



An overview to the prose in the constitutional era and the effects on its translations

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ABSTRACT

Translation is an effort for unification of knowledge in the global level and a stable step towards the ration of nations and the translator is the relating tool between them. Along with the political transformation in constitutional politics 100 years ago, the new genre grew. In fact the literature renaissance in the period of constitution is the transition of traditional Iran to the contemporary Iran. With ordinary and uninhibited language, literature become close to the people and replaced the royal language. The literary translations and adaptations are categorized in three groups: Proses (including literary and non-literary prose in the form of novels, short novels, short and historic novels), plays (proses and poems) and poetry. Translators are obliged to follow the writing styles of the original texts, with simple and fluent translations, to a great extent. The effects of translation are considered in this paper on the simplicity of proses and their transformations.

Keywords

Farsi literature, period of constitution, translation, prose, simple writing

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Introduction

Researchers and scientists believe that the first step in research is to identify research tools in order to be able to access the treasures of the past and present of human knowledge in libraries and documentation centers as well as making use of these treasures as their scientific support at every stage of their research (Yalameha, 2016: 19)

Researchers and scientists all believe that the first step in research is to identify research tools in order to be able to access to the treasures of the past and present of human knowledge in libraries and documentation centers and put these treasures as their scientific support at every stage of their research. (Mansourzadeh; 2017: 158)

Although human's entity has dimensions and layers and different talents and a set of features and characteristics that nature, reason, emotions, responsibility, artistry, social life are of the most important aspects of his existence, in the human essence, there is a set of emotions and feelings among which love and hatred are the most obvious. If love that is rooted in human nature was issued consciously and voluntarily, and noticed another man, a special effect of affection named humanitarianism or philanthropy would be actuated. (Yalameha; 2017: 104)

Manuscripts Manuscripts and ancient manuscripts are the most important written heritage of a nation and have an important role in the growth and evolution of science from the past to the present. These lasting works left by the past are the eternal and scientific capital of nations that should be available to researchers and various aspects of them should be investigated (Yalameha; 2017)

Folk literature that is also called folk verbal art is part of the folklore that possesses emotions, imageries, wishes and ideas of a nation transferred from one generation to next one. (Yalameha; 2014: 38)

This texts are involved in a great part of literature of every nation and registered in the history of literature of the nations. Along with domestic and foreign events, the Farsi prose has always faced changes. In this article and with stating a preface regarding its destruction from the 7th century (H) to the beginning of the present century, it is dealt with the effects of translations and the translators with the emergence of constitutional movements and after that period.

we can consider the educational principals and aims as a proper system to determine and explicate an Iranian-Islamic educational system. (Mansourzadeh; 2014: 235)

In literary term, debate involves works that a poet or a writer talks with language of two or several characters concurrently and expresses their specifications to prove superiority of one of them to others (Yalameha; 2014: 192)

A wide range of terms and the relating vocabularies, simplification of proeses and difficult proeses could be among the consequences of literature and cultural products translations from other countries. Due to importance of translation and its' qualitative and quantitative effects on proeses and the emergence of different styles in literature, such as short stories, novels, literature critics, etc. that were not in our literature articles before, or are not yet recorded in the modern styles in case of their existence, it was necessary to analyze the effects of translation on the prose written in the constitutional period and along with that the history of

that era is briefly reviewed. are considered as national identity and an important part of cultural heritage and identity of a country and they are the most important primary sources for research on culture and nationality of a country (Sadeghi; 2017: 97)

In today world, fast movement of sciences, technology and incredible evolution has happened in communication realm so that the world geography has been shortened, countries have become closer and societies and nations have come joined to each other. (Kashfi; 2017: 48)

Prose texts are involved in a great part of literature of every nation and registered in the history of literature of the nations (Haghshenas; 2015: 1)

This regretting has had the author to compose more beautiful and attractive story as the structure and the content and has become disgusted to contaminate the love and has started to write the story the real love which is called trust, faith and honesty. (shabani azad; 2014: 246)

Translations In addition to knowledge about philosophical, social and literary issues and position in ministry and management of administration affairs in the Holaku Khan Elkhani period most of the writer view points about. (Yalameha, 2012: 1134)

Aims

1. xpressing the effects of translation in fertility of the culture and literature in every country

Translation is an effective factor in cultural and literature transfer. Translation has 4 stages in Iran:

A) ranslation of Indian works in Sassanid era, with the apparent example as "Hezar-o yek shab (One thousand and one nights), and Kelileh & Demneh.

