

**Metaphor Translation:  
A Cognitive Re-Visit of the Results of an Empirical Research**

ترجمة الاستعارة : التفسير الإدراكي لنتائج بحث تجريبية

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Received date: 31/10/2022    Revised date: 31/12/2022    Publication date: 31/12/2022

**Abstract:**

Metaphor translation has continually been a concern for translation studies, where various metaphor translation procedures were suggested. From a cognitive approach perspective, however, the metaphor translation concern has yielded different models that tackled a deeper level of the metaphor as a conceptual device. The present research paper -providing a cognitive analysis of the results of an empirical research on metaphor translation, from a linguistic approach perspective -sets to answer the following question: what can a cognitive analysis of metaphor translation add to the linguistic analysis? The previous empirical research studied the translation strategies employed by forty eight second and third year students of translation to translate metaphors and the correspondence of these strategies to Newmark's (1982) order of preference of metaphor translation. Inspired by cognitive models for metaphor translation between English and Arabic, this study proposes a three-step cognitive model to analyze metaphors and their translations. The cognitive analysis of the results shows that metaphors translated with 'reproduction of the same image' are metaphors which have similar mapping conditions (SMC) and 'potential' similar mapping conditions (PSMC) with their TL counterparts. On the other hand, metaphors that were translated with 'replacement with an equivalent image' or with 'sense' have different mapping conditions (DMC) with their TL counterparts or macro-level similar mapping conditions (MLSMC). Another important insight of the research is the unveiling of ways in which the cultural aspect impacts the conceptual mapping.

**Keywords:** Cognitive approach; Cultural aspect impact; Linguistic approach; Metaphor; Metaphor translation.

## ملخص:

لطالما كانت ترجمة الاستعارة موضوع اهتمام دارسها بحيث تم اقتراح العديد من التقنيات لترجمتها. إن الاهتمام بترجمة الاستعارة، من منظور المنهج الإدراكي، قد أسفر عن نماذج مختلفة تناولت مستوى أعمق من الاستعارة بوصفها أداة مفاهيمية. تقدّم هذه الورقة البحثية تحليلاً إدراكياً لنتائج بحث تجريبي حول ترجمة الاستعارة من منظور المنهج اللساني للإجابة عن السؤال التالي: ما الذي يمكن أن يضيفه التحليل الإدراكي لترجمة الاستعارة للتحليل اللساني؟ وقد درس البحث التجريبي استراتيجيات الترجمة وظفها ثمانية وأربعون طلبة من السنتين الثانية والثالثة بغية التحقق من تطابق أو عدم تطابق هذه الاستراتيجيات مع ما اقترحه نيومارك (1982) من إستراتيجيات لترجمة الاستعارة. وتقتصر هذه الدراسة نموذجاً إدراكياً من ثلاث خطوات لتحليل الاستعارات وترجمتها، مستوحى من نماذج إدراكية لترجمة الاستعارة بين اللغتين الانجليزية والعربية. يُظهر التحليل الإدراكي للنتائج عبر النموذج المقترح أن الاستعارات المترجمة مع "إعادة إنتاج الصورة نفسها" هي استعارات لها ظروف تعيين مماثلة مع نظيراتها في اللغة المستهدفة أو ظروف تعيين محتملة مماثلة. أما الاستعارات التي تمت ترجمتها بـ "الاستبدال بصورة مكافئة" أو "المعنى" فلها شروط تعيين مختلفة مع نظيراتها في اللغة المستهدفة أو ظروف تعيين مماثلة على المستوى العام. إنّ أهم ما توصل إليه البحث هو الطريقة التي يؤثر بها الجانب الثقافي على الجانب المفاهيمي في ترجمة الاستعارة.

الكلمات المفتاحية: الاستعارة؛ ترجمة الاستعارة؛ المنهج اللساني؛ المنهج الإدراكي؛ تأثير الجانب الثقافي.

