

A MODEL FOR TRANSLATING METAPHORS IN PROVERBS (FRENCH TO ENGLISH):
A COGNITIVE DESCRIPTIVE APPROACH

by

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ABSTRACT

This thesis presents a model for the translation of proverbs which is multidisciplinary in that it draws on an analysis of theories of metaphor, connotations, context and translation. The culmination of various viewpoints, such as those of cognitive science, translation, semiotics, and comparative linguistics substantiates, in conjunction with the support of a detailed analysis of French and English proverb translations, that translation is a multidisciplinary process, and that a multidisciplinary viewpoint is necessary for the understanding of the translation process. The diversity of premises included in this thesis offer insight into various aspects of translation. Each premise relies on its own area of expertise and jointly they form an overall process that represents the translation of proverbs from French to English. A concept, as well as its components, must be translated in the translational process, including, but not limited to, the message, meaning(s), connotations and linguistic structure of the original text, as well as the information derived from sources external to the linguistic structure, such as information located in the text or in the reader's own knowledge of the world.

This paper proceeds with a methodological progression through seminal theories, beginning with metaphors and followed by proverbs, translation and comparative linguistics, and concludes with a comprehensive examination of a corpus of French and English proverb translations. Fundamental to the entire translation process is that translation is a cognitive activity, involving multiple processes that are sequential, simultaneous and interdependent. Therefore, the translation model is composed of two levels, *how translation occurs* and *what occurs*, as the processes and methods are two different, yet simultaneous, aspects of the translation model. Proverbs were chosen as the corpus and focus of this thesis due to their intensively cultural and metaphoric nature, as well as their received translation pairings. My thesis will also demonstrate that proverbs offer a vast and reliable source of French to English translations, through their use in demonstrating that a model for the translation of metaphors in proverbs is possible.

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DEDICATION

*to Max,
I still miss you every day.*

1. INTRODUCTION

Language is a complex and multifaceted phenomenon that varies over time and between cultures. Consequently, a model for executing translations between two languages is only possible if it accounts for the complexities of language, including its propensity for change. This thesis proposes that a model of translation for translating proverbs is possible within a multidisciplinary paradigm, and it provides an example of such a model as it applies to the French to English translation of proverbs, and specifically the metaphors found in the proverbs under study (Appendix I).

For the purposes of this thesis, I will define translation as the process of interpreting a text in a source language and subsequently producing an equivalent text in a target language. This act involves several possible options, and each is the direct result of a combination based on the translator, the source-language text, the target language and the intent or goals of a particular translation. In one situation, the translator may know or seek an equivalence while in another situation, he or she may have to create an equivalence. Translation is a cognitive process, comprised of analysis, interpretation and reformulation, which functions in such a way that it lends itself to a model based on the concept of mapping.

I will examine James Holmes' work, which builds on Eugene Nida's linear model of translation and takes into account the necessity of considering translation as a complex process that cannot be viewed simply as linear. I will reveal how Holmes' model is incomplete, as it relates to the activities associated with translation in an abstract manner that is difficult to model comprehensively. My model will build on Holmes' model by incorporating the essential components (processes) involved in translation while supporting Wilss' view on how the

translation process occurs. The result will be a model of translation that describes both “what is done” and “how it is done.”

In order to model “what is done” in translation, my translation model will rely on a specific understanding of the composition of a proverb. Proverbs are complex and are typically analogous and metaphorical. Our comprehension of proverbs is directly linked to the phenomena that comprise them, including such phenomena as connotations, context, linguistic structure, and so forth. My examination of proverbs will reveal that each of these elements of a proverb is a complex entity, and each is comprised of its own combinations of components. These individual components will be addressed in my model in a manner that allows each of them to contribute to the understanding and translation of each individual proverb in their own unique combinations. If the translation model cannot account for the unique make-up of each proverb, it will not be flexible and will not work for all proverbs.

I will examine the translation of proverbs and their metaphors by first examining theories on metaphor, proverbs, translation and comparative linguistics, from both traditional points of view, such as Vinay and Darbelnet’s translation units (1977), and contemporary perspectives, such as cognitive science. This analysis will reveal that each theory has its merits and deficits and that, subsequently, the task of forming a model of translation relies on a combination of the virtues of each of these theories in order to produce the best possible model. In light of these findings, my model of translation will make use of the strengths of each of the theories examined in this thesis, and in doing so, reveal how my model is inclusive and accommodates the individual nature of each proverb. Several current theories, drawn from various disciplines, form the foundation of my translation model in order to ensure the flexibility necessary for it to

accommodate the fluid and abstract nature of language and language-based processes such as translation.

The first step will be to understand metaphors and relevant theory, as well as the role of both metaphors and current theories in proverbs, as this step is paramount to understanding proverbs and how they can be translated. Consequently, metaphors are a fundamental aspect of my translation model. The intent of my thesis is not to prove that proverbs are based solely on metaphors, nor that all proverbs are metaphorical. Rather, I recognize that metaphors are generally an element of proverbs and that they must be addressed in the translation of proverbs. Accordingly, my thesis relies on a secondary goal which, I argue, is to demonstrate that metaphors must be viewed according to seminal and contemporary views on metaphor in relation to how these various points of view factor into the current understanding of proverbs and translation. In particular, I will address the concept of metaphor from three perspectives: (1) metaphors are semantic in that they deliver meaning; (2) metaphors are a form of pragmatics in that they are a form of speech; and (3) we think in metaphors and thus language is simply an extension of thought. I will demonstrate that each of the three perspectives has its merits and deficits and that, more importantly, each is indispensable to produce a comprehensive understanding of metaphors. While my model may, at times, appear to approach these perspectives differently than those presented by seminal thinkers in the area of metaphor --- i.e. through different mapping strategies or different terminology --- these are simply alternative methods of describing the same phenomena. For example, Barthes' concept of "meanings" (1967), a critical notion underpinning my translation model, is evident throughout my model in many aspects, such as context and linguistic structure. Conversely, Richards' "vehicle" (1965) exists explicitly under the umbrella of linguistic structure.

My translation model, as presented in this thesis, will consist of components that will be referred to as processes. None of these components exists in isolation of the others, rendering concepts such as Barthes' "meanings" and Richards' "vehicle" interdependent, yet separate, processes that operate in conjunction with other processes in the comprehension and translation of proverbs. Translation theories will provide the framework for conceptualizing these processes in the same manner that seminal metaphor theories factor into the model. Therefore, seminal work on translation theory provides a significant foundation for a translation model based on the understanding that the act of translation is comprised of multiple cognitive activities or "operational concepts" (Wilss 1990).

As this analysis of proverbs and their metaphors continues, it will become evident that, unfortunately, early models of translation either reflect translation as a serial, linear process (Nida 1964), which is not comprehensive in light of current theories on how translators execute a translation (Wilss 1990), or as non-linear processes in which the processes are depicted as non-specific components (Holmes 1988). Although such processes may seem somewhat simplistic today, they were necessary steps toward the adoption of a cognitive model to describe the translation process. Cognitive activities that reflect how translation occurs, such as interpretation, analysis and reformulation are complex, interwoven activities, and are not simply sequential, isolated events. Thus, they are not easily reflected in a model that depicts translation as linear. For example, interpretation is a skill on which translators rely for reading and comprehension, specifically as it pertains to the recognition of contextual information, semantic values and the structure of linguistic units. In addition, analysis is an essential step in dealing with the information obtained from reading and comprehension. Concepts such as context, meaning, connotations, etc., as translation processes, require specific cognitive activities in interpreting a

proverb. In endeavouring to understand a proverb, translators do not first search for context, then follow with a second reading in which they search for connotations. Translators are generally able to interpret and understand a proverb at a glance, both from experience and from having interpreted the context from which it came. However, further analysis of a proverb in the translation process may reveal a need to re-interpret the proverb because of a need to refine or change the perceived concept conveyed in the message. Translators do not then read the text as if they have never seen it before. Instead, they carry information from a previous interpretation, which they re-evaluate, re-define and incorporate into their translation. This depiction represents only a portion of the tasks involved in translation, yet it implies that many cognitive processes are involved in translation, and it demonstrates that the act of translation cannot be defined as linear and sequential.

Of foremost concern for translators will be the distinction that arises from my thesis between the components of the model, in particular the differences drawn between message and meanings. There is only one message, but there may be multiple meanings, and changing meanings in the original proverb will likely result in a different proverb translated into the target language, as there is a relationship between meanings that factor into a given message. In a given case, these changes may be as small as one word, or its semantic field, and they will change the entire message. Conversely, changes may be more pronounced, yet not affect the proverb's overall message. Thus, the distinction between the meaning derived from the linguistic structure and the other meanings that comprise the message is an essential aspect of the translation model, especially as it pertains to the need to express the same concept in the target language while maintaining the linguistic structure and nuances of the target language. An equivalent translation is one in which all the processes and components of translation, including context, message,

connotations and as many meanings as possible, are reproduced in the target text. Meanings, as well as the other components of the model, will be studied extensively in Chapter 6, in which a corpus of French proverbs and their English equivalents will be examined closely. That chapter will demonstrate the fluid nature of my model and its application to all proverbs, as it will examine each of these phenomena in-depth and individually, as well as from a comparative perspective.

In addition, this thesis will focus on another secondary goal, as I will demonstrate the importance of linguistic structures, which convey more than one type of meaning, necessitating flexibility in my model. This thesis assesses and implements two main methods of addressing linguistic structure: comparative linguistics and mapping. Attribute and relational mapping provide contextual information, but of equal value is the fact that they assist in determining and assessing linguistic structures. Rather than attempting to simply replicate words in the target language, my model serves to demonstrate the fact that translators should assess linguistic components in relation to their role within a linguistic unit in a given language; specifically, they must utilize their metalinguistic awareness:

Linguistic meaning must be carefully distinguished from other types of meaning, for the linguistic signification of a form does not refer to anything outside of the language itself, as does referential or emotive meaning, but rather to the meaningful relationships which exist within the language. On the other hand, linguistic meaning is similar to referential and emotive meanings, for all types of meaning are derived essentially from the signaling of a relationship. (Nida 57)

Mapping is a reliable method through which translators can ascertain the relationship of a word within a linguistic unit (I consider the terms translation unit, linguistic unit and semantic unit as having the same definition for the purposes of this thesis: see Vinay and Darbelnet, 37). In other words, it demonstrates how native speakers use the word within the linguistic unit in which it is found. As Nida indicates, this use is as important in translation as the word itself, and constitutes

part of what is translated according to my model. Therefore, the linguistic unit not only carries meaning but also provides an avenue for choosing and evaluating certain words and their relationship to other words within the proverb.

Comparative linguistics serves to validate the linguistic structure of the translation in the target language, as well as providing direction in the creation of novel proverb translations, when such a situation occurs. Therefore, it ensures that the need is met for the translation to be fluid in the target language and reflect the linguistic and grammar rules acceptable to that language. Specific to French and English are certain nuances, documented by Vinay and Darbelnet (1977), which integrate easily into my translation model and serve to enhance and facilitate the translation of proverbs. Their work documents the main issues between the language structures of French and English (semantic fields of words, structural differences, etc.) providing a corpus of how French and English native speakers use words in their respective languages. While this work forms only part of my model, it contributes substantially to the concept of understanding how grammatical and linguistic components convey meaning, especially within the framework of the larger task of translation. Literal translations of all French terms, examples and proverbs are listed in Appendix III.

Translation is complex and relies on the understanding that there are many elements of a message which translators consider when formulating an equivalent message in the target language. Interwoven with this concept is the notion that there are two sides to translation: what is translated and how translation happens. My thesis will demonstrate that, despite its complexities, the overall behavior known as translation can be modeled as a set of cognitive processes. Furthermore, through a corpus of examples (see Appendix II), this thesis will also demonstrate the flexible and reliable nature of this model.

2 METAPHOR

2.1 Introduction

The objective of this chapter is to lay the groundwork for the development of a translational model of proverbs which accounts for the translation of metaphor, a complex rhetorical figure, the essence of which is sometimes difficult to describe. Under scrutiny, its function, manner of actualization and significance may vary depending on the point of view adopted. Consequently, current and relevant theories on translation and metaphors must be analyzed in order to develop a translational model for metaphors in proverbs.