B) Translation of Greek and Pahlavi works in Arabic in the Abbassian era that culminated by the establishment of "Beit-ol Hakameh (judicial court) in the time of Ma'moun (an Abbassian khalif), the most prominent of which is the translation by Isaaq-bin Hanin.

C) Translation of Arabic texts in to Farsi with the prominent translation of "Tafsir Tabari (Tabari interpretations).

D) rtranslation of European texts from Qajarid era; since 1240 (H) by the Iranians who have gone to Europe to study- usually from English and French sources to Farsi. These works brought a wide range of habits, words, interpretations, proverbs, science, etc. to the great field of Iranian literature, culture and civilization that consider the translations and translators that have made the relating loop of literature and culture in this land (History of literature- Zabihollah Safa; 1992).

1- Analyzing the ups and downs in Farsi proeses from the 7th century (H) to the emergence of constitutional movement

Destructed schools, mosques and buildings, burned books and libraries, murders, insecurity,....are the gifts brought by the Mongolian tribes to Iran. The invasion and aggression of this tribe sustained losses almost for all the fields of culture in Iran. Both of genres and also in the intervening Turkish and Mongolian vocabularies, Farsi language encountered changes. In later stages, the releasing of Farsi language from the dominance of Arabic culture could be observed in the prose literature of that era. Sometimes in that era, we have the trivial overstatements, vulgar titles, and lots of

exaggerations, and sometimes we observe the prosperous times due to the interests of Mongolian Ilkhanians to the historic books and the history writing techniques.

Finally, the scientific books of that era were written with technical style of writing. In this case, our aim is reaching the evolution trend of prose from the Mongolian era, and the new life of Farsi prose that are investigated in considerable extent (Rahimian; 1996).

Translation effects on Farsi literature

The literature translation and adaptation era as well as the literature modernity have important beginning and end: the year 1854 was the year that Qa'ani died, the last neo-classic poet in the Qajarid era; and the year 1921, the year of publishing "Yeki boud-yeki naboud (Once upon a time)" by Jamalzadeh and "Afsaneh (Tale)" by Nima Youshij. Both of these latter writers were the evolving representatives of literature and the conditions dominating that period in the Iranian community; the evolution that was mainly created by the continuous relations with the West and its main tool was translation (Arianpour; 1972). Jamalzadeh and Nima show the historic and cultural transformations of the relations. Among his contemporary poets, Qa'ani was the one that was familiar with European languages, especially French as he translated a book in botany and was also almost familiar with English and translation had not a lot of effects on the style of this royal poet who presumably was the best representative in literature in Qajarid era. The enthusiasms were gradually lost and the mainly western ideas were replaced with them. The transformation is quite apparent in the writings and the personality of Jamalzadeh who spent most of his life abroad and who published his first book in Berlin. Although the interested subjects by Jamalzadeh were the subjects arisen from his traditional culture, but he was inspired from western paradigms in his writing styles. Jamalzadeh is the symbol of western effects on Persian writers and the symbol for trying to return to the country from abroad.

The starting and end dates are also important due to other reasons. Dar-al Fonoon school developed many translators who had many translations. This school was established two years before Qa'ani's death, in 1852. On the other hand, the coupe by Reza Shah that changed the general political and social structures happened in Jan. 1921. Thus, these dates are considered as the opposite aspects of the cultural and literature lives among the writer and addressees. Literature could at that time speak to people with a more common language and be gradually replaced by the obligatory, repetitive and quite Arabic style of royal literature.

The literary translations and adaptations of that era are categorized in three groups: Prose (including literary and non-literary prose in the form of novels, short novels, short and historic novels), plays (prose and poems) and poetry. The styles and the subjects related to the addressees are somehow expressed by these categories. As Qa'ani's translation shows, the first translated books from European languages to Farsi were the books about military techniques and some other sciences, translated for the use of students of Dar-al Fonoon and other education centers. Then, the historic writings and after that, novels were added to the translations. Among the novels, the first historic novels such as the set of Alexander Dumas novels were translated into Farsi, some of which are translated by Mohammad Taher

Mirza. He translated "Gulbis" by "Lesage". Also the instructing books such as "Telmak" by "Fenlon", "Robinson Crusoe" by Daniel Defoe, "Gulliver's travel" by Swift and some more entertaining books such as the science fiction by Jules Verne and Sherlock Holmes stories by Canon Dyle are among the mentioned books.