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## 1- Introduction:

Modern research in philosophy and linguistics has shown that metaphor pervades all language including everyday life speech and writing Lewis (1997). Metaphor translation was tackled by traditional (linguistic) approaches, which consider it an exceptional use of language; and cognitive approaches, which consider it a constitutive part of thought.

Metaphor translation has been a concern for traditional (linguistic) approaches, from which various metaphor translation procedures were suggested. From a cognitive approach perspective, however, the metaphor translation concern has yielded different models that tackled a deeper level of the metaphor as a conceptual device. According to Wenjie Hong and Caroline Rossi (2021), this dramatic growth of searches in metaphor

translation from a cognitive perspective is not meant to be mutually exclusive.

The distinction between metaphor (cross-domain mappings in the conceptual system) and metaphorical expression (linguistic realizations of such mappings) (Lakoff, 1993 as cited in Hong and Rossi, 2021) was of enormous importance. Translation, from the cognitive approach perspective is, thus, not about matching linguistic codes but is about mapping conceptual systems (Maalej, 2008 as cited in Hong and Rossi, 2021).

The present research paper sets to answer the following question: what can a cognitive analysis of metaphor translation add to the linguistic analysis? through providing a cognitive analysis of the results of an empirical linguistic analysis research on metaphor translation. The previous empirical research studied the translation strategies employed by forty eight second and third year students of translation to translate metaphors and the correspondence of these strategies to Newmark's (1985) order of preference of metaphor translation. It aims at underlining the difference between linguistic and cognitive approaches to metaphor translation analysis, based on authentic translations. This is meant to highlight the importance of the cognitive approach to metaphor translation; usually scarce in translation studies (Hong and Rossi, 2021). Inspired by cognitive models for metaphor translation between English and Arabic, this study proposed a three-step cognitive model to analyze metaphors and their translations.

## **2- The Nature of Metaphor:**

There are several theories which tried to closely examine the nature of metaphor such as the substitution theory (Ortony, 1979), the comparison theory (Black, 1979), the interaction theory (Richards as cited in Levin, 1977) and the contemporary theory based on Reddy's 'conduit metaphor' (Lakoff and Johnson as cited in Hatch and Brown, 1998). These will be summarized as follows:

- The Substitution theory of metaphor considers the metaphoric expression as a mere substitute/decoration for a literal expression.

The interpretation of the metaphor implies its replacement by its literal counterpart (Ortony, 1979).

- The comparison theory of metaphor considers the metaphoric expression an equivalent to a statement of similarity or analogy (Black, 1979). The interpretation of the metaphor, thus, rests on the existence of a resemblance; without delving further into the nature of this resemblance (Stevick and Maley, 1990).
- The interaction theory of metaphor considers the metaphor as resulting from the interaction between: tenor (subject of the metaphor), the vehicle (the figure that carries the comparison) and the ground (the point of similarity). In this theory, there is an interchangeability: the tenor takes from the vehicle just as the vehicle takes from the tenor (Black, 1979).
- The contemporary theory of metaphor considers metaphor a means to understand one domain of experience (a target domain) via another familiar domain (a source domain) (Lakoff and Turner as cited in Hatch and Brown, 1998). The last view which takes metaphor to be a process of using a source domain to talk about a target domain is the view adopted in this study.

### **3- Translation of Metaphor from the Traditional Linguistic Approaches Perspective:**

From linguistic approaches perspective, Schaffner (2004) states that there are two main concerns of metaphor translation: metaphor translatability and the procedures of their transfer. As far as equivalence-based approaches are concerned, metaphors should ‘ideally’ be retained intact in the TT. When this is impossible because of cultural difference, Broeck (1981 as cited in Schaffner, 2004) listed the following procedures as theoretical possibilities that could be verified by descriptive translation studies:

- Transfer of both ‘tenor’ and ‘vehicle’ into TL.