No single theory of metaphor is adequate for this undertaking. This view coincides with the observation made by Donald Davidson who noted that metaphors resist any single theory (41), and that:

There are no instructions for devising metaphors; there is no manual for determining what a metaphor ‘means’ or ‘says’; there is no test for metaphor that does not call for taste. A metaphor implies a kind and degree of artistic success; there are no unsuccessful metaphors, ... There are tasteless metaphors, but these are turns that nevertheless have brought something off, even if it were not worth bringing off or could have been brought off better. (Davidson 29)

The large volume of research to understand metaphor has perhaps raised more questions than answers. Even the most ambitious efforts to understand metaphor, endeavoring to fully explicate and even replicate human language (i.e. computer science), have thus far failed to produce a universal theory. These efforts have however uncovered three main premises: 1) metaphors contain meanings, 2) metaphors are a form of pragmatics, and 3) we think in metaphors. Each of these premises has a certain degree of merit, yet no single premise can be taken in complete isolation. A view of metaphor which will work best for the translator includes certain aspects of each of these premises.

In order to determine which features of each of these theories meet a translator's needs, it is also important to understand the translation process. Semantics and pragmatics are of prime importance in the field of translation as the forms that carry the message in the source language must be recreated in the target language. Thus, the translator needs tools to determine how the message of an utterance may be expressed in an equivalent manner in another language. This chapter analyzes the three premises of metaphors in order to assess the findings that each has to offer to the development of a model of translation which can extract and transfer meaning/message, recreate equivalent pragmatic similarities and determine how to replicate the meaning/message in the target language using the most appropriate words and expressions for that language. A more comprehensive understanding of message and meaning will unfold in the presentation of this thesis; at this point however, we can establish a common understanding of *meaning* according to the Oxford definition: "that which is indicated or expressed by a (supposed) symbol or symbolic action" (Meaning) and *message* as Saussure's *sign* (61), which is the totality of a concept in the speaker's or interlocutor's minds. Meaning differs from message in that meaning(s) are a component of messages, while messages are generally comprised of an essence that surpasses meaning, including, but not limited to, the implied meanings, linguistic meaning, connotations and metaphor(s) derived from context. Compare the simple statements "Is this seat taken?" and "May I sit here?" While both statements convey the message "I want to sit in this seat (next to you)," they differ in that the former implicitly contains the meaning *I want to sit there* whereas the latter is more explicit. Context factors into both of these statements and changes their message from *I want to sit there* to *I want to sit with you*, in a given social setting, such as a bar. The translation of messages is the translator's foremost concern; however, the

composition of these messages is equally important as the translator's goal is to present in the target language, as closely as possible, an equivalent of the message.

2.2 Metaphors Deliver Meaning

Early attempts to define metaphor can be traced to Aristotle, whose views on metaphor have influenced or at least paralleled both traditional and contemporary analyses of metaphor. Aristotle defined metaphor as “the application of an alien name by transfer either from genus to species, or from species to species, or by analogy” (41). This definition is grounded in the idea that a metaphor is a substitution that serves to enhance literal language, or make it more pleasing. In order for this substitution to occur seamlessly, similarity must exist between the metaphor and the literal expression. This similarity becomes the vehicle for transferring the meaning and message of a particular utterance from one language to another. The phrase “my memory is a little foggy” is clearly a metaphor because, obviously, fog is a phenomenon that occurs outside the body and not within the brain. The concept of fog as a visual obstruction is similar to the concept that an abstract obstruction may occur in the brain which prevents or hinders memory. Furthermore, the property of fog referred to as denseness, which allows varying degrees of visibility, enhances the similarity that exists between fog and the inability to retrieve a memory, which is also often figuratively obscured to varying degrees. According to Aristotle, metaphors are based on such similarities. The *Oxford English Dictionary* definition of metaphor supports the concept that there is a transfer based on similarity, as it defines metaphor as

A figure of speech in which a name or descriptive word or phrase is transferred to an object or action different from, but analogous to, that to which it is literally applicable; an instance of this, a metaphorical expression. (Metaphor)

The similarity underlying a given metaphor and its referent may not always be evident. The example “my memory is a little foggy” is fairly straightforward; however, religious and poetic

metaphors are often more complex. This view of metaphor is semiotic and is based on the relationship between an object that is to be renamed, the object that carries the new name, and the meaning behind the transfer. The essential principle is that the utterance could have been expressed literally, and basically, a metaphor is another way of delivering the same meaning. In other words, “my memory is foggy” could be said as, “my memory is obscured in the same way that fog sometimes obscures my view.” This line of thinking continued until quite recently, mainly due to research in psychology and philosophy, based on the underlying notion that humans process statements literally first, and then resort to processing them metaphorically if they cannot find meaning in the literal statement (Novek et al 2001, Gibbs 1994, Onishi and Murphy 1993).

Variations of this premise also exist. I.A. Richards built on Aristotle’s hypotheses, creating the literary terms *tenor* (or *topic*) and *vehicle* and focusing on the relationship between these components (100). Fundamentally, according to Richards, the *vehicle* is the concept in its expressed form and the *tenor* or *topic* is the concept to be expressed or understood. For example, in the previous example, the *tenor* is the memory difficulty (what is expressed) and the *vehicle* is “foggy” (how it is expressed or described). In order to account for why some metaphors are more difficult to understand than others, Richards introduced the concept of *tension* (1965). The greater the dissimilarity between the *tenor* and the *vehicle*, the greater the *tension* and the greater the metaphor’s value. Thus, a metaphor such as Shakespeare’s “Juliet is the sun” (2.2.2) has greater *tension* than “my memory is foggy” because, according to this theory, Juliet and the sun have more dissimilarities between them than do memory and fog. The main problem inherent in this explanation of the difficulty in understanding some metaphors as compared to others is that *tension* seems to be subjective and slippery. There is no formal system of measurement that can

objectively describe one metaphor as having more tension than another, or which could provide a tool to assist individuals in interpreting complex metaphors. Max Black also focused on the interaction between *tenor* and *vehicle*, and suggested that what lies between the two was an implicit “analogy or similarity in the form of a thick or elliptical simile” (274), which implies a literal meaning but which cannot be easily transformed into a literal meaning. Black does not attempt to explicate this concept any further in any of his views, but does render explicit the point that the literal version of a metaphor does not sufficiently capture the metaphor:

One of the points I most wish to stress is that the loss in such cases is a loss in cognitive content; the relevant weakness of the literal paraphrase is not that it may be tiresomely prolix or boringly explicit—or deficient in qualities of style; it fails to be a translation because it fails to give the insight that the metaphor did. (63)

He opposes Aristotle’s view in that he proposes that metaphor cannot be merely decorative.

However, Donald Davidson deals with the gap between *tenor* and *vehicle* by bringing it back into the Aristotelian view, stating that metaphor means nothing more than what the words mean and is a special use of literal meaning. Thus, he reduces metaphors to pure semantics (3). In essence, there is no gap and a metaphor can have a literal meaning, a non-literal meaning, or even both, in the same way that some words, such as *lock* (a lock of hair, a door lock), may have two meanings. They are polysemic and contextual.

Overall, the disadvantage of the approach that metaphors are meaning is that many of its proponents understand metaphor simply as an extension of language, thus implying that there are various ways of saying the same thing and that no difference exists between literal language and metaphor, except the words chosen. In principle, language can function without metaphor. This approach to understanding metaphor acknowledges that, but does not explain how, metaphors can be literal and metaphorical, as in “he kicked the bucket” or the sarcastic “that’s just great!” or how language users can sense intended meanings. This approach also underestimates the

nuances of metaphor which prevent metaphors from being replaced with literal language and the resulting difficulty in any attempt to do so. This means that it provides no guidance or support in translating or assessing translations. If anything, it allows room for a “translate if you can, otherwise paraphrase the metaphor’s meaning” attitude (Vinay and Darbelnet 1995), which is not acceptable, and which this thesis will disprove.

Regardless of these shortfalls, it is evident that semantics play a pivotal role in understanding metaphor. The translator must translate the message and the words, and present an accurate equivalence of the original meaning in the target language. For the purposes of translation, the message

... qui est en quelque sorte le cadre global dans lequel l’énoncé s’insère et se déroule jusqu’à sa conclusion. Le message est individuel: il relève de la parole et ne dépend des faits de structure que dans la mesure où le choix d’un système linguistique impose à l’usage certaines limites et certaines servitudes. (Vinay and Darbelnet 44)

[... is the encompassing framework into which the utterance fits. Each message is an individual entity. It arises from parole and only when it comes to choosing a particular linguistic system does it depend on the structure of a language with its limits and servitudes. (Vinay and Darbelnet 29)]

Moreover, meanings stem from messages:

On a vu que le message est l’ensemble des significations de l’énoncé, reposant essentiellement sur une réalité extra-linguistique, la situation. (Vinay and Darbelnet 159)

[The message, as we have seen, consists of the totality of the meanings of an utterance and is crucially dependent on extra- and para-linguistic reality, i.e. the situation and circumstances in which it is produced and received. (Vinay and Darbelnet 165)]

Given that semantic units may be expressed in different manners, doing so produces differences in meaning, which may be non-existent, small or vast. These differences result in changes in the message. Therefore, in order to translate the message, the translator must understand the proverb

in terms of both the message itself and its meaning(s) and, although it is ultimately the message that is translated, views on metaphor that focus on meaning must also be taken into account. Furthermore, semantics exists at the serial level of translation (Holmes 83). Thus, the translator must work with both the vehicle and the semantics at the same time. Since meaning is expressed through a physical vehicle in written language, the translator will be concerned not only with communicating the meaning(s), but also with reconstructing the vehicle in the target language. The relationship between *tenor* and *vehicle*, or between the message and its physical form, is also a significant, but as yet unexplained, part of the semantics of metaphor, and it must be explored further to be of value to the translator. An additional constraint for translation is that there must be an attempt to replicate an equivalent message with an equivalent linguistic meaning in the target text, if it can exist, while respecting the prescriptive rules of the target language, and not simply adopting the view that any form will do. On the whole, a view of metaphor based solely on meaning carries many deficits and few solutions for the translator; however, it forms an important starting point for creating a translation model as it emphasizes form and content.

2.3 Metaphors as a Form of Pragmatics

Contrary to Davidson's view that "metaphors are their meanings and nothing more" (1978), proponents of the significance of pragmatics concern themselves with explicating the gap between meaning and its linguistic form (Morris 1938, Searle 1979, Grice 1975/1989, Sperber and Wilson 1995). According to Searle, any view of semantic metaphor must also include relevant theories of pragmatics, conversation or speech acts, in order to account for the gap between semantic meaning and speaker meaning (99), which means that other factors such as context and connotations (see Chapter III of this thesis) also become crucial:

The problem of explaining how metaphors work is a special case of the general problem of explaining how speaker meaning and sentence or word meaning come apart... Our task in constructing a theory of metaphor is to try to state the principles which relate literal sentence meaning to metaphorical [speaker's] utterance meaning. (Searle 76-8)

Pragmatics focuses on how language is used to achieve what the speaker means to say and the relationship existing between the speaker and the utterance. In this view, metaphor cannot be reduced to literal language because an implicit or explicit part of the expression will be lost in such an attempt. Metaphor is the difference between the intended and the stated and the receiver of the message must rely on a set of principles to understand the statement. If, for example, at a funeral someone says "she kicked the bucket" in reference to the person in the casket, but while milking a cow, on another occasion, that same person says, "she kicked the bucket," referring to Bessie, the receiver of the statement is prepared to understand the same phrase differently in each situation. The reason for this difference in comprehension exists in factors external to the utterance itself, such as Paul Grice's *co-operative principle* (370), which relies on speaker-listener cooperation in order to bridge, or at least reduce, the gap between semantic meaning and contextual meaning. The speaker follows a set of rules in order to express a concept and the listener follows a set of rules to interpret that concept, and these rules, which Grice refers to as maxims, are what facilitate communication. These rules make explicit the roles of the speaker and the listener:

Co-operative Principle

Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

Quantity maxims

1. Make your contribution as informative as is required (for the current purposes of the exchange).
2. Do not make your contribution more informative than is required.

Quality maxims

Supermaxim: Try to make your contribution one that is true.

1. Do not say what you believe to be false.

2. Do not say that for which you lack adequate evidence.

Maxim of Relation

Be relevant.

Manner maxims

Supermaxim: Be perspicuous.