Large part of Persian poetry consists of mythological allusions, fiction and proverbs as well as beliefs and customs (Yalameha; 2014;45)

The translation by Mirza Habib Esfahani from the book "Haji Baba" written by Games Mourier was also so popular that Brown considered it as an effective book in the national awareness of people. This translator has also translated the book "Unsociable" by Misanthrope Moliere.

Another translator graduated from Dar-al Fonoon is the hard-working Mohammad Hassan sani'al Dowleh, the writer of some historical books and the translator of the books such as "The memories of madmuazel DeMonte Pinceter", "Christopher Columbus biography", "The Swiss family of Robinson" and also the book "Dr. Mangry Louie" by Moulrier. The first group of translators as indicated by their titles were related to the royal court or high ranked religious chasses, although they had no aristocratic relations. Thus despite the development in their genres, but the styles indicated royal ideas and as a whole these translations are not written for the public.

Despite the above problems, these translators had to follow the main texts and simple writings and avoid difficult phrases in their translations that were among the specifications of the literary prose. Hence without these translations the modern genre that is having the European literature prose beauties could never emerge despite its closeness to general literal slangs. Lots of the primary translations were published in rapidly developing periodic publications. These translations followed the constitutional movements of 1906 and specifically the movements before that time. It was 1871 that the translation by Mohammad Hassan from the book "Adventures of Captain Hatross" written by Jules Verne was published in the scientific part of Iran magazine that was a state magazine for royal news and the personal activities of the Shah, to be available to the public.

According to Brown, the quite destructive book of "Madmuazel DeMonte Pinceter" was added to the yearly book of 1934 and its publication caused the anger of Nasser al-din Shah, who demanded all the copies to be confiscated and destructed.

"Tarbiat" that was published in 1314 (H) under the supervision of Mirza Mohammad Hossein Zoka-al Molk Foroughi Esfahani was a publication that was quite important due to its fluent writing and although the method of this publication was in flattering the known people of that time reduced its literary values, it was quite influential and effective. This publication used to print the translations as footnotes. They included the writings by the writers such as Bernard De cent pierre and François-René de Chateaubriand.

The publications "Farhang (Culture)" (1880) and "Ganjineh Fonoon (Technical treasures)" (1900) were valuable publications due to their translations. In fact, translation was transformed to a less important part of publications, after the constitutional movement; the publications that mainly published political and social

articles, editorials and satires as well as Farsi poems. It can be inferred that the readers considered by the translators were limited to educated classes of the community despite being conducted by greater societies as compared to royal readers. Due to the increasing rate of literate people in that period and the fact that literature was not limited to aristocratic community, the readers could not be considered as being ordinary people (Ghassemi; 2001).

Different inclinations are seen in that era: Firstly, for the two cases of Farsi translation and writing, the prose is dominant. The main poetic work in that time belonged to "Salar-nameh" by Mirza Aqa Khan Kermani, adapted from Shah-nameh by Ferdowsi. Secondly, apart from scientific and technical articles, the writings with historical concepts; either based on reality or historic novels, were in higher grades. But, the science fiction stories, mainly written by Jules Verne were also important. Thirdly, the main language of most translations and adaptations were French. Fourthly, in the written articles and books in Farsi, not much of effects could be seen by translations and these works are mainly traditional. However, these works show the interests of most people towards historical and ethical subjects that should be regarded as the dominating works among traditional Farsi writings as well as interests towards the new scientific achievements and travelling to foreign countries.

The first attempt in writing novels in Iran was "Ebrahim Beig travels" written by Haj Zain-al abedin Maragheh. It is considered as the first novel similar to 19th century European models in 3 volumes. In fact this book shows the attempts for adapting from instructive novels such as "Telmak" by Fenlon, also showing the renovating trials for the foreign models and transforming them into Eastern examples. It indicates the special feature of many literature products in that era. This book is quite close to the book "Hadith Eisa-bin Hesham" written by Mohammad Al-Moiliha that its mass-publication started later. This book shows the common inclinations of the people, though the resources used by the two writers were not similar.

