expressions, proverbs) in two texts: Arabic (the source text) and English (the target text). He includes his article with the implication means that a translator has to assume the role of a cultural insider for both texts in order to render a culturally more faithful translation. Mohammad Salehi in an article "Reflections on Culture, Language and Translation" (2012) has made an attempt to define the concept of culture from different viewpoints in translation studies and to suggest an analysis and investigation of researchers' views of the interaction between culture and language and in other side between culture and translation. He finds out that, culture and translation are among determining and influential variables in human communication. It is generally believed that culture effects on the translational discourse in a number of ways. (Akbari, 2013)

Difficulties and problems arising out of differences of cultures constitute the most serious problems for translators and have produced the most far-reaching misunderstanding among readers. Culture itself has its own limitation in transferring from the source text into target text. Every society or group of people according to their historical background, local situations, and religion with their specific language, construct their own culture which is respected, performed and accepted along with its limitations. Limitation in translation is one of the specific features of culture, not necessarily imposed from outside world. Behaviors which are acceptable will vary from location to location. These days, the major problem in translation is being certainly influenced by different cultural norms in the source language and target language. The translator is responsible to choose the norms that take priority over others. It depends on translator's decision if the cultural norms of the source language, target language, or a combination of both are necessary to be considered.

We agree on the existence of the so-called "cultural universals" that increase communication and connection between people, change of ideas in order to achieve progress in all life domains. Change of ideas, focus on mutual efforts in different directions, communication among different peoples in different ways, all of these factors is a constant necessity of spiritual and material life. Not only cultural acts are achieved by means of continuity process alone, but also being discontinuous can be as creative at certain times. Thus, this mistake is to be performed to existent models and not to a state of nothingness. But here a question will be made: how cultures transfer through the languages? For answering this question, we should consider the deeply rooted relationship between culture and language and basically translation is the only way and tool which does it. The fact that there is only one human species is explained by the possibility to transfer sense and emotion, meaning from one language to the other, by means of the word and of course by translation. (Gelavizh Abbasi, 2012)

METHODOLOGY

Since this study aims to analyze the book of Alexander Macedon, *The Journey to World's End*, through intercultural communication perspective, the design will be Qualitative in its nature.

Descriptive research design is a scientific method which involves observing and describing the behavior of a subject without influencing it in any way. Many scientific disciplines, especially social science and psychology, use this method to obtain a general overview of the subject. Some subjects cannot be observed in any other way; for instance, a social case study of an individual subject is a descriptive research design and allows observation without affecting normal behavior. It is also useful where it is not possible to test and measure the large number of samples needed for more quantitative types of experimentation. (Shuttleworth, 2008)

Descriptive research defined to describe characteristics of a population or phenomenon which being studied. The characteristics used to describe the circumstances or populations are usually some kind of categorical schemes and known as descriptive

categories. Descriptive research generally precedes explanatory research. For example, over time the periodic table's description of the elements allowed scientists to explain chemical reaction and make sound prediction when elements were combined. Therefore, descriptive research cannot describe as a cause of a situation, and cannot be used to as the basis of a normal relationship, where one variable affects another. In other words, descriptive research can be defined to have a low requirement for internal validity. Sometimes the best approach, prior to writing descriptive research, is to conduct a survey investigation. (https://en.wikipedia.org/wiki/Descriptive_research, 2015)

According to the present study, this research is defined as qualitative. This research design includes some various steps as follows:

1. Purposes 2. Conceptual context 3. Research questions 4. Methods 5. Validity.

Basically, qualitative research concludes some features like it must induct process, examine hypothesis, build a theory and should not be the "traditional, sequential model" of quantitative research design. Denzin and Lincoln (2005) described qualitative model of research as "an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them." (<http://atlasti.com/qualitative-research/>, 2002). Qualitative research is used to understand some aspect of social life, and its methods and principles which generate words, rather than numbers, as data and information for analysis. If in this model, the question is a qualitative one, then the most appropriate and adequate way of answering it is to use qualitative methods.

Another factor in this type of model is about how data can be collected. Qualitative data is different from quantitative data. Qualitative data form will be a result of the selected methods, which are effected by a researcher's theoretical orientation. So in this case, data is associated with the motivation for choosing a subject, the conduct of study and at last the analysis. (L.Berg, 2007) Common and usual qualitative data-collecting techniques include interviews, focus groups, ethnography, sociometry, unobtrusive measures, historiography and case studies. Each approach has advantages and limitations such as level of intrusiveness, opportunity to review during collection process, proximity to natural field setting. The results of data could be in the form of text, audio or video files, photographs or field notes. Also, the researcher has to focus on content analysis as well.