- Keeping the same tenor with the replacement of a SL vehicle by a different TL vehicle.
- Rendering the metaphor by a non metaphorical expression in the TL.

On the other hand, Newmark (1982) believes that though metaphor translation has been dealt with by many researchers, still much work has to be done before any viable conclusions are to be arrived at “*much has still to be done to relate types of meaning, discourse analysis, valency theory and metaphor study to translation theory*”.

In what follows, I present a summary of Newmark’s (1982) procedures of metaphor translation of five types of metaphors: ‘dead’, ‘stock’ ‘recently created’ and ‘original’, together with views of Vinay and Darbelnet (1968), Redouane (1985) and Ghazala (2002):

### 3-1 Dead Metaphors:

Dead metaphors are the one that one is hardly conscious of (Newmark, 1988). They consist of the deadest metaphors and the transparent dead metaphors, which are either reproduced or discarded in the translation:

- ‘Pomme de discorde’ and ‘apple of discord’ (Redouane’s (1985) example of a dead metaphor)
- ‘field of knowledge’ حقل معرفة (Ghazala’s (2002) of a dead metaphor)

Ghazala proposed the use of equivalent dead metaphors in Arabic as a procedure between reproducing the metaphor or discarding it, in:

- ‘foot of the page’ ذيل الصفحة

### 3-2 Clichés:

The translation of clichés depends largely on the function of the text in which they appear: they should be get rid of in informative texts, can be get rid of in vocative texts and must be kept in expressive texts.

- ‘to be on the horn of a dilemma’ becomes simply ‘être pris dans un dilemme’ (in Redouane’s (1985) example, the translation is a simplified version of the cliché).
- ‘at the end of the day’ في نهاية المطاف and
- ‘I always carry the can’ أنا دائما اتحمل المسؤولية (Ghazala’s (2002) examples which comprise translation by equivalence and by sense)

Vinay and Darbelnet (1968) proposed for both the translation of dead metaphors and clichés literal translation in the case of close cultures and rendering the sense in the case of remote cultures.

### 3-3 Stock Metaphors:

These may have cultural, universal and subjective aspects. Newmark (1982) proposed seven procedures in order of preference:

1- Reproduction of the same image in the target language:  
As in ‘ray of hope’ and ‘rayon d’espoir’.

2- Replacement of a metaphor with a target language metaphor:  
As in ‘other fish to fry’ and ‘autres chats à fouetter’.

3- Translation of a metaphor by a simile:

As in ‘la brosse du peintre tartine le corps humain sur d’énormes surfaces’ and ‘the painter brush speaks the human body over vast surfaces like butter over bread’.

4- Translation of metaphor by simile plus sense.

5- Conversion of metaphor to sense:

As in ‘gagner son pain’ and ‘earn one’s living’.

6- Deletion of metaphor.

7-The same metaphor combined with sense.

From the point of view of the TT, Toury (1995 as cited in Schaffner, 2004) proposed two other cases:

- 1- The use of a metaphor in TT for a non metaphor in ST
- 2- The use of a metaphor in TT for a zero metaphor in ST

### 3-4 Original Metaphors:

Newmark (1982) proposed that the more the metaphor deviates from SL linguistic norms, the stronger is the case for a semantic translation.

- ‘my wishes raced’ and تسابقت امانى (Ghazala’s example in which the same image of the original was retained).

### 3-5 Recent Metaphors:

Newmark (1982) proposed an equivalent of a translation label between inverted commas.

- ‘monnaie flottante’ and ‘floating money’ (Redouane’s (1985) example).
- ‘wooden talk’ لغة الخشب (Ghazala’s (2002) example).

Vinay and Darbelnet (1968, 200) stated that the translation of active metaphor requires a TL equivalent and rendering the meaning if no equivalent is found: “dans le cas d’une métaphore vivante, on essaiera de trouver une equivalence et, si ce n’est pas possible, on s’attachera à traduire l’idée”.