The clearer example in the effects of translations is the increasing rate of historical stories that attracted the attentions of translators from the period of constitutional movements to the coup by Reza Shah.

However, Jamalzadeh considers the first of these works, i.e. "Shams & Toqra" by Mohammad Baqer Khosravi to be unique among the literature works of the recent centuries. It is a 3-volume book about living in Fars province during the reign of Ilkhanian dynasty in the 8th century (H). Jamalzadeh considers this book as the only one that as an example for the contemporary literature in Iran to be deserved for being translated to other languages.

The western culture has affected our country via translations in many cultural and social aspects in that regard. This culture has provided new views in literature, arts, Farsi prose, composition, play writing, cinema and music and also in philosophical ideas, logics, scientific research and even in the Iranian traditions. In other cases, translation has also caused transformations, such as in politics and the familiarity of the nation with liberalist ideas. The apparent example of this effect is the emergence of constitutional revolution. Translation of useful French

books, especially the three books of "Great Peter", "Charles the 12th" and "Alexander the great" are considered as the most important factors in the constitutional movements, despite the deficiencies in translations (Ajand; 1975).

The effects of translation on Farsi language

The effects of languages and different cultures on each other are not limited to the present era and the relations existed in the past, too. For instance, some books were translated in scientific and philosophical fields from Greek and Syriac languages to Pahlavi Farsi, during the Ashkanid and Sassanid era and during the wars and contacts between the Iranians and the Greeks. The books by Aristotle (Garigorias, Bariarmanias and Analotigia), that were undoubtedly effective in the familiarity of Iranians with the Greek language, culture and science. The other languages that have been effective in Farsi are Arabic, Turkish, Russian, Chinese and Indian.

Turkish language affected Farsi by the 4th century (H) by the influence and immigration of the Turks to Iran and various words entered into Farsi language. The effects of Turks on our culture were not on the civilization and were limited only on our vocabularies. The words like "atabak (sir)", "gholi (mr.)", "aqa (mr.)", "khanom (mrs.)", "beig (sir)", "beigom (lady)", "do-gholou (twins)", "qadghan (forbidden)", "-bashi" and "-chi" in compound words such as "hakim bashi" and "cheraqchi" entered into Farsi language. These words are mainly formal. Since the Turks were fighting nomads, the words such as "ilchi", "ilqar", "qoshoun (army)", "qaravol (doorkeeper)" and "yaqma (invasion)" also found their ways into Farsi. Anyhow, the vocabularies with philosophical, scientific and spiritual meanings have not entered into Farsi from the Turkish language.

Preservation and expansion of the Persian literature and culture is necessary in this period that the culture and literature have been affected by negative propaganda. (Yalameha; 2014: 110)

Iranian commercial relations with China and India has also caused some vocabularies from those countries to enter into Farsi, such as "Chai (tea)" and "chit (canvas)". Many representatives, royal people and even ordinary people residing in border provinces could speak Russian during the war between Iran and Russia. That language was quite common, especially in Iranian borders and many words entered into Farsi from that language that we still use them, such as samovar (boiling kettle), Estekan (tea glass), eskenas (bank note), doroshkeh (carriage), kaleskeh (carriage), etc. But, the influence of these languages is not in such a way in order to be able to say they have effects in Farsi.

The first language that brought a new culture is Arabic. By entering Arabic into Farsi, Farsi (Dari) (the present speaking language) became the official language in Iran. Through their dominance to both languages, Iranian elites translated various books. Translation of Arabic books to Farsi and vice versa became quite common for 8-9 centuries up to the time that Qajarid dynasty established their kingdom. The poetic styles changed under the influence of translations and many words came into Farsi language from Arabic, opening their ways of traditions and rules into the other. Also, the vocabularies such as "rousta (village)",

"sarab (mirage), "sardab (cellar), "shalvar (trousers)" entered into Arabic that some were accepted as they were and some were changed into Arabic expressions that later entered into Farsi.

Influence of European languages in today's Farsi language

The influence of European languages and culture into our country goes back to the past 150 years. Since the development of political, cultural and scientific relations with western countries, their literature and languages influences increased in Farsi, among which French and then English had influenced Farsi more than other languages.