Model

The model of the present study is discourse and communication modeling which was proposed by Tatiana Volkova (2012), and its main purpose is to analyze in investigate the cultural items which are transferred, during the translation task, from source text to target text.

Material

The material selected for the present research is a book of Alexander Macedon (1946), the journey to world's end Chapter one and chapter thirteen, written by Harold Lamb, and its historical translation which is done by Sadegh Reza Zadeh Shafagh (1956), an Iranian translator and writer. This work is adequate and appropriate to analyze the cultural connection between two different languages with two separated culture. As a matter of fact, the researcher aims to analyze the cultural roots between the words and phrases of two aforementioned texts, original text and translated text, through intercultural communication framework.

Procedures

The paper reflects qualitative research methods in the context of intercultural communication. Here, the aim is to analyze this historical translation through intercultural communication perspective which means that by analyzing idioms and phrases from the original text in English and the evaluation of those in meaning into Persian as the target language. Thus, this translation is going to be analyzed in the area of semantic and discourse following the discourse and communication translation model (Volkova, 2012).

The variables in this research are as follows:

1. Inter-cultural differences:

In the process of translation, one cannot face fairly the problems of it without counting up many and often striking differences between two cultures involved, it would be completely wrong to exaggerate the diversity. Without cultural similarities there is no way for people of different cultures to communicate with each other and translation would be impossible. However, there are no absolute and definitely cultural universals or cultural similarities.

Generally, for two sentences from different languages to be translational equivalent they must convey the same referential, pragmatic and intralingual meanings. Even though, the differences between two cultures semantic equivalence are limited to some degree. For those cultural-specific terms and expressions, we cannot find their referents in the target culture (Sun, 2011). It is absolutely difficult to find a text in which all cultural issues would be translated by means of the same strategy. However, it would be worth observing how some translators resolve the problems that appear when the elements of one culture should be transferred to the environment and circumstances of another (Ginter, 2002).

2. Relationships between literature and history:

Literature first reflects the era, then the words in use at the time and the style of the decades. Writers carry the themes of the era, especially social mores and traditions, in literature. Literature may become history, as story of Alexander Macedon is an insight

into the era. History may also become literature, like the Bible reveals historical events and happenings as a literary work.

The Bible is a sample of literary work with significant history lessons and it is also a history book with excellent literary qualities. Literature turns into history after some years. A written report of the current status can be, after Twenty years, a literature as history for the reader which reports events at the time of writing (Richard, 2012). Generally, literature mostly has been created by persons who were barely unknown in their lifetime, and by passing the time their literary works are welcomed by people, and then they could narrate the history of their time to readers.

Literary history is the most prominent sort produced by the discourse of literary historiography. It is a great genre, which draws together data and information, perspectives, interpretations, and findings of various separate studies and changes them into a coherent narrative synthesis. Literary history's extensive narrative structure pretends to be a symbol of a totality; grand narrative gives the impression that it is able to cover, present, and interpret the whole of literature's historical life and change, as well as unfolds the forces that control the flow of historic time and inform the contingent deeds, texts, and documents of individuals (Juvan, 2009).

RESULTS

Analyzing Words and Phrases

The meaning of cultural and specific words and phrases are really significant to be translated from source language to target one. For this task the researcher analyzed some of them inter-culturally and explains their equivalent in the target text such as following:

Table1. Analysis of a Specific Word

Persepolis	تخت جمشید (پرسپولیس)
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For this word the translator, Sadegh Rezazadeh Shafagh, explained in footnote of translation that the word "Persepolis" means "شهر خراب" and if the intention in English text was "شهر ایران" or "شهر ایرانیان" it had to written in the form of "Persopolis".