In general, Linguistic approaches (and researches applying the linguistic approaches such as Farghal and Mansour, 2021; Burmakova and Marugina, 2014) proposed translation solutions that are mere theoretical possibilities to guide translation practices with a pedagogical purpose, which hardly account for translation occurrences (Hong and Rossi, 2021).

## 4- Translation of Metaphor from the Cognitive Approaches Perspective

Metaphors, according to the cognitive approach, are a means to understand a target domain of experience in terms of a source domain. (Schaffner, 2004). Metaphor thus refers to the conceptual mapping; whereas metaphorical expression refers to individual expressions translating the conceptual mapping.

According to Lakoff and Johnson (1980 as cited in Brown, 1998), “*Our ordinary conceptual system in terms of which we both think and act is fundamentally metaphorical in nature*”.

Clark (1973 as cited in Hatch and Brown, 1998), clarifies that ways of talking about the experience of the human being are related to the perceptual system. He further hypothesized that because metaphors have perceptual bases, and since all the humans have the same perceptual mechanisms, so metaphors are universal and would occur across languages. He illustrated the point by the following examples:

- 1- Talking about ‘understanding’ as though it were a visual phenomenon ‘I see’: perceiving understanding as seeing.
- 2- Using the prepositions ‘up’ and ‘down’ to talk about feelings (I am feeling up; he is really down): perceiving feeling as directions.

The same ‘perceptual system’ can be found in both poetry and ordinary life conversations as in the case of ‘life as a journey’ metaphor (Lakoff and Turner cited in Brown, 1998). Hatch and Brown (1998), on the other hand, stated that the metaphors ‘He is filled with love/ he is filled with anger’: perceiving the ‘body as a container’ metaphor is found across the Chinese and English languages.

To study the metaphorical concepts, Lakoff and Johnson (1980 cited in Brown, 1998), analyzed a list metaphorical expressions categorized as follows:

- *The Structural metaphor* structures one concept in terms of another. The conceptual metaphor ‘argument is war’ is reflected in expressions such as ‘He attacked every weak point in my argument’. Though ‘argument’ and ‘wars’ are different things, many of the aspects in arguing (attack, defense, counter attack...) are partially structured by the concept of war.
- *The oriental metaphor* relates a concept to a spatial orientation. For example in ‘happy is up’ orientation produces the expression ‘I am feeling up today’. The orientation ‘conscious is up; unconscious is down’ produces the expressions ‘wake up’ and ‘fell asleep’. The orientation ‘rational is up; emotional in down’ produces the expression ‘the discussion fell to the emotional level’.

The difference between metaphor or the conceptual mapping and the metaphorical expression made by the cognitive approach resulted in a shift of focus in metaphor translation from linguistic matching to conceptual mapping. The translator is faced with the challenge of reconciling the conceptual asymmetries which arise from different conceptualizations of reality, giving rise to different conceptual metaphors. Theoretically speaking, Mandelblit (1995 as cited in Hong and Rossi, 2021) there are two scenarios:

- Similar mapping conditions (SMC) when a metaphor has a counterpart in TL
- Different mapping conditions (DMC) when a metaphor does not have a counterpart in the TL;

Al Zoubi (2007 as cited in Hong and Rossi, 2021) suggested a more detailed pattern:

- SMC with similar linguistic realization.
- SMC with different linguistic realization
- DMC

Empirical evidence is called for to verify these patterns and how the conceptual and linguistic aspects relate to culture (Hong and Rossi, 2021). The present research aims at verifying the latter three-step pattern as well as the relation between the conceptual/ linguistic aspects and culture.

One such empirical studies offering a cognitive procedure for metaphor translation is the three –step procedure of Maalej (2008 as cited in Hong and Rossi, 2021):

- Unpack the ST metaphor into the corresponding conceptual metaphor
- Compare the SL and TL cultures to decide whether the conceptual metaphor shows a SMC or a DMC.
- Repack the ST metaphor into an equivalent TT metaphor.