Iran was in a closed environment up to then, but suddenly a door to European culture was opened to it and copying or imitating the Europeans culture and habits developed in this country..(Khalil zadeh, 2015: 15)

The first language that its teaching became popular in Iran was French. The first people who went abroad to study chose France that used to be the center of culture and civilization. Catholic missionaries who came to India, China or Iran to propagate Christianity brought French to Iran by the beginning of 14th century A.D.

However, the influence of French into Farsi is related to the past, despite the deep effects it had in Iranian culture. French language and culture were replaced by English culture and language by expansion of English and American culture in Iran, since the Second World War. English translation and teaching became common and learning that language was considered as one of the positive values of the community.

The translated items that are distributed as books, newspapers or via radio or television are the most important materials in Farsi language. Some mistakes may enter the language unwantedly, by translation works. Thus, large amounts of translations could provide language evolutions. The historical experience shows that translating causes fertility of language and cultures and today's language regarding different fields in literature, philosophy and science could not be compared with the language used in previous decades. Undoubtedly, one reason in developing is the translations that are done from other languages.

One of the advantages of correcting manuscript copies is to get familiar with the lives, poetic styles, works and thoughts of unknown poets.(Javadi Far; 2014: 225)

He considers every individual and group in his position based on society regulation and by observing justice toward different groups and tribes, so that, the position of individuals and groups become obvious.(Yalameha;2017)

It is seen sometimes that a number of foreign words and phrases that are in contrast with the Farsi spirits enter this language via translations. Hence, it should be attempted in instructing the translators to have great accuracy in translations. A translation influences in a language by two different ways:

A) Entrance of new words

Foreign words enter the language in case of necessity and accepting some of them is inevitable. The idioms and interpretations entered from English or French have extensive domains and have influenced into all the Iranian scientific, cultural, social, and customary habits. Specialists have considered tens of thousands of these words and phrases. We are herewith going to point to some of them. Some of them have exactly entered Farsi and this has a

general reason: Familiarity with a new phenomenon that has a new meaning. For instance:

- invention of technical tools: such as telephone, radio, television, cinema, automobile, lift, asphalt, bomb, computer and penicillin.

- scientific discovery: microbe, virus, bacteria, cell, oxygen, nitrogen, atom, electron, protein, hydrogen.

- the customs that had no equivalents previously or were in some other forms: bank, parliament, cabinet, restaurant, buffet, hotel, Christmas, theatre, stock exchange, commission, committee, football, basketball, etc.

Some words have been translated as they were and entered into Farsi. Even, the daily routine compliments exist among them. Some sentences or phrases are translated as they were, and used in Farsi language, such as "the danger is past", "Aussin, st ilopas inutile", "It's clear that", etc...

- some political idioms: political Prisoner, the general Strike, coalition government, etc...

- some psychological phrases: un-conscious, inferiority complex, mental imbalance...

There are numerous scientific and technical terms in Farsi that are used in different fields including administrative, biological, military, legal, economic fields. Due to extensive numbers, they are not mentioned herewith.

A- changes in Farsi grammar

The grammatical structures are acting as the basis of any languages, changed hardly. But, translations sometimes effect on the grammatical structures. The effects are in the form of emergence of new grammatical elements or prevailing rare and scarcely used forms of the language some of which are as follows:

- nging a fraction form: Before getting familiar to western languages, the fractions were made in Farsi by the combination of "1" and the main integer, such as "four-one", "five-one". But under the influence of translations, a new type of fraction entered into our language, obtained from combining an integer and an ordinal number, such as "three seventh".

- mergence of "pseudo-prefixes": Many of the English and French prefixes are translated with nouns or elements that are transformed into grammatical elements due to frequent usage, such as: lack, anti, re-, etc. in the words such as lack Of appropriation, antagonism, unexecuted, re-printed, unacceptable, etc.

- Pseudo-suffixes": Using suffixes such as "-able", etc. in the words such as inevitable. These words are new phrases that have no history in old Farsi and most probably created under the influence of translations.

- dverbs and adjectives created by translation, such as almost, presumably, totally, merely in the phrases such as totally independent, merely political, almost calm, presumably democratic.