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief (avoid unnecessary prolixity).
4. Be orderly. (Grice 1989: 26-27)

For the most part, coding and decoding rules render explicit the use of symbols and language and the implicit use of inferences. If both the speaker and the listener attend to these rules, then communication will ensue. Dan Sperber and Deirdre Wilson describe the functioning of the cooperative principle as follows:

When an utterance has several linguistically possible interpretations, the best hypothesis for the hearer to choose is the one that best satisfies the Cooperative Principle and maxims. Sometimes, in order to explain why a maxim has been (genuinely or apparently) violated, the hearer has to assume that the speaker believes, and was trying to communicate, more than was explicitly said. Such implicitly communicated propositions, or implicatures, are widely seen (along with presuppositions and illocutionary force) as the main subject matter of pragmatics. (471)

This explanation maintains that the speaker and listener attempt to maximize their understanding of a statement, but does not account for how, or whether, information outside of the speaker/listener relationship plays a role in understanding an utterance. To incorporate this additional concern, proponents of relevance theory seek to explain that “human cognition tends to be geared to the maximization of relevance” and “every act of overt communication conveys a presumption of its own optimal relevance” (Sperber & Wilson 260). Listeners will react to an encoded message by attending to the information that they perceive to be relevant to the message. Unlike in Grice’s “co-operative principle,” relevance, as Sperber and Wilson explain, may be assessed in terms of cognitive effects and processing effort:

(1) Relevance of an input to an individual

a. Other things being equal, the greater the positive cognitive effects achieved by processing an input, the greater the relevance of the input to the individual at that time.

b. Other things being equal, the greater the processing effort expended, the lower the relevance of the input to the individual at that time. (Sperber and Wilson, 610)

In other words, relevance allows the information to be interpreted and understood with the least amount of effort and the greatest accuracy possible.

These views incorporate the notion that metaphor is dependent on context, as well as on other speech characteristics, and they promote these supplemental factors as the reason why metaphors may be fairly simple or relatively complex. In essence, language is a set of tools and metaphor is one of those tools. Other tools include context, connotation and the receiver's perception. These tools do not function independently of each other, and accordingly, relevance theory allows for metaphors to be literal or figurative, based on the usefulness of these tools in maximizing cognitive and processing efforts. Although these views neither provide a rule-based account of metaphor nor explicate the coding-decoding process, they do, however, make a case that the meaning of metaphors includes extra-linguistic factors, and that meaning can be changed by changing the extra-linguistic factors.

Pragmatic theories do not exclude theories based on meaning, but rather, they promote semantic views and add that meaning exists because of pragmatic support. Pragmatics is also founded on the principle that metaphor is not just an alternative or decorative way to say what could have been said literally. Therefore, pragmatics allow for a broader view of metaphor which includes describing metaphor as part of the speech act, as another element akin to intonation, context, connotation and image (Kerbrat-Orecchioni 70). Thus, the inclusion of metaphor as an integral part of the speech act resolves the main problem of meaning-based theories. Linguistic

structure can then carry both literal meaning and metaphor and, subsequently, interlocutors decode that meaning and metaphor, relying on factors such as context to help them do so. The relationship between the source of the utterance (speaker, writer) and the utterance itself work together to form the meaning of the statement, whether it is a literal meaning or a metaphor. This view not only encompasses the notion that an utterance expressed literally may be different from an utterance expressed as a metaphor, but it also allows for such connotations as sarcasm. For example, even though sarcasm is almost purely focused in intonation or hyperbole, it can often be detected in a text through connotation and context, without being directly labelled as sarcasm by the author. The major problem remains a lack of simple criteria to distinguish between literal meaning and metaphor in creating a definition of metaphor, or in describing a method or approach for translating a metaphor. As well, there is no explanation of how a metaphor is understood in a minimal context, such as the personification of the Grim Reaper (Card and Wilson 2007), aside from learning and memorization. For the translator, pragmatics is a variable which forms part of the semiotic sign. Overall, these views demonstrate the importance of including more than the linguistic structure in a translation model; however, they do not contribute any guidance for a “how-to” on translating metaphors.

2.4 Cognitive Views

The basic premise of a cognitive approach to metaphors is that we think in metaphors, rather than metaphors being a representation of how we think or simply a vehicle to express what we think. Language is an integral function of cognition that does more than express communication. As with other views on metaphor, there are various schools of thought within this group, but the main contention of all groups in this category is that metaphor is an aspect of cognitive functioning. As we think in metaphors, they are a fundamental part of language and

this premise excludes any possibility that metaphor is ornamental, or that it can be restated accurately using literal language. This view is predominantly based on concepts such as categories, relationships, attributes, and mapping (Lakoff and Johnson 1980, Gentner and Kurtz 2005).

Empirical research in this area demonstrates that metaphors are processed as quickly and accurately as literal language (Glucksberg 1982), and that relational similarity controls thinking related to inductive referencing and categorization (Loewenstein and Gentner 319). In other words, we are programmed to see the world from a perspective of categorizations and analogies. In essence, attempts to base metaphor on cognitive functioning distance themselves from the traditional semantic approach because metaphors cannot be explained by or through semantics alone, as these attempts are either focused on a descriptive approach to language, or an approach based on the psychological processes of language.

2.4.1 A Descriptive Approach

The work on conceptual metaphors, a descriptive approach to language categories and the mapping that occurs between categories, is well-known and popular, and based on observations that human thinking appears to be grounded in how we view the world around us, and in how we can classify everything in that world into categories (Lakoff and Johnson 1980, Kövecses 2002, Fauconnier and Turner 2002). In this light, metaphors are central to thought, and they reflect how we perceive and describe the world around us, rather than functioning as a characteristic of language, or purely as semantics (Lakoff and Johnson 6). We experience the world around us within the confines of our physical bodies and abstract ideas are understood through the conceptual underpinnings of this physical experience. We think abstractly from a number of

viewpoints, as language can be seen as composed of a large number of metaphors that reflect these viewpoints, but we do so from our embodied perspectives:

We have found that metaphors allow us to understand one domain of experience in terms of another. This suggests that understanding takes place in terms of entire domains of experience and not in terms of isolated concepts. The fact that we have been led to hypothesize metaphors like LOVE IS A JOURNEY, TIME IS MONEY, and ARGUMENT IS WAR suggests to us that the focus of definition is at the level of basic domains of experience like love, time, and argument. These experiences are then conceptualized and defined in terms of other basic domains of experience like journeys, money, and war. (Lakoff and Johnson 117)

Humans organize their understanding and ideas into categories based on their experiences. For example, *life* is a category that we share with other entities on the planet, such as *plants*. As human thought can form a category in which both humans and plants are objects that experience life, they can also form maps between objects within that same category or map concepts such as death, growth, etc. In doing so, we can then make comparisons between the objects of a category that can be used to express concepts. Therefore, a comparison may occur that expresses aging, an inevitable fact of life, in which we make a direct comparison that plants age in a similar fashion to humans. For example, a metaphor may contain a phrase such as *wilted on the vine* to express a human physical condition in terms of a stage in a plant's lifespan. On the other hand, the same expression may represent a different object in the category, such as love (i.e. as pollination = the sex act; thus perhaps, "our love wilted on the vine"), as categorical components may be inanimate. The map now lies between plants and love, yet it still maps a life cycle process.

According to this theory, categories are organized into conceptual domains. Source domains are the source of the metaphorical expression and target domains are the understood metaphor (Gibbs 146-147), with conceptual domain formed from the mapped expression between the two. In the expression, "they parted ways" the conceptual domain that is understood, "love is a journey," is expressed with "love" as the target domain and "journey" as the source

domain, with the metaphorical expression “they parted ways” mapping the two domains. Thus, the concept expressed in this example is that separate journeys for two people who fall out of love equates to them “going their separate ways,” i.e. ending the relationship.

This raises a fundamental question: What constitutes a “basic domain of experience”? Each such domain is a structured whole within our experience that is conceptualized as what we have called an *experiential gestalt*. Such gestalts are *experientially basic* because they characterize structured wholes within recurrent human experiences. They represent coherent organizations of our experiences in terms of natural dimensions (parts, stages, causes, etc.). Domains of experience that are organized as gestalts in terms of such natural dimensions seem to us to be natural kinds of experiences....We are proposing that the concepts that occur in metaphorical definitions are those that correspond to natural kinds of experience. (Lakoff and Johnson 117-8)

This explanation is coherent and logical, but unfortunately it is also abstract and somewhat vague, especially in the context of the development of a translation model. For example, what constitutes a *natural kind of experience*; only concrete physical experiences, such as falling under the effects of gravity? Perhaps further examination of English from this perspective might illustrate this point; however, translation requires a more tangible tool for assistance in analyzing and executing translations.

This view provides a way to understand metaphor as a function of human thinking, but there seems to be a problem in relation to adequately defining the creation, usage, and understanding of metaphors, as this approach describes language in its current state, and focuses mainly on English. Empirical research is necessary to ascertain whether this theory holds true from language to language, in order for it to have substantial value in a discipline such as translation. The opinion that categories appear to be “indispensable to comprehending and reasoning about concepts such as life, death, and time” (Lakoff and Turner 50), is also supported by researchers who see problems in this approach or who promote a different cognitive approach to metaphors (Gentner 1983, Yeshayahy 1992, Freeman 1995). However, not all metaphors are

easily or automatically assessed and comprehended, as implied by this view, nor are they easily translated into another language. Even the simplest of concepts may be expressed quite differently between two languages. For example, in English “to make a decision” is translated into French as “prendre une décision” (to take a decision), illustrating different views of reality. Consequently, categories and mapping appear to be useful for understanding how thoughts are expressed, of which some may be universal, such as the concept that smoke and fire go hand in hand (*where there’s smoke there’s fire*), and some culturally specific, such as Newfoundland’s past economic reliance on the fishing industry (*no cod, no cash*); however, they do not appear to constitute useful tools without the support of other theories, such as semiotics, pragmatics, linguistics, etc., in the realm of translation.

2.4.2 The Attribute Approach

Metaphor can be explained from another view based on categories; one that organizes each category according to the attributes or properties of its members, rather than according to general concepts. The premise is similar to Aristotle’s *metaphor is meaning* but instead relies on a “how it is done” approach rather than “what it does.” In this case, only the relevant attributes of an object will place the object into a category, and the category will depend on the common attributes of its members. An object, such as a carrot, may belong to the food category, the orange category or the orange food category depending on whether the correlating attribute(s) of the other members of the category is/are food, orange or both. This view also relies on mapping, specifically *feature mapping* (Marschark, Katz, and Paivio 1983, Johnson and Malgady 1980, Ortony 1979), in order for the metaphor to express a concept.

For example, the English expression “my goose is cooked” concerns the object *goose* whose attributes, specific to the expression, consist of *bird*, *edible* and *cooked*. Geese have many

other properties, such as feathers, beaks, etc.; however these properties are not relevant to the understanding of the expression, as the object *goose* is purely prepared for consumption. “To be cooked” is an attribute that indicates the end of the cooking process; therefore *cooked* belongs to a category of objects having this same property. *Cooked* also carries the attribute of a changed state. In addition, the attribute *edible* is the goal reached through cooking the goose. An examination of these attributes produces the meaning of the expression: something is done, something has changed, and this change has an attached goal; therefore, there is a connection to the meaning that “someone has been caught at something (activity ended) and is in trouble (change of status) and there will be a consequence (goal - although only implied).”