One limitation of this model, according to Hong and Rossi (2021), is that it is not based on authentic data. In this study, the data is authentic

translations of second and third year students of translation of metaphors they have understood.

### **5- Methodology**

In this part of the article, fourteen contextualized metaphors and their translations by second and third year students at the department of translation (Chelli, 2003) are to be analyzed cognitively.

Inspired by Maalej's model (2008), I propose a three step model for the analysis of metaphor translation:

- Unpack the ST and TT metaphorical expressions into corresponding conceptual metaphors.
- Compare the resulting conceptual metaphors in terms of SMC and DMC
- Compare the linguistic realizations of the conceptual metaphors in ST and TL in case both show a SMC.

This model is based on authentic data, with very specific characteristics (for more details see Chelli, 2003). As such, it is meant to give more precision to the results of other studies concerning common tendencies in metaphor translation (Shaffner, 2004; Shuttleworth, 2011, Shuttleworth and Shaffner, 2013 as cited in Hong and Rossi, 2021).

The population of students was made up of twenty four second year students (one group) and twenty four third year students (one group).

The metaphors were taken from different sources; but are all easy to understand. The respondents were asked to match each underlined English metaphorical expression with its appropriate meaning and translate it into Arabic. Only cases of correct answers as far as metaphor comprehension are considered in the analysis of metaphor translation procedures from a cognitive perspective.

For reasons of space, only the metaphorical expressions are mentioned. The metaphors and their translation are first analyzed in terms of students' strategies of translation- from traditional linguistic perspective-

then a cognitive analysis is added to illuminate the discussion of metaphor and metaphor translation.

### 6- Analysis of the Metaphors from a Cognitive Perspective

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
'Filled with love'	هي متيمة به	Conversion of metaphor to sense	'body as a container'	'heart as a container'	-

Table 1: The first metaphor translation and interlingual conceptual correspondence

**1-The first metaphor: 'Filled with love'** was translated by most students as *هي متيمة به* reading 'she is enamoured with him'. The English conceptual metaphor 'body as a container' of love, here, is not operant in Arabic, which prefers 'heart as a container'. The similarity between the whole 'body as a container' versus 'part of the body (heart) as a container' did not result in any kind of correspondence. Thus, the students' strategy of conversion of metaphor to sense as one of Newmark's procedures is not linguistically justified; a 'replacement with an equivalent metaphor' is conceptually possible. One possible cognitive explanation is that students' attention was shifted to the sense because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), macro-level SMC resulted in a translation with sense. Empirical evidence 'gives more detail' to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
'Set me	أثار غضبي	Replacement by an	'body as a	rage as a	-

off'		equivalent metaphor	bomb'	bomb'	
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Table 2: The second metaphor translation and interlingual conceptual correspondence

**2-The second metaphor:** ‘Set me off’ was translated by آثار غضبي reading ‘enraged me’. The conceptual metaphor ‘body as a bomb’ which can be set off, here, is not operant in Arabic, which prefers ‘rage as a bomb’. Thus, the students’ strategy of replacement by an equivalent image in Arabic as the second of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students’ attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with a different image. Empirical evidence confirms theoretical results, in this case.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
‘The discussion is getting a bit derailed’	بدأت المناقشة تتحرف عن مسارها	Reproduction of the same metaphor	‘discussion as a train’	‘discussion as a train’	+

Table 3: The third metaphor translation and interlingual conceptual correspondence

**3-The third metaphor:** ‘The discussion is getting a bit derailed’ was translated by بدأت المناقشة تتحرف عن مسارها reading ‘the discussion is getting derailed’. The conceptual metaphor ‘discussion as a train’, here, is operant in Arabic. The students’ strategy of reproduction of the same metaphor in the Arabic translation is the first strategy of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of

this choice is the concept of ‘conceptual universals’ which resulted in the creation of a new metaphor in Arabic.