Table2. Analysis of Cultural words and phrases

1	Heavy word	کلمات خشن
2	Old man	سرباز سالدیده
3	His level blue eyes	چشمان کبود او
4	Rather than darkened to brown	بجای گندم گونی سوختگی
5	All in breath	نفس زنان
6	Foot rests	این ها برای قرار گرفتن پاهاست
7	Bastards	بی تبارند
8	Post roads	جاده های بریدی
9	Stretch toward the place of the sun's rising	بسوی شرق امتداد یافته

	Bookish	
10	*The translator claimed that in his time, 1956, a person who read lots of book, people called him "ملا کتابی".	ملا کتابی
11	To be thrown away by the handful	که مشت مشت به دور ریخته شود
12	Lend over	امتداد می یابد
13	Macedonians of the Phalanx	مقدونیان صفی
14	Whose persuasive magnetism made him a favorite with the men *Here the translator translated a sentence to one independent word and did a coinage form in translation process which was very famous on those days.	نافذالقول
15	The flight became terrible	به فرار هولناکی افتادند
16	Winged daimons of the Xerxes Gate	پیکر حیوان پردار عظیم سر در خشایار شاه
	Women's quarters	
17	*In Persian literature and culture a place where the king's wives were there named as "حرمسرا".	حرمسرا
18	Persian dynasty	سلاله ی ایرانی
19	Occupation	پیشروی
	Thespians	
20	*This word was taken from "Theispiis" which was perhaps the innovator of play in Greece.	نمایشگران
21	Eagle	شاهین
22	The lord of wisdom	خدای بزرگ
23	Descended	هبوط کردن
24	Circling of the stars	رنج کواکب
25	The night of the winter solstice	شب انقلاب شتوی
26	Virgin	عذراء
	Blue mountain	
27	*this word is used as an equivalent for "Mount Demavend" which was the highest mountain in Iran.	کوه کبود (کوه دماوند)

Analyzing Special and Unique Words

The following words are names of people which will be permanent in the Greece and World's history forever. In the process of translation some of them just have their Persian equivalent; also the other had been translated and besides the translator added footnotes for more explanation about them.

Table3. Analysis of Unique words

1	Cyrus	کوروش
2	Alexander of Macedon	اسکندر مقدونی
3	Darius	داریوش
4	Xerxes	خشایارشا
5	Artaxerxes	اردشیر
	Last Darius	
6	*In the Persian translation the translator wrote the last Darius as "داریوش سوم", because in Achaemenians dynasty there were three Darius as kings and the third one was the last king of this dynasty.	دایوش سوم
7	Aristotle	ارسطو

8	Plutarch	پلوتارخس
9	Hecataeus	هکاتیوس
10	Achaemenians	هخامنشی ها
11	Osiris	ازیریس
12	Ahura	اهورا مزدا
13	Zarathustrians *the Greek called them Zoroastrians.	زرتشتیان
14	Zoroastrians	زورواستریان
	Si-murg	
15	*in the footnote of this word, the translator wrote that in the ancient time and in the holy book of Zarathustrians, they wrote "Saena Meregha" instead of Si-murg.	سیمرغ
16	Zend *it was the ancient speech of the Persians.	زند
17	Achaean	آکیا
	Iran-venj	
18	*Its correct form is Airianem Vaeja, which was a land of Persians near the Aras river and in somehow it was believed by people as the heaven.	ایران ونج
19	Ptolemy	بطلمیوس
20	Nearchus	نئارخس
	Nisaeon	
21	*It was a species of a horse in ancient between the Khorram Abad and Bistoon which was considered by Alexander.	نیسیا
22	Ahasuerus	آشوری ها
23	Bactria	باختر
24	Soghd	سغد
25	Medes	مادها
26	Kurds	کردها
	Achilles	
27	*it is the Greek name of the hero which was very powerful, clever and immortal. He is similar to one of Persians heroes, Esfandiyar in Shah-nameh, who had the features like Achilles.	آخیل (ایلیاد)
	Prometheus	
28	*He was one of the legendary gods of Greece ancient, who had stolen the first fire from sky and get it to the earth, then because of this sin, the father of gods, Zeus, chained him to the west mountains by way of punishment.	پرومتیوس
	Dionysos	
29	*According to the Greek legends it is the god's name of vegetables and wine. Romanian called him as "Bachus"	دیانیسوس
	Centaurus	
30	*It's a half human and half horse animal in the Greek legend.	قنطورس

Analyzing Sentences

Whether finding equivalents for cultural words and phrases is a difficult task, but translating cultural sentences from one language into another is severe too. So, in this step of this study the researcher analyzed cultural sentences both in English text and Persian one to demonstrate the transferring of the meaning and sense of original text into its translation.