While this approach appears to provide a more tangible tool for translation than the previous views, a problem still potentially exists in determining which attribute(s) may be relevant in a given concept:

One criticism concerns property selection: Whereas feature matching models equate figurative meanings with sets of common properties, not every property shared by the target and base of a metaphor will necessarily enter into its interpretation. For example, both dew and veils are inanimate, and both are silent, but neither of these common properties seems relevant to the meaning of *Dew is a veil*. (Bowdle and Gentner 194)

In fact, this problem is the same as that which exists with Richards’ *tension*. There is no definitive tool for determining how many attributes and which ones are relevant in a given metaphor, nor is there any further explanation for understanding complex metaphors than that which has been made evident through the previous discussions. Nevertheless, these attributes are helpful to the translator, as they provide a useful tool for determining the metaphor in French which would most closely match the expression. The most appropriate translation will contain equivalents for as many of the objects and characteristics that are relevant in the source expression. For example, in seeking a French equivalent to the expression “my goose is cooked”,

we would examine the properties (bird, edible, cooked) and attempt to find an expression in French that delivers an equivalent meaning and has as many equivalents of the relevant attributes as possible. “Les carottes sont cuites,” carries the relevant attributes *edible* and *cooked* but instead of *bird*, the French expression presents *carrots*. While the attributes of categories allow the translator to work with the concepts of metaphors at the linguistic level, there are obvious cultural and environmental differences in these expressions which must be considered during the translation process. These differences mean that the attribute in each language may not always produce a complete match, as in the previous example. They may, in fact, occasionally not match at all; therefore, while this approach is useful to the translator, it cannot function in isolation of other theories. The usefulness of this approach results from mapping certain attributes in the target language and the goal is to match those attributes as closely as possible in the target text while maintaining other factors or procedures in the translation process. In this way, the translator can match linguistic structures with semantic features of metaphors. By itself however, this line of thinking does not explain how metaphors are created or how they function, nor does it explain why some metaphors are more complex than others, and why some source language and target language expressions appear to have no attributes in common. For example, in French one can say “il pleut des cordes,” but in English one can say “it’s raining cats and dogs.” The less relevant attributes of these two equivalent expressions obviously do not match. Therefore, attribute mapping in itself between languages will not always be very effective in helping to achieve correct translations.

2.4.3 The Relational Approach

Another cognitive view is that metaphor comprehension is an analogical process consisting of relations, and these relations are mapped in a process known as *structure mapping*

(Gentner 1983). This approach is also based on categories, except that membership is based on relationships rather than attributes or general concepts (Gentner and Kurtz 2005), and this view attempts to treat metaphor as a process, one in which the formation of relationships constitutes the basis of the metaphor:

According to structure-mapping theory and other analogical accounts, metaphors typically convey that a system of relations holding among the base objects also holds among the target objects, regardless of whether the objects themselves are intrinsically similar. (Bowdle and Gentner 196)

In the example, “my memory is foggy” there is a relationship between *memory* and *obstruction* and between *fog* and *obstruction* and it is this relation on which the metaphor is based. In the expression “my goose is cooked,” a relation exists between *goose* and *done* that also exists between *cooked* and *done*; perhaps the *end*, as in the end of the goose and the end of cooking, which would also equate to the end of something in the meaning of the expression, such as the end of an unacceptable activity. In Shakespeare’s “Juliet is the sun” there is a relationship between Juliet and Romeo and Juliet and the sun. Juliet appears on the east balcony of the stage above Romeo, just as the sun would appear above him to the east. Alternatively, perhaps Romeo believes Juliet is the center of his universe just as the sun is the center of the Copernican universe. Regardless of which relationship, if not both, forms the foundation of the metaphor, there is a connection between the metaphor and the meaning it carries, which can be expressed as a relationship. This relationship may or may not be apparent to the receiver. Consequently, the more apparent or simple the relationship, the less complex the metaphor.

This approach is extremely useful to the translator as it provides a relationship to be reproduced in the target language. Some relationships, such as any that may be based on gravity, are universal to mankind, while others, such as the degree to which meat is cooked, may be restricted to certain cultures. Between cultures, equivalent underlying relationships may exist but

they may be based on different foundations. Perhaps in some cultures a relationship exists between a plant's height and its desirability which carries the same meaning as "the grass is always greener on the other side of the fence." Such an expression would function as a foundation for a metaphor based on the general equivalent relation between a plant attribute and its desirability, but also rely on the specific properties of *height* and *desirability* in the same manner that the English expression relies on the specific properties in the relationship between *colour* and *desirability*. The French equivalent "c'est toujours mieux chez le voisin" (discussed more fully in the corpus examples) is abstract and quite general, and does not rely on any specific object desired which belongs to the neighbour. Obviously the relationship is not the same in both languages and, as a result, the translator must seek an equivalent relationship in the source language, but which does not exist or does not carry an overall equivalent message in the target language.

While this approach is useful to understanding metaphor and the translation of metaphor, it does not negate the value of other approaches to metaphor, especially those of semiotics and pragmatics. Neither does it directly assist the translator in reproducing linguistic structures in the target language which are equivalent to those in the source language while respecting the grammar and culture of the target language. As with other theories, relationships provide a useful tool in determining the concept underlying the metaphor and transferring that concept into the target language.

2.5 Conclusion

Overall, no single theory explains or defines metaphor. Nor do any appear to provide easy guidance for the analysis and translation of metaphors. By and large, the greatest difference between the three themes is the perspective adopted or the intention underlying the theory. No

single view is all encompassing, yet all views appear to have much to offer on the subject of metaphor. Taken together, as each of these approaches offers important insight into metaphors and possible tools for the translator to consider, they may contribute to the creation of a translation model, if the translator adopts the best elements from each theory.

We can agree with Josef Stern that metaphor forms part of linguistic competence and that “knowledge by metaphor” is knowledge of the information packaged in the metaphor (Stern 261). Extracting or decoding the meaning of the metaphor conveys this information to the translator so that it can be recoded in the target language during the translation process. This decoding and recoding requires an understanding that meaning does not exist in isolation, but rather it encompasses the properties that contribute to its encoding and decoding, such as context, connotations, culture and creativity. Context is not always transparent, and may at times be opaque, obscure or evasive, as often seen with metaphors in poetry and religion. In much the same way, tools that can aid in understanding and translating metaphors, such as conceptual mapping, attribute mapping and relational mapping, do not operate in isolation for the translator, but are essential factors in the translation process and should be incorporated into a model of translation. Conversely, they may not always play equally significant roles:

In general, studies have shown that object matches increase with the richness and distinctiveness of the local object matches, whereas relational matches are more likely the deeper the matching relational structure. (Gentner and Kurtz 614)

In other words, matching may occur based on attributes, relationships, or a combination of the two.

My model, as presented in this thesis, is intended to function flexibly, and it therefore considers these views of metaphor in light of the elements that each one offers the translator in order to achieve the flexibility necessary for translating between languages.

3 METAPHORS IN PROVERBS

3.1 Introduction

Proverbs provide a stable context in which to examine the translation of metaphors, as their meanings and messages tend to be commonly understood and, in the case of French and English specifically, a corpus of accepted translations already exists. Nevertheless, French proverbs are vast in number and rich in quality (Delcourt 1976, Muller 1943), and unfortunately, often very difficult to translate, as George Lang demonstrates in his analysis of the translation of La Fontaine's fables and proverbs into Haitian French (Lang 1990). Oxford's basic definition for a proverb, "a short, traditional, and pithy saying; a concise sentence, typically metaphorical or alliterative in form, stating a general truth or piece of advice; an adage or maxim" (Proverb), does not reflect or emphasize the integration into social life and culture inherent in proverbs. As a linguistic entity, proverbs are a complex combination of intentions, meanings and functions (Honeck 97), which, from a pragmatic perspective, distance the speaker from the message conveyed, thereby requiring the listener to contribute much in order to decipher the precise meaning of the proverb (Norrick 27), thus removing the speaker from any liability for the message because

The sender is simply quoting an anonymous proverb, which came into existence long before the matter at hand. The target is not named. He may recognize himself as one of the characters in the proverb but he will not have to admit this publicly. Criticism can thus be expressed without offending the receiver and without implicating the sender. (Siran 227)

Furthermore, although the speakers of a language may not know every one of the proverbs of their language equally well, they can usually deduce the meaning and apply the proverbs that they do not know as proverbs are embedded social statements, requiring skills that rely on cultural competence much more than linguistic competence.

By the time individuals reach adulthood, one assumes that they have achieved both language and cultural competence within the culture in which they have been raised and, consequently, that they can interpret most proverbs. Conversely, learning a language is not sufficient to provide the speaker access to complex areas of language, such as proverbs and metaphors, and they form a complex area for translators because the translator's cultural background will vary in relation to the target language. This rationale is one of the numerous reasons why, despite recent trends indicating otherwise (Pokorn 2005), the accepted practice is that translators should translate into their mother tongue, because they should have ample linguistic and cultural competency in their native language, including the folk knowledge conveyed in proverbs, idiomatic expressions and quotes from famous works.

Although proverbs are generally considered a trope, separate from metaphor in much the same way as metonymy, the translation model treats proverbs as it would treat metaphors, or as consisting of metaphors, as they are metaphorical in nature and are usually composed of metaphors:

Like idiomatic phrases, proverbs give significant insights into the poetics of mind because they reflect how our metaphorical conceptualization of experience bears on particular social situations. Proverbs appear as special cases of the more general process of metaphorical understanding. Most proverbs assert their veracity about social and moral matters by linking features of social situations to other, more mundane, domains with widely known and clearly identified conceptual entailments...Common objects and events, such as clouds, green grass, and spilt milk, are used to characterize problem situations in terms of more immediate physical images. Each proverb presupposes a discrepancy between some state of the world (green grass, spilt milk) and the state of the person (one's desires, actions, and so on). For instance, *the grass is always greener on the other side of the fence* uses the notion of visual perception as a metaphor for thought. By asserting that the person has misconceived a problem or goal (has the illusion that grass is greener than it really is), this proverb suggests that a person's judgment or thinking about a problem is in some way flawed. Thus, the metaphor here structures a potentially complex and ambiguous process (such as faulty reasoning) in terms of events that are more closely delineated and accessible to

public demonstration (such as determining what things look like). (Gibbs 309-310)

In keeping with this notion, underpinning the goal of my thesis is the sub goal of examining proverbs from the perspective of the encased metaphors, encompassing metaphor theories where applicable and concentrating on components that are essential in the translation process, especially message, meaning, context and connotations, all of which underlie both metaphors and proverbs.

3.2 The Nature of Proverbs: Within and Between Languages

Overall, a nation often demonstrates “by its own peculiar proverbs, or its peculiar fashion of giving voice to them, its own particular reactions and tastes” (Muller 4), consequently partially expressing the collective conscience of that group. However, within a given cultural group, proverbs exist and function at various levels. For example, Newfoundlanders do not use the exact same corpus of proverbs as Canadians from other areas of the country, yet both groups share a portion of the proverbs that exist in English. Compare “when a snipe bawls, the lobster crawls” with “you can take the man out of the bay, but you cannot take the bay [boy] out of the man” (Story, Kirwin and Widdowson 31, 32). The latter example is much easier for the average Canadian to understand while the former is somewhat more difficult, as “snipe hunts” exist in parts of Canada. In the same fashion that Canadians do not carry the exact same corpus of proverbs as the rest of the English-speaking world, various language groups may share proverbs, such as “it’s a small world”, of which the French equivalent is “le monde est petit.” Therefore, evidently, proverbs are an intimate aspect of language and culture and they represent the cognitive views of human experience and conceptualization to varying degrees within various segments of societies. As such, proverbs cannot be treated simply as dictionary entries:

Unfortunately, as we have noticed, most proverb collections consist of bare texts. Sometimes even the versions in the original language are absent. Often the meanings are not only unclear, but misrepresented inasmuch as the collector has succumbed to the worst kind of ethnocentrism, explaining a proverb in one culture by citation of a supposedly equivalent proverb from his own. This all too common tendency to translate a native culture's folklore into the collector's own makes most collections of proverbs of extremely limited value to serious students. (Arewa and Dundes 73)

Not only do the form and content of proverbs vary between linguistic groups, as well as within and between cultures, but so does their usage. Proverbs may illustrate and support accounts of “spiritual conversion” (Monteiro 216), add richness and poetics to the language (Delcourt 1946), teach a concept (Penfield and Duru 1988), and provide an indirect way for a speaker to address another’s attitudes or behaviour (Nwoga 200, Arewa and Dundes 70). One group may rarely use proverbs, while another may use them extensively, including in situations that form part of the governing system, such as law courts (Arewa and Dundes 70). In addition, a person may use the same proverb in different contexts:

Such a work of figuration activates an already available meaning, which reaches far beyond the current situation. We shall see later that the same proverb may be utilized to convey very different, or even opposite values. A proverb’s *meaning* is never exhausted by its present use: it is rather a potential space on which the actual situation will leave its mark. (Siran 227)

Despite the differences behind each language group’s number and use of proverbs, a single proverb does have a limited range of uses and meanings (Siran 235); therefore, it cannot be used or translated indiscriminately and without contextual relevance. Hence, the French and English corpuses of proverbs will not be identical in number and application, and each proverb will differ between the languages with respect to the essential components of my translation model, such as linguistic structure, mapping, etc., but these differences will vary individually. Accordingly, the concept of translation will vary from situation to situation. In one case, translation will include the instant realization of the two proverbs in two different languages. In other cases, it will

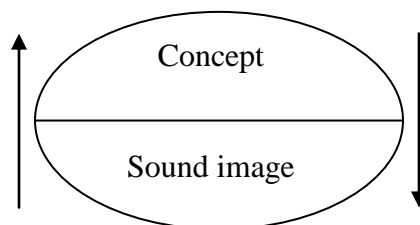
include the process of finding of an existing equivalent, while yet in others, it will include the creation of new proverbs. The goal of this thesis is to present and demonstrate my translation model, and I do so through comparison; therefore, its focus will center on the former two cases rather than on the latter.