To relate this result to those of Maalej (2008), SMC resulted in a translation with the same image. Empirical evidence confirms theoretical results, in this case.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
<b>An appetite for learning’</b>	له تعطش للعلم	Replacement by an equivalent metaphor	learning as eating’	‘ learning as drinking’	-

Table 4: The fourth metaphor translation and interlingual conceptual correspondence

**4-The fourth metaphor:** ‘An appetite for learning’ was translated by له تعطش للعلم reading ‘having thirst for learning’. The conceptual metaphor ‘learning as eating’ is not operant in Arabic, which prefers ‘learning as drinking’. Though eating and drinking belong to the same domain, still preference of one over the other is a cultural choice. The students’ strategy of replacement by an equivalent image in Arabic as the second of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students’ attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), macro-level SMC resulted in a translation with a different image. Empirical evidence ‘gives more detail’ to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
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A half - baked idea'	فكرة غير ناضجة	replacement by an equivalent image	'idea as food'	' idea as fruit'	-
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Table 5: The fifth metaphor translation  
and interlingual conceptual correspondence

**5-The fifth metaphor:** 'A half -baked idea' was translated by فكرة غير ناضجة reading 'The idea was not mature'. The conceptual metaphor 'idea as food' is not operant in Arabic, which prefers 'idea as fruit'. Both food and fruit are to be eaten, but still preference of the one over the other is cultural. The students' strategy of replacement by an equivalent image in Arabic as the second of Newmark's strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students' attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), macro-level SMC resulted in a translation with a different image. Empirical evidence 'gives more detail' to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
'To build the argument brick by brick'	يصوغ الحجة بطريقة مقنعة	conversion of metaphor to sense	'Argument as building'	' Argument as building'	- Despite general similarity

Table 6: The sixth metaphor translation  
and interlingual conceptual correspondence

**6-The sixth metaphor:** 'To build the argument brick by brick' was translated by يصوغ الحجة بطريقة مقنعة reading 'to structure the argument in a convincing way'. The conceptual metaphor 'Argument as building' is

possible in Arabic if the word brick is replaced by ‘evidence’ *يقوم الحجة دليلا* *دليلا*. Building the argument is possible in both cultures with the English culture using bricks and the Arab culture using evidences. Thus the students’ strategy of conversion of metaphor to sense’ as Newmark’s metaphor translation strategy is not linguistically justified. One possible cognitive explanation is that students’ attention was shifted to the sense because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), macro-level SMC resulted in a translation with sense. Empirical evidence ‘gives more detail’ to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
‘absorbed what was said’	استوعب الطالبة ما قيل	replacement by an equivalent image in Arabic	‘understanding as absorbing’	‘understanding as containing’	-

Table 7: The seventh metaphor translation and interlingual conceptual correspondence

**7-The seventh metaphor:** ‘absorbed what was said’ was translated by *استوعب الطالبة ما قيل* reading ‘The student grasped what was said’. The conceptual metaphor ‘understanding as absorbing’ is not operant in Arabic, which prefers ‘understanding as containing’. Absorbing and containing are, in fact, two different conceptual metaphors. The students’ strategy of replacement by an equivalent image in Arabic as the second of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students’ attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with a different image. Empirical evidence ‘gives more detail’ to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
‘The apple of her father’s eye’	هي قرّة عين أبيها	replacement by an equivalent image in Arabic	beloved in the apple of the eye’	‘beloved is happiness of self’	-

Table 8: The eighth metaphor translation and interlingual conceptual correspondence