- aking adverbs by "-ly" (tanvin in Farsi), such as deeply, surely, necessarily, etc.

- stablishing new phrases such as: presumably, from the time that..., while...

- revailing some grammatical elements that used to be in the past, such as passive voice, future tense, verb compatibility with non-living subjects, using main numbers instead of ordinal numbers: Room 20, Grade 6...

- anging the regulations for making plurals, developing long noun groups, addition of some words in contrast to

Farsi grammatical rules such as "Alman-ha (Germanys)" instead of "Almani-ha (Germans)".

It is to note that by changing the grammar, its basis changes, too. These changes sometimes provide irretrievable damages to countries cultures and languages that could be revealed in two ways: By forgetting the ancestors' language that demolishes the relations with cultural and historical traditions and secondly in the form of disordering the relations between people via the language, or destruction of conceptions that are considered as the basis for social agreements and speaking the same languages.

It can be said in this respect that today the most destructive effect of translation is observed in Farsi grammar. This effect is not yet fully developed but it is a risk that cannot be ignored. The incorrect speeches and writings presented in publications and media could well indicated that statement. Thus supervising the specialists on translated printed texts and the radio, television and cinema programs, news and films seems to be necessary.

Unlike the zealots who leave the whole world, what should be reprimanded is the world alliance or attachment to the world, not the world itself. (Amir Ahmadi; 2015: 43)

The effect of translation on Farsi literature

Due to different political reasons, the Iranian literature in recent centuries lost its role that it had in the previous centuries and followed the western literature. The Iranian poets, editors, researchers, historians and writers showed their sensations together with prejudice to the western literature and literary people, but unfortunately the 2nd and 3rd graded western writings were translated and entered the Iranian market, at that time. The western literature entered Iran by the constitutional movements. At that time, European nations were more experience in political evolutions. Considering the western literature developed in those conditions. At that era, the government and some of the influential people in Nasser al-din Shah's time opposed to any intellectual actions in informing people. But, translation of various books, especially historic novels became one of the important motivations for the constitution. The pioneering writers of that time tried by providing more active spirits to the literature to do their duties in social movements and translating was their helping agent in that regard. In addition to increasing the level of arts and political knowledge of the writers, the translations expanded their view and caused more attentions to the contents and new styles and industries in literature.

The prominent effects of Farsi literature translations could be seen in writing novels. Interesting stories were written in Iran from the 5th century (H) that had common features with European novels, but were not considered as European novels. There were fictions, imaginations and attractions of a novel in these stories, but the main themes were not love or historical events and they were mainly concerned with praising champions. The proses were not fluent and far away from the public language.

Familiarity of the Iranians with European culture and literature created the thoughts and ideas for writing the first novels and primarily, the translation of the historic novels, especially Alexander Dumas (father) was interested by people. Due to the enthusiasm that Iranians showed and The influence of Dumas's books on establishing the literary

thinking in Iran, his works were quite important in the first half of 20th century.

The oldest handwritten translation remained from Dumas's books has the date 1290(H), equivalent to 1873 A.D., on it. Nasser al-din Shah and some of the government authorities such as Amir Nezam Garoussi and Mohammad Hassan Khan Etemad-al Saltaneh were among the encouraging for Dumas's books. Although the translations of the entertaining books were increasing, but their aims were achieving political aspects.

Translators wanted to affect the political conscience of the community by translating these books. The scenes and even the names are changed in translating the books to Persian. Their language has become rather simpler and more fluent than the past for the readers to understand them better and some of them are even completed by Persian poetry. The first people who wrote European style novels in Farsi wrote their historic stories. Most of them were only eager to write novels due to reading and enjoying western novels and had no knowledge about the writing techniques and regulations in grammar. Hence, most of their stories were adapted from western novels that were rather meaningless and were not worth reading. But however, these novels provided facilities for new stories and expanding simple-writing in literature.

After translating historic books and novels, translation of poetry books was considered. Familiarity with the western literature and translation of different poems caused some of the literary experts to believe the destruction and leeway of Iranian literature. Some believed that writing old style lyrics and odes were not responsive to the literature needs. Thus, arguments occurred between the cohorts of old style poems and new poetry. The varieties of new concepts caused the regulations of the old poetry to be destructed and a deep and rooted evolution be created in the method of expressing Farsi poems.