3.3 Major Issues for Understanding and Translating Proverbs

3.3.1 Message and Meaning(s)

Traditionally, French proverbs have had strong communicative value and have played an important and influential role in French life, functioning as the basis for many literary works (Muller 5), such as La Fontaine's fables, Naturalists' and Romanticists' short stories and novels, etc., and providing a strong sense of cultural unity (Muller 7). Their vast number and colourful nature make them ideal material for the study of metaphors in proverbs within the field of English translation. They also exhibit diversity in their relationships between meaning, message (the concept carried by the linguistic and cultural form) and the literal interpretation of the linguistic form. As well, proverbs range from culturally-bound concepts to universally understood and appreciated truisms. Important to proverbs are meaning, message and vehicle, which may be understood in terms of Saussure's sign that "unites, not a thing and a name, but a concept and a sound-image" (61):

The linguistic sign is then a two-sided psychological entity that can be represented by the drawing:



The two elements are intimately united, and each recalls the other. ...Our definition of the linguistic sign poses an important question of terminology. I call

the combination of a concept and a sound-image a *sign*, but in current usage the term generally designates only a sound-image, a word, for example (*arbor* [tree], etc.). One tends to forget that *arbor* is called a sign only because it carries the concept “tree,” with the result that the idea of the sensory part implies the idea of the whole. Ambiguity would disappear if the three notions involved here were designated by three names, each suggesting and opposing the others. I propose to retain the word *sign* [*signe*] to designate the whole and to replace concept and sound-image respectively with *signified* [*signifié*] and *signifier* [*signifiant*]; the last two terms have the advantage of indicating the opposition that separates them from each other and from the whole of which they are parts. As regards *sign*, if I am satisfied with it, this is simply because I do not know of any word to replace it, the ordinary language suggesting no other. (61-62)

In a similar manner, proverbs will be treated as *signs* in this thesis; a total concept in the mind, comprised of a *signifier* (Richards’ *vehicle*, Vinay and Darbelnet’s *linguistic unit*) and a *signified*, the concept carried or delivered by the *signifier*. The proverb (the *sign*) is the message that the translator must translate, and this message is the result of the union of other phenomena, such as meaning, connotation and context.

In the following excerpt, Barthes makes several claims about interpreting a text. His main argument, which forms an integral part of this thesis, is that a text has multiple components (plurality), and is not distinguishable simply as singular concept, such as meaning. In addition, no one component outweighs the whole of the group of components, but neither does the text as a whole, nor the components as a group. Similarly, meaning is not a single entity and for that reason, this thesis examines the variants of the meaning of the *signified*:

Interpréter un texte, ce n’est pas lui donner un sens (plus or moins fondé, plus ou moins libre), c’est au contraire apprécier de quel pluriel il est fait. Posons d’abord l’image d’un pluriel triomphant, que ne vient appauvrir aucune contrainte de représentation (d’imitation). Dans ce texte idéal, les réseaux sont multiples et jouent entre eux, sans qu’aucun puisse coiffer les autres; ce texte est une galaxie de signifiants, non une structure de signifiés; il n’a pas de commencement; il est réversible; on y accède par plusieurs entrées dont aucune ne peut être à coup sûr déclarée principale; les codes qu’il mobilise se profilent à *perte de vue*, ils sont indécidables (le sens n’y est jamais soumis à un principe de décision, sinon par coup de dés); de ce texte absolument pluriel, les systèmes de sens peuvent s’emparer, mais leur nombre n’est jamais clos, ayant pour mesure l’infini du

langage. L'interprétation que demande un texte visé immédiatement dans son pluriel n'a rien de libéral: il ne s'agit pas de concéder quelques sens, de reconnaître magnanimement à chacun sa part de vérité; il s'agit, contre tout indifférence, d'affirmer l'être de la pluralité, qui n'est pas celui du vrai, du probable ou même du possible. Cette affirmation nécessaire est cependant difficile, car en même temps que rien existe en dehors du texte, il n'y a jamais un *tout* du texte (qui serait, par reversion, origine d'un ordre interne, réconciliation de parties complémentaires, sous l'œil paternel du Modèle représentatif): il faut à la fois dégager le texte de son extérieur et de sa totalité. Tout ceci revient à dire que pour le texte pluriel, il ne peut y avoir de structure narrative, de grammaire ou de logique du récit; si donc les uns et les autres se laissent parfois approcher, c'est *dans la mesure* (en donnant à cette expression sa pleine valeur quantitative) où l'on a affaire à des textes incomplètement pluriels, des textes dont le pluriel est plus ou moins parcimonieux. (Barthes 11-12)

[To interpret a text is not to give it a (more or less justified, more or less free) meaning, but on the contrary to appreciate what *plural* constitutes it. Let us first posit the image of a triumphant plural, unimpoverished by any constraint of representation (or imitation). In this ideal text, the networks are many and interact, without any one of them being able to surpass the rest; this text is a galaxy of signifiers, not a structure of signifieds, it has no beginning; it is reversible; we gain access to it by several entrances, none of which can be authoritatively declared to be the main one; the codes it mobilizes extend *as far as the eye can reach*, they are indeterminable (meaning here is never subject to a principle of determination, unless by throwing dice); the systems of meaning can take over this absolutely plural text, but their numbers are never closed, based as it is on the infinity of language. The interpretation demanded by a specific text in its plurality is in no way liberal: it is not a question of conceding some meanings, of magnanimously acknowledging that each one has its share of truth; it is a question, against all in-difference, of asserting the very existence of plurality, which is not that of the true, the probable, or even the possible. This necessary assertion is difficult, however, for as nothing exists outside of the text, there is never a *whole* of the text (which would by reversion form an internal order, a reconciliation of complementary parts, under the paternal eye of the representative Model): the text must simultaneously be distinguished from its exterior and from its totality. All of which comes down to saying that for the plural text, there cannot be a narrative structure, a grammar, or a logic; thus, if one or another of these are sometimes permitted to come forward, it is in *proportion* (giving this expression its full quantitative value) as we are dealing with incompletely plural texts, texts whose plural is more or less parsimonious. (Barthes 5-6)]

As Barthes astutely points out, more than one meaning may contribute to a given *signified*.

Additionally, other factors have effects on the meanings, as well as on their effects, and they also contribute to the signified. In other words, a text is comprised of more than one entity, each of

which entities do not exist in isolation from each other. Consequently, at no point do any of the aspects or processes of the translation model presented in this thesis act in isolation. For example, the model treats linguistic meaning as one of the contributors to the *signified* and the linguistic unit as the physical entity that carries the *signified*. While discussed individually, they are not understood to exist or function in total isolation from one another. Within my model, the linguistic unit is a process that primarily concerns linguistics and grammar, (and is discussed more fully in Chapter V).

This chapter is concerned with the *signified* and its relation to the message, which exists on multiple levels, as well as with other non-linguistic phenomena, and more specifically connotations and context. Paramount to the translation model is the distinction between the concepts of meaning and message. As previously noted, a message is an all-encompassing entity for the translator to translate, whereas meanings form part of the message's makeup. The exact nature of the meaning(s) will vary among messages and may appear closely linked to, and obviously within, the message communicated by one proverb ["il ne faut pas jouer avec le feu" (don't play with fire), English equivalent – "if you play with fire you get burnt"] as compared to another ["il ne faut pas éveiller le chat qui dort" (don't wake the cat that sleeps), English equivalent - "let sleeping dogs lie."] The linguistic meaning of *don't play with fire*, which coexists with the semantic meaning, *fire causes burns which cause physical pain*, expresses the message *leave something that is dangerous alone or else you will be harmed*. In this case, there are two evident meanings, one linguistic and one semantic, which contribute to a specific message. These meanings are conceptually similar to each other, and in fact they appear as common sense to anyone who has "played with fire." As a result, the translator who is not familiar with either proverb might more easily deduce a link between meaning and message from

this proverb's physical structure than that of "don't wake the cat that sleeps." In the latter case, the additional meanings *leave well enough alone*, *waking a sleeping cat makes the cat wild and unpredictable*, and *activating an inactive problem will activate undesirable results* are not as evident in the linguistic meaning of *don't wake a sleeping cat*, making the message *leave (dormant) problems alone* less apparent for the translator who is not familiar with the original proverb. Note the additional meaning in the English proverb, due to the double meaning of *lie*, adding the meaning (possibly unwanted and *in absentia*) to *lie* as in to tell a non-truth.

My translation model portrays the relationship between message and meaning(s) as a phenomenon that exists on more than one level. The message exists, first and foremost, as a total concept of the mind (the *sign*) in the form of the understood proverb and is therefore represented by the entire translation model as an entity. The proverb to be translated, in its entirety, is for example, "il ne faut pas jouer avec le feu." In my model, the message is also an entity that has an-ongoing relationship within the concept (*signified*) and which exists as a component. The components and their relationships to the message form the basis of my translation model. Meanings are intrinsic elements of the group of components that contribute to creating the message, hence in the development of any theory or model of translation, the interrelation of meaning and message is of utmost importance. In this case, the semantic meaning *fire causes burns which cause physical pain* and the linguistic meaning *you shouldn't play with fire* are separate, yet intrinsic, components of the message conveyed by "il ne faut pas jouer avec le feu." Thus, the translator must interpret and translate both of these meanings, as well as the additional components such as additional meanings, connotations and context, in order to produce an equivalent proverb in English. These processes occur as part of the entire translation process, by way of the cognitive activities described by Wilss (21). Each of the components, such as the

semantic meaning *fire causes burns which cause physical pain*, is interpreted, analyzed and reformulated in context with the other components of the proverb, as part of the whole proverb.

Crucial to this model is the notion that the understanding and translation of metaphors in proverbs acknowledge that the message of a given proverb is an interrelated phenomenon, and that the message co-exists with the meaning(s) and other components of the proverb. However, while the message is of primary concern, how that message is communicated --- the linguistic form and additional information carried by the form --- plays a strong supportive role in the delivery of the message, as described by Kerbrat-Orecchioni (15). As a case in point, the French proverb “les murailles ont des oreilles” (seventeenth century) is slightly different than the current “les murs ont des oreilles” due to the difference in meaning between “murailles” as fortified walls and “murs” as regular walls. The English equivalent “the walls have ears” transmits the message adequately in most contexts, but in translating seventeenth century literature from French to Modern English, there would be a slight loss of the culture behind the translation of this proverb. This loss results from the linguistic difference between the languages which exists due to the variation between the semantic fields of the two French words for *wall* (*mur* and *muraille*). In such a case, the translator would either accept the loss, or risk the possibility of a gain by adding *castle* or *fortress*, i.e. the castle walls have ears [which is not unreasonable, considering the case of Shakespeare’s “my house’s ears” in the Merchant of Venice (II.v.34)]. Nevertheless, the preference is that the target-language equivalent remains a natural sample of the target language and that the translator does not fall into the trap of making an English proverb appear calqued or francized.

Barthes discusses the issue of message versus meaning from the perspective of discourse, pointing out that, at the literal level of meaning, writing has properties that convey important

information. For example, classical writing typically reflects class (Barthes 42), while political writing positions the writer within a particular political society (Barthes 19). As a semantic unit produces meaning, its encoding transfers the necessary signs to produce a message with specific definitions and intentions (Barthes 2004; Kerbrat-Orecchioni 1977) and meaning may require a vehicle, one which conveys important information on its own, and which is not simply a mode of delivery. Linguistic form is an independent yet intrinsic aspect of the understanding and translation of metaphors in proverbs in that, aside from providing a structure, it provides the meaning to which this thesis refers as linguistic meaning. Thus, the translator considers linguistic components in relation to meaning, not simply in relation to structure, especially as linguistic form changes in the transfer between languages. “Il ne faut pas jouer avec le feu [you shouldn’t play with fire]” and “if you play with fire, you get burnt,” are two different structures that have the same message. Clearly, the message remains the most important aspect, and an aspect that the translator must translate, but the translator’s linguistic skills must be equal to the linguistic competency required in a given language, in order to ensure that the message is not mistranslated or entirely lost. The linguistic structure must make sense and be fluent in the target language. Consequently, my translation model treats the vehicle as two components in the translation process: linguistic structure and linguistic meaning.