**8-The eighth metaphor:** ‘The apple of her father’s eye’ was translated by the majority of the students (36/43) by هي قرّة عين أبيها meaning ‘she is the delight of her father’s eye’. The conceptual metaphor ‘beloved is the apple of the eye’ is not operant in Arabic, which prefers ‘beloved is happiness of self’. The apple of the eye and the delight of the eye are both related to the eye; this resulted in a partial correspondence. The students’ strategy of replacement by an equivalent image in Arabic as the second of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students’ attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with a different image. Empirical evidence ‘gives more detail’ to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
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'To recharge your batteries'	لتستعيد نشاطك	replacement by an equivalent image in Arabic	'human as machine'	'energy as something'	-
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Table 9: The ninth metaphor translation and interlingual conceptual correspondence

**9-The ninth metaphor:** 'To recharge your batteries' was translated by **لتستعيد نشاطك** reading 'to regain your energy'. The conceptual metaphor 'human as machine' which has batteries is not operant in Arabic, which prefers 'energy as something' which can be regained. Both conceptual metaphors are different. The students' strategy of replacement by an equivalent image in Arabic as the second of Newmark's strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students' attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with a different image. Empirical evidence 'gives more detail' to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
'It broke her heart'	تمزق قلبها حزنا	replacement by an equivalent image in Arabic	'heart as glass'	'heart as a cloth'	-

Table 10: The tenth metaphor translation and interlingual conceptual correspondence

**10-The tenth metaphor ‘It broke her heart’** was translated by تمزق قلبها حزنا reading ‘heart torn because of deep sorrow’. The conceptual metaphor ‘heart as glass’ can be operant in Arabic, which prefers ‘heart as cloth’ which can be torn. The conceptual metaphors in English and Arabic are different. The students’ strategy of replacement by an equivalent image in Arabic as the second of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students’ attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with a different image. Empirical evidence ‘gives more detail’ to theoretical results.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
<b>‘he is living on borrowed time’</b>	عاش أكثر مما كان متوقعا	conversion of metaphor to sense.	‘death as a person’	‘a cat has six lives’	-

Table 11: The eleventh metaphor translation and interlingual conceptual correspondence

**11-The eleventh metaphor: ‘he is living on borrowed time’** was translated by عاش أكثر مما كان متوقعا reading ‘He lived more than expected’. The English metaphor refers to time borrowed from death based on the conceptual metaphor ‘death as a person’ which is not operant in Arabic. English and Arabic conceptual metaphors are different. Thus the students’ strategy of conversion of metaphor to sense as one of Newmark’s strategies of metaphor translation is not linguistically justified. One possible explanation is that students’ attention was shifted to the sense because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with sense. Empirical confirm theoretical results, in this case.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
<b>The cock is the trumpet to the morn'</b>	الديك بوق الصباح	reproduction of the same image in Arabic	'cock is trumpet'	'cock is trumpet'	+ -

Table 12: The twelfth metaphor translation and interlingual conceptual correspondence

**12-The twelfth metaphor:** 'The cock is the trumpet to the morn' was translated by **الديك بوق الصباح** reading 'The cock is the trumpet of the morning'. The conceptual metaphor 'cock is trumpet' is operant in Arabic. The students' strategy of reproduction of the same metaphor in the Arabic translation is the first strategy of Newmark's strategies of metaphor translation is linguistically justified. One possible explanation of this choice is the concept of 'conceptual universals' which resulted in the creation of a new metaphor in Arabic.

To relate this result to those of Maalej (2008), a potential similar mapping condition (PSMC) resulted in a translation with the same image. Empirical evidence confirms theoretical results, in this case.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
<b>' the air bites shrewdly'</b>	البرد قارس	conversion of metaphor to sense	'air as animal'	'cold as refrigerator'	-

Table 13: The thirteenth metaphor translation and interlingual conceptual correspondence

**13-The thirteenth metaphor: ‘the air bites shrewdly’** was translated by *قارس البرد* reading ‘it is very cold’. The conceptual metaphor ‘air as animal’ that bites, here, is not operant in Arabic. The conceptual metaphors in English and Arabic are different. Thus the students’ strategy of conversion of metaphor to sense can’t as one of Newmark’s strategies of metaphor translation is not linguistically justified. One possible explanation is that students’ attention was shifted to the sense because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), macro-level SMC resulted in a translation with the same image. Empirical evidence confirms theoretical results, in this case.