Development of translations in Iran increased the adaptations from western techniques in the Iranian literature. The effects in the works by Iranian writers was such that sometimes their works were not in conformity with the cultural basis in our community. But these writers could write perfect articles due to their familiarity with the western techniques in writing. The most influence of translating is familiarity with the ideas and thoughts and cultural experiences of other nations. The familiarity may at the beginning lead to adaptations and imitations and extremism, but it has in later stages expanded the viewpoints and critique ideologies. However, by the literature and translating the literary works from other countries, we could embed the other cultures into ours and study about them. The thinking would be the start of creativity and initiations.

CONCLUSION

Translations could be considered as a bridge between two languages and culture and knowledge, and translators are the connecting loops of the people from a part of the world and another nation elsewhere, with different cultures and traditions and with diverse beliefs. It was tried in this research to analyze the role of translation on the constitutional period writings in accordance to qualitative

and quantitative components. The results of this effort was achieving the following points:

1- ong history of translation in Iran

Translation is a serious factor in transferring cultures and knowledge. Translation could be seen in 4 different aspects in the long history of Iran:

a) ranslation of Indian articles in the Sassanid era, with the prominent book "Kalileh & Demneh".

b) ranslation of Seriac Greek and Pahlavi articles to Arabic in the Abbassian era that culminated by the establishment of "Beit-ol Hakameh (judicial court) in the time of Ma'moun (an Abbassian khalif), the most prominent of which is the translation by Isaaq-bin Hanin.

c) ranslation of Arabic texts in to Farsi with the prominent translation of "Tafsir Tabari (Tabari interpretations).

d) ranslation of European texts from Qajarid era; since 1240 (H) by the Iranians who have gone to Europe to study- usually from English and French sources to Farsi. These works brought a wide range of habits, words, interpretations, proverbs, science, etc. to the great field of Iranian literature, culture and civilization that consider the translations and translators that have made the relating loop of literature and culture in this land (History of literature- Zabihollah Safa; 1992).

1) fluence of translation on constitutional revolution

Oppression, the destiny of the government and community under the influence of Shah, the prime-minister and other political authorities that were considered as Shah's servants provided an environment full of corruption and flattering, with no participation of people in the power, and the increasing weakness of Qajarid dynasty, successive defeat from Russian and English governments, etc. These were the best reasons for the awakening of people and also the cause of revolution.

The first visitors to Europe looked at the West with envy and through adapting the western deceitful appearances were rapidly attracted by the western civilization. Then, in Nasser al-din Shah's time, the number of people studying in Europe and the enlightened people familiar to the West increased and many works and articles were published from them in the community. The elite people were then known as an important social class in the Iranian community and gradually got engaged in political activities. The most important activity of the elite people in that era was expanding the western concepts and ideologies in Iran. The elite people like Malkom Khan, Akhoundzadeh, Talboun and Sepahsalar were quite effective in political development of Iranians and in familiarizing the community with new ideologies. Along with the above factors, the role of translation as the mediator between Farsi language and all the transformations of the western world and as a hidden factor in emergence of constitutional revolution could be considered that was so done in this article (Rahimian; 1996).

2) ntrance of new genres by the passage of translation to the Farsi literature

The old writing styles includes: epic literature, poetic literature, plays and instructive literature. But due to the influence of translating European texts, new styles were added to the literature in that period: novels and their types according to the structure and subject, short stories, allegories, literary articles, plays, translations, literary critique and memoirs and daily notes (Shamisa; 1992).

3) implicity of proses affected by translation

The Farsi writings by the emergence of constitutional movements is to be considered for its "tone", since the addressing tone of the prose in that era distinguishes it from the previous periods.

Regarding stylistics, this characteristics could be considered, too. The poets and authors before the constitutional movement addressed different classes of people directly; the regard a class of people to be technocrats and modernists and ask for supporting the laws in the government, scolding other people or warn then. In this respect, the short sentences are used instead of long ones, verbal stability is used instead of eliminating the verbs and new compositions are used instead of previous styles of poetry. These changes are all derived from the effects made by translations.

4) ffects of translation on grammar and changes in words

Translations influence the language in two different ways:

a- Entering new vocabularies

b- hanges in grammar

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