Given that so much is carried by the signifier (Barthes 81-83), which usually relies heavily on interpretative communities that are “no more stable than texts because interpretive strategies are not natural or universal, but learned” (Fish 220), proverbs are at risk of being mistranslated, in spite of the fact that most proverbs already have received translations. The problem of mistranslation stems from the complexity of proverbs and their metaphors in relation to differences that might exist between their components. Seemingly different French proverbs

may be translated by a single English proverb. For example, “*arbre trop souvent transplanté rarement fait fruit à planter* (a tree too often transplanted rarely bears fruit to plant)” and “*Pierre qui roule n’amasse pas mousse* (a stone that rolls does not accumulate moss)” are both translated by “a rolling stone gathers no moss.” However, there is one slight difference between the two French proverbs which is lost when translated to English. “*Arbre trop souvent transplanté rarement fait fruit à planter*” generally refers to accumulating relationships while “*Pierre qui roule n’amasse pas mousse*” more commonly refers to accumulating objects or riches. This distinction is not made in the English proverb. Conversely, the same proverb in a given language may convey different messages although the same linguistic vehicle may carry them both. This issue is evident in the English proverb “a rolling stone gathers no moss,” which has at least two, quite opposite, interpretations:

This proverb now has two meanings: people pay a price for being always on the move, in that they have no roots in a specific place (the original meaning); or people who keep moving avoid picking up responsibilities and cares. (Hirsch, Kett and Trefil 2002)

Attempting to translate strictly the linguistic units of an utterance may make matters worse. *A tree which is frequently transplanted rarely bears fruit to plant* and *a stone that rolls does not accumulate moss* have linguistic similarities (movement) but their linguistic differences (reproduction versus acquisition) may potentially guide a less experienced translator away from the best translation. Clearly, the translator must communicate the message of the source proverb in the target language, while not always resorting to a literal translation, as the message embedded in the linguistic form may be culturally bound, or restricted for other reasons, as in the modern adaptation “a rolling stone (Mick Jagger) gathers no moss (Kate Moss).”

The relationship between meaning and message is still not completely or adequately analyzed as other components, in particular connotations, affect them both. In order for proverbs

to be interpreted, there must be (a) connotative value(s) shared by both the target and source languages, and in fact this connotative value is the heart of the translation, as this value in the target text should be equivalent to the value in the source text. If the connotative value is not equivalent in the target text, then the translator will not be able to express the entire message contained in the source text proverb.

3.3.2 Connotations

Inherent in proverbs are human factors that affect their meaning(s) and message. These factors, such as politeness, emotions, judgments, etc. vary between individuals and cultures. Proverbs cannot be fully understood by the listener outside of these factors; therefore, the discussion or analysis of proverbs must occur in terms of the connotative values that reflect these factors. Specifically, those described in the following passage:

Le statut de connotation repose sur la nature particulière du signifié, à savoir :
 l'appartenance à tel niveau de langue ou type de discours;
 la valeur affective;
 la valeur axiologique;
 l'image associée;

Certaines valeurs sémantiques additionnelles apparaissant à la faveur de mécanismes associatifs divers (effets de la polysémie, des collocations, de l'allusion, etc.) (Kerbrat-Orecchioni 70)

[The status of connotations rests on the particular nature of the signified, namely:
 its belonging to a specific level of language or type of discourse;
 its affective value;
 its axiological value;
 the associated image;

Certain additional semantic values become manifest through diverse associative mechanisms (effects of polysemy, collocations, allusion, etc.)]

As summarized by Kerbrat-Orecchioni, connotations vary in type and intensity and lie in the attributes of the specific signified. For example, language can be designated according to levels or different types of discourse, such as slang (yeah!) or formal (yes, Sir!). Such differentiation can convey human values such as respect, affection and authority, as well as many other

expressions of relationship or affiliation. Similarly, affective values convey emotion, such as disappointment or anger. Compare the difference between *he heard the news*, *he sobbed on hearing the news* and *he raged on hearing the news*. All three statements indicate that someone received news but the diversity in word choice communicates different emotions, even the absence of emotion such as in the neutral verb *heard*. Furthermore, the same affective value may be expressed with various levels of intensity, such as *he was upset by the news* versus *he was devastated by the news*. Likewise, axiological values, or value judgements, such as *the horrible news*, *the good news*, etc. reflect the speaker's value system and often occur in proverbs.

Imagery also constitutes important connotations since concepts have specific images, and these images reflect a number of elements of culture and human experience:

Most proverbs specify a fairly rich, memorable, concrete image of a source domain (e.g., stones rolling, dogs sleeping), but they do not explicitly mention target domains in the way linguistic metaphors do. So the mapping between the rolling stone or sleeping dog and human behaviour or events does not depend on the explicit mention of people or events. (Gibbs 310)

A correspondence is created between the image and the concept that assists in the comprehension of the proverb, and mapping that correspondence is particularly important in translating a concept. For example, the French expression the *Grande Faucheuse* brought to mind a much different image fifty years ago than it does currently, and its English equivalent, *The Grim Reaper*, also carries an image that is different from either the past or current *Grande Faucheuse*. The differences between the image associated with the English male, skeletal Grim Reaper and the French female image of the *Grande Faucheuse*, which historically was not skeletal (see Card and Wilson 2007), are primarily a result of how cultural differences affect conceptual experiences. Other connotative values are inherent in language as well, such as those indicated by Kerbrat-Orecchioni (polysemy, collocations, allusion, etc.). These are additional linguistic

properties that are a direct reflection of emotions associated with language. Vinay and Darbelnet discuss with these aspects of connotation primarily through linguistic properties in their comparative analysis of French and English (1977). To summarize, connotations are properties (values) that are intrinsic, in that they deliver the connotative meaning, which in turn forms an integral part of the message communicated by the proverb.

The exact composition of the properties that comprise connotations varies between proverbs and between languages. The level of language, affective value and axiological value evident in “on ne peut pas avoir le lard et le cochon (one cannot have the bacon and the pig)” are also evident in the English equivalent “you cannot have your cake and eat it too.” Both proverbs express the emotion of wanting to eat and the value judgement that greed is negative, through language that is both informal and indirect. In this example, the particular connotative aspects are stronger than other aspects, such as the image. The imagery of *cochon* and *cake* contribute to the comprehension of this proverb in each language, but not to the same extent that the former aspects contribute (eating and conserving the food item without eating it), although making bacon is a more violent act than the making of cake. Connotations in a proverb such as “c’est en forgeant qu’on devient forgeron (it is by blacksmithing that one becomes a blacksmith)” relies on a stronger contribution from imagery, as the image of the *blacksmith* is more concretely linked to the meaning and message while its English equivalent “practice makes perfect” relies much less on the image than its French equivalent, as *blacksmith* is more concrete than the abstract concept *to make perfect*. In addition, in French, “il faut hurler avec les loups” conveys an even stronger image as it encompasses the *wolf* and the negative predatory characteristic of *wolves* as compared to the positive attribute of hard work associated with the image of *blacksmith*. Blending in with wolves, as one of their kind, is preferable to becoming their prey. The English

“when in Rome do as the Romans do” must rely on knowledge that to stand out when around Romans is detrimental, in order for the image to play as strong a role as it does in the French version. Thus, we see that the properties of connotations (the type of connotative value, the degree or intensity of that value, connotative values absent or present) create variance in the relationship between denotation (the literal expression) and connotations (additional information) present in a given expression.

Connotations add to literal meanings. They do not function in isolation of other important factors in the translation process. In fact, many factors affect the connotations of a linguistic unit, such as culture and other human capabilities, such as logic and creativity, etc., and these aspects will, in turn, affect the translator’s contribution to the translation process, as well. A key factor in understanding a proverb lies in understanding the balance that exists between individual proverbs and their connotations, and the importance of transferring connotations in the translation process.

3.3.3 Context

French proverbs are complex, abstract, and well rooted in French culture, history, customs and thinking. These characteristics make translation from French to English somewhat complex; however, the main phenomena that form an integral part of the foundation for these characteristics underlying language — context — offers valuable assistance to the translator in making translational decisions, as does support gained through an understanding of connotations and comparative linguistics (see Chapter V of this thesis). These characteristics pre-exist within the proverb in the source language, and are aspects that the translator must reproduce or for which he or she must create equivalents in the target language, in terms of both retaining the true essence of the source proverb and the acceptance and understanding of the proverb for speakers

of the target language. However similar proverbs may appear, they will, in fact, always differ due to differences in context.

Context provides a platform for understanding the many different knowledge banks from which proverbs draw. For example, in what situation, under what conditions, etc. is the proverb used in the source and the target languages, as well as what was the original version of the proverb, if it has been transformed over time. This information is generally available from the source-language text, and to varying degrees, it is evident in the linguistic structure of the proverb. The most comprehensive concept of context treats it as a psychological factor:

The set of premises used in interpreting an utterance (apart from the premise that the utterance in question has been produced) constitutes what is generally known as the *context*. A context is a psychological construct, a subset of the hearer's assumptions about the world. It is these assumptions, of course, rather than the actual state of the world, that affect the interpretation of an utterance. A context in this sense is not limited to information about the immediate physical environment or the immediately preceding utterances: expectations about the future, scientific hypotheses or religious beliefs, anecdotal memories, general cultural assumptions, beliefs about the mental state of the speaker, may all play a role in interpretation. (Sperber and Wilson 15-16)

Therefore, all the factors that affect the human mind in the conceptualization of a proverb constitute its context. According to this definition, connotations are a specific kind of context, in the same manner that

A participant's or observer's representation of the flow of conversation is one context; a representation of the relationship within which the conversation takes place is another context, and a representation of the physical surroundings is yet another. (Ritchie 79)

Context varies and contributes to the utterance in different combinations and intensities, depending on the speaker's intents, as well as any other information relevant to the utterance. Thus, context functions in the same manner as connotations, and "always matters, of course, but sometimes it matters more than others" (Holtgraves 73). Some elements of context, such as the

Earth's gravity, are universal and are taken for granted while others, such as sarcasm, are more obvious and require immediate processing based on the current situation:

When sentence content does not constrain interpretation sufficiently, then the general topic of conversation may provide the necessary information. In normal discourse, such information is usually available, and may be used in the same ways for dealing with both literal and nonliteral expressions. In either case, such information is used, ultimately, to resolve the many kinds of ambiguity that pervades natural language. (Gildea and Glucksberg 589)

The effect of context is best described by Josef Stern (12) as “same expression, same context, same interpretation; same expression, different contexts, different interpretations.” In other words, context alone can change the message. Some proverbs may be understood without their enunciative context, but it is actually their cumulative meanings that are understood in these cases and not necessarily the message. In reality, it is the specific use of the proverb in a specific context which brings forth the message to be translated:

There are many occasions, of course, when a proverb is used in a specific context that makes the target domain somewhat explicit. Consider a case where a student threatens to expose widespread cheating on a class exam and is warned by a classmate *it is better to let sleeping dogs lie*. This phrase specifically maps the source domain of not disturbing sleeping dogs and the target domain of letting the cheating scandal go unreported. Contextual information, such as knowing about the cheating scandal, helps us make sense of proverbs by providing specific target information. (Gibbs 310)

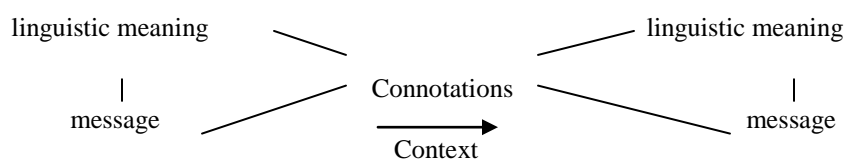
Although the source text is very important to the proverb, contextual information includes more than that text, as it also includes human concepts. For example, many proverbs rely on logic to make their point, which in turn means that logic is a context of importance for many proverbs. Logic stems from humans' embodied conceptualizations of their existence, and imposes boundaries on the meaning(s) and message carried by the linguistic unit. Humans understand many logical concepts as received knowledge. For example, humans not only understand that two is more than one, but they also understand that this relationship is a

condition of the concept of quantity. The conceptual value of two can never be less than or equal to one, except in the case of two halves equal one whole. Therefore, although linguistic meaning can defy human logic, such as the concept that one is worth more than two, which is evident in the proverb “a bird in the hand is worth two in the bush,” additional information that exists in the message of the proverb realigns that proverb with human logic and in fact, the actual logic behind the message in this case is that one bird is more than zero birds, with which humans will readily agree. An equivalent translation between French and English will not only capture the true logic couched in the proverb (one is greater than zero), but will also capture the relationship that portrays this logic in the linguistic expression; that one of something in one’s possession is worth more than two of the same thing not in one’s possession (*un tu l’as vaut mieux que deux tu l’auras*).