Table4. Analysis of cultural sentences

1	If you're too young for the Marathone.	این دیگر مسابقه ی ماراتون نیست که خردسالی تو مانع آن باشد.
2	He was unable to think of words.	حرفی برای صحبت به زیانش نمی آمد.
3	Arsinoe, had the superior education of a Greek <u>prostitute</u> . *Because of the moral matters the word "prostitute" changes to another equivalent in the translation text.	آرسینو، معاشرت دیده تر و آمیخته تر بود.
4	What a bookworm, burrowing into dusty rolls of writing! I won't keep on sharing your mother's bed with the snakes.	مانند کرم تو مارهای گردآلود هستی!
5	*because of the moral and cultural matters in Persian language the meaning from above sentence transferred in the censure form!	من حاضر نیستم در همخوانی با مادر تو، شریک ماران باشم.
6	He has two good testicles!	و از نیروی مردمی هم به کمال برخوردار است!
7	It could make dogs' meat of any six men you pick.	من هر شش نفر را که شما معین کنید با یک تیر این منجنيق به هم می دوزم.
8	Alexander felt his body grow hot with rage.	اسکندر مانند آتش داغ شده بود.
9	The gods who knew no darkness and never slept. *Here the translator uses Arabic word as an equivalent in Persian language because in the time of translation, 1956, the usage of Arabic words in Persian language was usual.	خدایانی که از ظلمت و خواب منزله اند.
10	He promised his command that no other brigade of Macedonians would earn so much glory as they. *In the translation of this sentence, the translator changed the form of original text into a short form to the source text in the short form without missing the meaning of it.	او به نیروی فرمانبر خود وعده ی کامیابی می داد
11	They believed the apparition to be a favorable omen.	آن ها این مناظر را به شگون نیک گرفتند.
12	Where gigantic wooden pillars supported roofs gleaming with solid silver plate.	که در آن ستون هایی عظیم، سقف هایی را که از پوشش الواح سیمین می درخشیدند حامل بودند.
13	He did not want the tomb molested.	او خود آسبیدی به مقبره نرساند.

DISCUSSION AND CONCLUSION

In the present study, there were introduced three research questions. The first one was about any changes in the cultural words and idioms in the process of historical translation of Alexander Macedon, the journey to world's end, from source language to target language, which in table 1 and table 2, these changes where analyzed. The second question was about changing of words from source language to target language which can be in the coinage form or descriptive form, and this question was answered by the analysis which occurred in table 3 And the last question was about the correct transfer of cultural meanings to target language through intercultural communication perspective, so this one was also analyzed in table 4. Thus, according to these tables the researcher analyzed the translation of chapter one and chapter thirteen of the book of Alexander Macedon, the journey to world's end, through intercultural communication perspective.

Reading historical books is a usual and interesting habit between people around the world. Some people also want to read foreign historical books besides their national historical books. So, when they don't understand another language, they have to read translated historical books. For this reason, the translators become to play a main and significant role in this process as people who want to transfer the meaning of historical books from one language to another. A translator must be very careful about the translation task when he wants to translate a historical text and transfer the whole of that text semantically and syntactically. The translator should aware of what he is going to face and he must translate the historical text correctly for the readers in the target language and besides, he has to be faithful to the original text.

This study dealt with the analysis of two chapters of the great historical books around the world and its translation into Persian language. The book of Alexander of Macedon, the journey to world's end, by Harold Lamb and its translation into Farsi by Sadegh Rezazadeh Shafagh. So, the researcher in this study aims to analysis the special words, phrases and sentences which were translated culturally from original text (which is English) to target one (which is Persian) and also, the main goal of this research is to show the people who interested in historical books that some cultural words and phrases were translate correctly but some of them couldn't be translated in a correct way.

The pedagogical implications of this study are that they can be useful for novice translator who would like to know how a translation process done through intercultural communication perspective and what considerations have to be taken into account in doing so. Further, the finding of this research could be useful for the literary critics who want to know how literary systems can have impact on each other and how the norms can be shaped.

Based on the results and the limitations of the present research, recommendations can be made for future research to better understand the historical translation through intercultural communication perspective. In this domain, it could be further research about historical translation and their cultural words and phrases which are translated and these studies can about other chapters of this book or about other historical books worldwide and their translation.

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