



## The Aporia of the Translation of the Names of Symbolic Animals in French and Persian Languages\*

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ACCORDING to the Bible, in the History of Creation God created the animals before us on the Earth, on the fifth day. That is why they have a mysterious substance to discover. They are always found in myths, legends, fables, anecdotes, religions and sacred books -Bible, Koran, Torah-, literature and masterpieces, folklore, proverbs, expressions ... Note that they are not a mere motive, but a whole world is hiding behind them. In other words, they convey an image which sometimes remains special across nations.

Considering animals, which is the subject of this research, it is concluded that they represent human and social types since antiquity and probably before either by their supposed place in the animal hierarchy (the lion and in general the predators, represent the strength and power), their behavior (the fox = the cunning, the monkey, by his grimaces, evokes a jester of court), or even their relationships with the man (the dog symbolizes submission, the donkey is a beast of sum often despised ...).

If we consider some animals as innocent, and others as devil, this belief is rooted in our conscience; we do not accept friendly wolves with no bad intentions.

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Although the source of the symbol has never been properly identified, there are speculations that they are rooted in the myths and beliefs of our predecessors, from ancient gods and false myths to behavioral and apparent similarities. We took the advantage of this tool, provided from history, religion, myth to folklore. The use of animal-centered symbols is one of the oldest and most common tools which is a global and important issue because there are hidden truths behind the meaning of some symbols.

Since the mentality of the people about a subject differs over lands, the relationship between the symbol and its reference also differs across languages. Today with the globalization of nations, the exchange of different cultures and sciences can't be stopped. The bridge is not boundaries today, but translation. Translation is a new and specialized science. and translation of symbols is no exception. The main objective of the present study is investigating the essential difference between the French and Iranian vision for the choice of animal symbols, which shows the differences between the two nations and makes translation problematic. So how can we translate a harmful owl symbolizing death and ruin in French and vice versa? In general, how can animal symbols be translated? If we choose the same animal in another language, do all the connotations still remain? Or are we going to lose some sense? Our hypothesis is that most of the time, some portions of the meaning is lost in translation. And this is due to the difference of the mental image of the two nations for symbolic animals. To prove this claim, this paper examines two cases of animal names in Persian (Simorgh and Butterfly) and French (rat and rooster) and pays attention to the apparent and semantic features of the word among the people of that land and compares the image and the imagination of the origin and target language from a variety of historical, literary, linguistic, mythical, and other points of view.

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