In French, several proverbs may be based on similar logic. The certainty of genetics, for example, is evident in each of “les chiens ne font pas des chats (dogs do not make cats)”, “tel père, tel fils (like father, like son)”, “la pomme ne tombe pas loin du tronc (the apple does not fall far from the tree)” and “telle racine, telle feuille (like root, like leaf).” All these proverbs are based on the logic that there is an indisputable relationship between genetics and reproduction, and therefore, between source and progeny. However, from a purely linguistic perspective, only one of these proverbs refers to humans while one refers to animals and the other two refer to plants. Evident in the two examples with plants is Lakoff’s conceptual domain theory, in which the domains of human life and plant life are mapped and may be superposed, showing that this theory does indeed have some merit in the French language. In these examples, which differ from each other in various ways and to different extents, logic ties the characteristics of one entity to another through a relationship underlaid with genetics, and this logic must be reproduced in the

proverb in the target language. Basically, in English, proverbs such as those quoted above, will carry the logic that “like breeds like” and this English proverb (like breeds like) could be the translation for each of them, were logic the only relevant factor in translation. However, in this case, logic is not enough on its own as there are other possibilities for translations, such as “like father, like son”, “the apple never falls far from the tree”, “eagles don’t breed doves ” and “an evil bird lays an evil egg.” In this case, logic is an example of context that forms a link, or relation, between the linguistic meaning, and the message, of the proverb. All these examples, in both French and English, portray the relation that *genetics breeds similarity (or sameness)*. The translator can narrow down the number of possible translations based on this relationship. This does not mean that all the examples in French and English listed above are equal; it simply means that the choices may be narrowed down and then further differences, such as desired nuances, connotations, additional contextual information and such, will distinguish each of these proverbs from the others.

Context is difficult to represent in my translation model, partly due to the fact that context is not a single entity, and partly due to the fact that it is both internal and external to the linguistic unit. For example, “la pomme ne tombe pas loin du tronc (the apple never falls far from the tree)” conveys context that links the proverb to a concept, as discussed above, which can be represented by relational mapping, while the text that comprises the proverb contributes the context which makes the proverb applicable to a specific situation. Relational mapping between linguistic meaning and message for “la pomme ne tombe pas loin du tronc” represents the logical concept behind the proverb as follows:



- Ex. “la pomme ne tombe pas loin du tronc”
- Linguistic meaning: the apple does not fall far from the tree [that bears it]
- Concept: logic based on genetic heredity; physics – closeness of heredity as the apple does not blow away
- Message: like breeds like
- Relational mapping: an apple and the trunk of the tree it came from must be of the same genetic make-up – in the translation process this concept must be mapped with the linguistic meaning and the message of the proverb.

All context that is relevant to comprehending this proverb, and which is evident in the linguistic structure, must be transferred to the target-language proverb. In this case, the context that underlies the proverb and forms part of the linguistic structure is the logic of genetic similarity; placing restrictions on understanding the source proverb, as well as on which proverb to choose as an equivalent in the target language. This context is evident in the *linguistic meaning – message relationship* in addition to the influence of connotations or additional context.

Another important context for proverbs is the linguistic meaning carried by the linguistic unit. As previously discussed, the meaning and message of the proverb is not simply the literal meaning of the proverb. However, certain semantic information is carried by the linguistic structure, which becomes important in the translation process. Therefore, linguistic meaning is not to be confused with linguistic structure (see Chapter V of this thesis), the message, or other elements of meaning or context. When faced with a choice between “like breeds like”, “like father, like son”, “the apple never falls far from the tree”, “eagles don’t breed doves ” and “an evil bird lays an evil egg” as an equivalent for “la pomme ne tombe pas loin du tronc,” the translator will discover that although they all have the same concept of genetic similarity, each one has a different linguistic meaning and each has a very different associated image. For example, the linguistic meaning of “like father, like son” is that the father and the son are the

same (both males), just as “an evil bird lays an evil egg” carries the linguistic meaning that the newly-hatched fowl “fowl” from the egg is the same as the bird (both birds), but the second example is specific as to which specific trait, that of *evil*, is the same. “Eagles don’t breed doves” includes the linguistic meaning that one bird cannot produce a bird of a different sub-species with different characteristics (like cannot breed unlike). Additionally, if the speaker is biased that doves are preferable to eagles, the meaning also includes, within the linguistic unit, that gentle, peaceful birds do not come from predatory birds. On the other hand, the eagle is majestic and strong and the dove is possibly considered a wimp. One may think of the bald eagle as the symbol for the American republic, while the dove is the symbol for peace, and the unfortunate message that results: “Eagles (the USA) don’t breed doves (peace).” Differences in meaning may be subtle, but remain sufficient to differentiate between options.

The components of the linguistic meaning not only contribute to the meaning of the proverb, either directly or indirectly, but they also deliver properties that then function as the attributes in attribute mapping (see Chapter II of this thesis), which contribute to establishing the linguistic structure in the target language (see Chapter V of this thesis). “La pomme ne tombe pas loin du tronc” has the attributes apple, fall, tree trunk, and negation. The higher the number of attributes that can be matched in the target language translation, the better an equivalent translation should be, notwithstanding the fact that the resulting translation does not violate other factors, such as the proverb’s logic. In this example, the ideal translation will maintain the concept of a seed product remaining close to its origin. Close analysis of the attributes of the French proverb and its proposed translation produces:

- Linguistic meaning: French Attributes (pomme, tomber, tronc, loin, négatif)
- Linguistic meaning: English Attributes (apple, to fall, tree, far, negative)
- Attribute Match (apple, to fall, far, negative)

This comparison produces an exact match of three attributes. One attribute is not an exact match, but it is, on the other hand, a linguistic match because of the part-whole relationship that exists between trunk-tree (see Chapter V of this thesis on comparative linguistics). Therefore, “the apple never falls far from the tree” will be the best choice based on the linguistic meaning of “la pomme ne tombe pas loin du tronc,” and based on both the logic evident in the linguistic meaning and the linguistic structure, and based on the associated image. The image does not have to be the same in the target text as in the source text, but should be appreciably equivalent. In this case, the concept of genetic similarity narrows down the possible options but the actual linguistic structure dictates the final choice. In this example, an English equivalent did exist; one that is very close in linguistic structure but this is not always the case. There will be occasions when the translator is faced with multiple options between which it is more difficult to choose based solely on these options, or when he must create a proverb as one does not already exist. Such cases reveal why the translator must always fully consider each aspect of the translation model, such as context, connotations and meaning versus message, both when analyzing “equivalence” between a translation and its source text, and when producing an “equivalent” translation.

Another type of context that plays a major role in proverbs is situation. Proverbs tend to function by using an allusion to one situation in order to comment on another. Situations in proverbs provide information about a previous situation and the listener is expected to understand the implicit comparison made between the situations. Gentner defines analogies as

Partial similarities between different situations that support further inferences. Specifically, analogy is a kind of similarity in which the same system of relations holds across different objects. Analogies thus capture parallels across different situations. (Gentner 107)

There are typically three situations involved in a proverb, and they may all be identical or different. Together, they usually provide an abstract situation that functions as an analogy of a current situation. The primary situation is the referenced situation or the situational context of the proverb's origin. In other words, it is the original situation that the proverb depicts or to which it was applicable when created. In the current example, the referenced situation is one of location, which results in an indirect comparison between two entities. In "la pomme ne tombe pas loin du tronc" the fallen apple is indirectly compared to its source, the tree (trunk) resulting in the situation in which two entities are compared based on their physical proximity to each other. The primary situation is generally more or less evident in the linguistic expression.

Secondly, the source-language text depicts the situation in which the proverb is used and is applicable. For example, a proverb may be used in a story about a child who behaves exactly as his father, mother, parent, or even his entire family, in order to make the point that the child has turned out to be just the same as them. The situation in which the proverb is used, as well as its connection or analogy to the proverb itself, may not be transparent and may even be absent. The third situation, that of the target-language text, will, of course, be the same as the source language; however, views on, and interpretations of, the same situation may vary between cultures, and thus the culture or environment of the target situation will place additional demands regarding equivalence on the translator. For example, a proverb about apple trees may not function well if the translator is translating into a culture that has no apples trees. Context based on the source-text is represented in the translation model as a factor that affects an utterance rather than as one that stems from the utterance itself thus it is a component (process) of my model in the same manner as connotations.

Proverbs vary in logic, linguistic meaning and situation. Some proverbs, such as “le monde est petit (it’s a small world),” can be translated with little recourse in logic or situation because the linguistic meaning is very specific and closely tied to the message. This facet of proverbs does not mean that the proverb has no logic or that situation is irrelevant, but simply that they play a less important role in the translation process than the linguistic meaning. These types of proverbs will see little variation in their usage, and can easily be taken out of context in order to understand their generic or abstract meaning. The closer the proverb’s linguistic meaning is to its literal meaning(s), and to the message, the higher the likelihood will be that the proverb’s meaning will not vary from one context to another. Other proverbs may require more support from the specific situation, and less support from linguistic meaning due to the various meanings that may stem from the logic, as may be seen with the previous examples concerning genetic similarity. These proverbs require that the translator depend heavily on the situation in order to make final decisions regarding the translation of the proverb. This type of proverb is more likely to be misunderstood when taken out of context, or misused by individuals due to the lack of crucial information. Basically, the translator faces a multitude of translation issues regarding context: French proverbs with which the translator is not familiar, or which do not exist in English, may require that equal weight be given to all three factors; some proverbs may have been affected over time by changes within the source culture or language group requiring that current emphasis be placed on a different context than historically; others may appear to be similar but may in fact have variations in wording, both in the target and source languages. Such syntactic variations change the proverb’s appropriateness in a given situation, resulting in an emphasis on linguistic meaning. With respect to context, the translator must attend to many features when translating proverbs. However, careful analysis of proverbs reveals that these

features, in turn, actually provide tools for the translator in the translation process. It is in understanding the process, in examining known equivalents, that the translator acquires the skills to deal with proverbs that are not yet translated, should that situation occur.

As described by Sperber and Wilson (1986/1995), an utterance may encompass many contexts. This thesis focuses on several very specific contexts generally prevalent in proverbs, and which, in turn, are featured more prominently in the translation model, but does not intend to exclude or discount other contexts.

3.4 Conclusion

Proverbs are “culturally relevant linguistic tools used for a social purpose” (Penfield and Duru 121), which tend to be analogous, and in many cases are essentially metaphors that teach, as described by Joyce Penfield and Mary Duru. They can be understood and described in the same manner as metaphors, but more specifically as:

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation. (Mieder 24)

For the translator, proverbs have a noteworthy condition in that they consist of identifiable mapping systems similar in nature to the cognitive science described as attribute mapping and relational mapping. These mapping systems can provide assistance to the translator in addition to the context such as human logic, linguistic meaning and situation, features that enable the translator to make the best choice possible based on each individual proverb. Proverbs also appear to fit into the patterns of categorization described as cognitive domains, providing further verification techniques to the translator. Essentially, these mapping systems form the basic building blocks of the processes depicted in my translation model, as illustrated in Chapter IV of this thesis, and further explicated in Chapter V. Furthermore, how context and connotation are

conveyed affect the linguistic unit, and “too much focus on denotation will detract from connotation” (Barthes 89), as connotation is at the heart of the translation of metaphors in proverbs. This thesis focuses on connotations as a context deserving of additional attention due to the importance of human values and judgements in the communication of a proverb. Although connotations and context do not function as separate entities, they can be analyzed from the perspective of their role in the translation model. Chapter VI of this thesis discusses the translation of proverbs more in-depth and demonstrates through examples, the importance of understanding a proverb from the perspectives examined in this chapter, and the previous chapters. As well, it presents the structural tools whose uses it then discusses. Overall, in considering proverbs, metaphors, connotations, context, linguistic structure, culture etc., the key to translation is the flexibility and adaptability of the translator or evaluator and my translation model in regards to all of these elements.