Metaphor	Arabic translation	Strategy	Conceptual metaphor in English	Conceptual metaphor in Arabic	Correspondence
‘Cast thy nightly color off’	اخلع عنك ثوب الحزن	replacement by an equivalent image	‘color as a cloth that can be put off’	‘sorrow as a cloth’	-

Table 14: The fourteenth metaphor translation and interlingual conceptual correspondence

**14-The fourteenth metaphor: ‘Cast thy nightly color off’** was translated by *اخلع عنك ثوب الحزن* reading ‘Put off the cloth of sorrow’. The conceptual metaphor ‘sorrow as color that can be put off’ can’t be operant in Arabic, which prefers ‘sorrow as a cloth’ that can be put off. The conceptual metaphors in English and Arabic are different. The students’ strategy of replacement by an equivalent image in Arabic as the second of Newmark’s strategies of metaphor translation is linguistically justified. One possible explanation of this choice is that students’ attention was shifted to the Arabic conceptual metaphor because the conceptual metaphor in English is not operant in Arabic.

To relate this result to those of Maalej (2008), DMC resulted in a translation with a different image. Empirical evidence ‘gives more detail’ to theoretical results.

### **General Discussion of the Results**

In all the preceding cases, the students either

- 1- reproduced the same metaphor in Arabic, when the conceptual metaphor in English is operant in the Arabic language. In two out of three of the cases of this category, the resulting metaphor does not exist before hand in the Arabic language; but its creation was acceptable. This is a case illustrating the potential for conceptual universals. In one case, the image exists in the Arabic language, this is a case illustrating the conceptual universals. To add the results of Maalej (2008), reproduction of the same image results both from SMC or a potential similar mapping condition (PSMC), which is our own terminology of the phenomenon.
- 2- or replaced the metaphor by a metaphor in Arabic, when the conceptual metaphor in English is not operant in Arabic. In all the cases of this category, the different image results both from DMC and macro-level SMC (with the latter referring to similar macro domains, similar part of a complex mapping and a sub-part mapping). These are cases illustrating the way in which culture impacts conceptual mapping.
- 3- used the strategy of conversion of metaphor to sense , when the conceptual metaphor in English is not operant in Arabic. In all the cases of this category, the different image results both from DMC and macro-level SMC

### **7- Conclusion:**

Results show that the cognitive approach of analysis illuminated many aspects of metaphor as well as metaphor translation. Results show that students reproduced the same metaphor, when the conceptual metaphor in English is operant in Arabic. The resulting metaphor either did not exist at all or that it existed in Arabic. In other words, reproduction of the same

image -as a strategy -results from both SMC or a potential similar mapping condition (PSMC), which is our own terminology. Students replaced the metaphor by a metaphor in Arabic, when the conceptual metaphor in English is not operant in Arabic. Replacement with a different image-as a strategy- results from both DMC and macro-level SMC. These cases illustrate the way in which culture impacts conceptual mapping. Students used the strategy of conversion to sense, when the conceptual metaphor in English is not operant in Arabic. Conversion to sense- as a strategy- results from both DMC and macro-level SMC. The cases illustrate as well the way in which culture impacts conceptual mapping.

The cognitive approach proved far more efficient than the linguistic approach in analyzing metaphor translation. Authentic data or metaphor translation occurrences from empirical research proved very illuminating as far as giving precision to the results of the theoretical research. The study unveiled ways in which culture impacts the conceptual mapping. Metaphor translation occurrences (from empirical research conducted in 2003) brought up-to-date insights to the cognitive approach to metaphor translation. More research is recommended as far as the analysis of the specific ways in which culture impacts conceptual mapping is concerned.

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