4 A COGNITIVE DESCRIPTIVE APPROACH TO TRANSLATION

4.1 Introduction

Seminal research on translation theory acknowledges that translation is more than simply the process of matching surface forms between languages (Nida 483). Therefore, while processes based on surface structure have proven extremely useful (a particularly solid example is the work of Vinay and Darbelnet, 1977) the best performer of the translation process would be someone who “possesses an adequately differentiated linguistic, extra-linguistic, and sociocultural knowledge in two languages” (Wilss 3). In other words, the skills required constitute much more than a general knowledge of the languages themselves. Specifically, translation competency requires an intimate knowledge of the contexts in which each of the languages is used.

The human brain is excellent at multitasking. Language, one function of the brain, sets in motion multiple processes such as production, perception and comprehension, in addition to innovation and creativity. These processes must exist and function in parallel, yet they must also be interwoven, and have the potential to function in isolation, as research in psychology demonstrates. For example, the loss of word meaning and retrieval examined in Alzheimer research (Martin and Fedio 1983), in conjunction with research into other brain disorders, such as aphasia in which syntax is affected (Berndt and Caramazza 1980), demonstrate that one process can actually occur in the absence of the other. Language is not comprised of a single process; therefore, multiple knowledge bases are required in order to accomplish translation between languages, and multiple cognitive functions must be engaged simultaneously and must operate in a manner that is not simply parallel but interwoven, as each of the processes involved affects, is affected by and supports the others.

Translation is the process of interpreting a text in a source language and producing an equivalent text in a target language. Several options are available for the translator in developing the target text. On one hand, the translator may know of an equivalence or know that an equivalence exists which he or she will seek out. On the other hand, he or she may have to create an equivalence. In most cases, a known equivalence is the best choice. Regardless of the situation, translation is a cognitive process, comprised of analysis, interpretation and reformulation.

A model of such a process appears simple enough. However, the difficulty lies in determining which model would account for the mapping process(es) of translation, and what would be its components. As previously discussed (Chapter II), various approaches to mapping metaphors exist; the descriptive approach outlined in Lakoff or Kövecses, the relational mapping evident in Dedre Gentner's work, and so on. The following overview of seminal cognitive models of translation provides not only a foundation on which to establish a model based on mapping and incorporating metaphor mapping theories, but also a structured understanding of the translation process in the context of its multiple cognitive functions.

4.2 Early Cognitive Models

Although Eugene Nida does not describe his model (Figure 1) as a mapping or cognitive view of translation, there is evidence of the possibility of a model of translation based on processes and on mapping in his description of the translation process. It also seems that his analysis begins to organize the processes involved in translation into specific steps:

A careful analysis of exactly what goes on in the process of translation, especially in the case of source and receptor languages having quite different grammatical and semantic structures, has shown that, instead of going directly from one set of surface structures to another, the competent translator actually goes through a seemingly roundabout process of analysis, transfer, and restructuring. That is to say, the translator first analyzes the message of the source language into its

simplest and structurally clearest forms, transfers it at this level, and then restructures it to the level in the receptor language which is most appropriate for the audience which he intends to reach. (Nida 484)

Although the audience must be considered, fidelity to the source text must also be considered (I will return to that concept later). A source language text is analyzed and the essence of the text is transferred into the translation through a process of restructuring, or receptor (target) language, as illustrated in the following diagram (Figure 1):

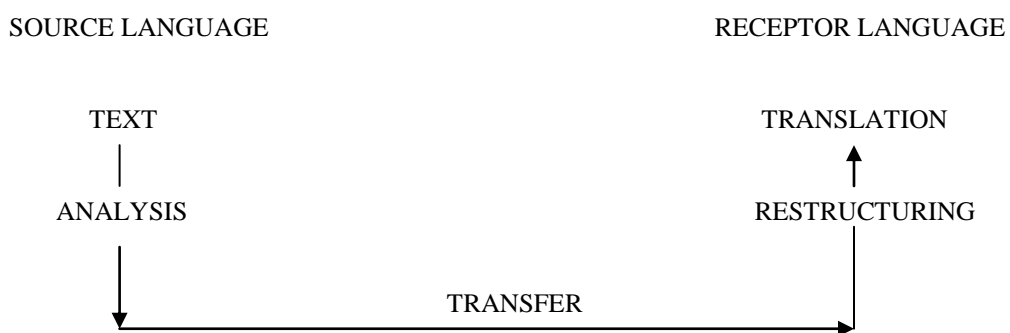


Figure 1 (Nida's Model)

Nida further explains that “the processes of analysis are, however, relatively complex, for they involve at least three different sets of features: (1) the grammatical relationships between constituent parts, (2) the referential meanings of the semantic units, and (3) the connotative values of the grammatical structures and the semantic units” (Nida 484), which demonstrates insight into the various aspects of the translation process.

Nida agrees that linguistic structure plays a role in translation, but argues against simply translating the surface structure. He notes that:

The translator, however, cannot employ a mere string of kernels or core sentences as a basis for transfer into a receptor language. He must have these kernels related meaningfully to one another. This means that he must back up from a strictly kernel level and analyze the relationships between the kernels. (Nida 486)

Nida does not define a *kernel*; however, the reader can assume that he is referring to linguistic units, such as those that form the basis for Vinay and Darbelnet's work (see Chapter V).

Furthermore, he does not render explicit exactly what he means by *backing up*; whether he means to the sentence level, the paragraph level, or the level of the entire document. This concept of *backing up* unfortunately reinforces the idea that his model is serial in nature.

Regardless, he correctly argues that there is more to language than the face value of its linguistic units and this point is most evident in the metaphors found in the corpus of proverbs presented in this thesis. For example, "don't judge a book by its cover" has linguistic value in English, as does its French counterpart "il ne faut pas juger la marchandise par l'étiquette du sac" (Mertvago 69) or "l'habit ne fait pas le moine"; however, all have a connotative value which is imparted solely by the underlying message behind the words --- that of judging the interior of something by its outer appearance, generally in reference to people's positive personalities or character versus their perhaps less than optimal physical appearance. In spite of Nida's argument that linguistic structure is not the sole factor involved in translation, a model or theory of translation should not detract from the crucial role played by linguistic structure as language requires a vehicle in order to fulfill its function(s), and linguistic components such as lexical units, morphology and syntax provide this vehicle (Vinay and Darbelnet). In addition, linguistic components can often convey certain nuances that would not otherwise be evident, such as politeness or intensity, or specific attributes of words and phrases, such as rhyme and rhythm, or other additional meanings; in other words, any nuances which are defined as connotations.

In addition to Nida's concern that "the analysis of a text in the source language must not be limited to a study of the syntactic relationships between linguistic units or to the denotative (or referential) meanings of these same units," he also points out that "analysis must also treat

the emotive (or connotative) values of the formal structure of the communication” (Nida 491). There are many other elements that concern the translator. In the case of proverbs, there can, in certain cases, be restrictions due to human logic or environment embedded in the proverb. These additional factors will affect the choices that a translator makes, especially when operating in a realm that consists of (re-)producing restrictions equivalent to those present for the individual who produced the proverb in the source language. This is usually the case with proverbs because, by their very nature, they are produced and received by quite different processes. For example, “love makes the world go round” would not have made much sense if the sun revolved around the earth, nor if the earth did not rotate on its axis. In this regard, Nida concerns himself with three particular aspects of translation (syntax, connotation and denotation) as if they were each a single aspect, rather than complex, interrelated units comprised of multiple processes. From this surface level, he is able to discuss translation from a more linear point of view, while making a case for including factors outside of syntax. Thus subtly, or perhaps only inadvertently, he lays the groundwork for establishing that no single aspect of language stands on its own, nor is treated in isolation, in the translation process.

Upon reflection, it is apparent that Nida’s concept of translation is not as linear as his description implies. It is also evident that the translator must deal with the connotative and denotative values of the utterance at different levels. He or she cannot manage each aspect in isolation of the others or by attending to one aspect at a time, as this would be choppy and far too time-consuming. Language is innovative, and as each phrase has the potential of having never before been uttered, it would be almost impossible to replicate one language in another language if each attempt to translate it addressed every possible issue and aspect, one at a time in succession. Generally, Nida seems to have touched on a number of the essential elements of

translation; however, he fails to acknowledge the need to recognize that during the translation process, multiple tasks are carried out both simultaneously and linearly, that there may be factors that do not fall neatly within each of the categories of denotation and connotation, and that the relationship between those elements of language are part of the translation process. He does, though, recognize an important element that is also an integral part of this thesis, that there are several processes in operation, either concurrently or sequentially or both, and that they are all necessary. As Nida demonstrates, a model of translation based on mapping is possible, especially in light of an expansion of his work by James S. Holmes (1988). Indeed, further examination of the aspects and factors involved in translation, as well as the characteristics of mapping presented by Holmes, also come to bear in this thesis.

Holmes' model supports Nida's model in theory, but rejects its serial structure. He reiterates Nida's description in which "a source language passage was converted into a receptor-language via a tripartite process of analysis, kernel-level transfer, and restructuring" (Holmes 82), while emphasizing that this process addresses the source text as a whole, then the units that comprise the text, and then the final, entire target text. In other words, the text as a unit is considered only at the beginning and at the end of the process. He also points out that although Nida's model emphasizes that translation units may be larger than lexical units, the "basic premise remained that a text is a string of units, essentially serial in nature" (Holmes 82).

Holmes views the translation process as both a serial and a structural analysis-process in which the product and process of translation must be recognized as a unit. Although the result of the process is the target text as a product, Holmes' model portrays the result and the process as parallel occurrences. Accordingly, translation must be understood as a process in and of itself.

Therefore, any distinction made between the product and the process, in order to analyze or produce a translation model, cannot allow one to exist without the other:

True, it is very useful to make a distinction between the product-oriented study of translations and the process-oriented study of translating. But this distinction cannot give the scholar leave to ignore the self-evident fact that the one is the result of the other, and that the nature of the product cannot be understood without a comprehension of the nature of the process. (Holmes 81)

With this in mind, Holmes bases his theory on Nida's model (Holmes 83), which he considers to be the earliest formalized model of the translation process. However, he incorporates his belief that texts are both serial and structural (Holmes 82). Accordingly, he extends Nida's model to include a demonstration that the translation of texts takes place on those two planes, the serial and structural planes (Figure 2):

A fundamental fact about texts, however, is that they are both serial and structural --- that after one has read a text in time, one retains an array of data about it in an instantaneous form. On these grounds, it has more recently been suggested (though nowhere, as far as I know, clearly set out in model form) that the translation of texts (or at least of extensive texts, or at least of complex texts) takes place on two planes: a serial plane, where one translates sentence by sentence, and a structural plane, on which one abstracts a 'mental conception' of the original text, then uses that mental conception as a kind of general criterion against which to test each sentence during the formulation of the new, translated text. (Holmes 82-82)

Holmes develops a target text-based model, or map (the mental conception of the entire text), between the source and target texts and simultaneously focuses on the *parts* of the whole text in a process similar to bottom-up processing, in order to achieve the anticipated goal: conserving "the whole text" as a simultaneous, objective target transfer while constructing the individual parts of which it is composed (84). This method is best described as a combination of a theoretical construct based on the entire text as a unit is the only consideration (Meschonnic 1986), with the linguistic based model that may be derived from the work of Vinay and Darbelnet (1977). Holmes' model acknowledges, as does Vinay and Darbelnet's method, that

texts are composed of units consisting of strings of words that may be translated one after the other, but also maintains that the translator requires at least some freedom, in order that, as Meschonnic writes, “la traduction chantera” (the translation will sing). Holmes’ main point is that there must be an attempt to create a balance between the two levels, i.e. the serial plane and structural plane, respectively.

According to this method, the serial plane is the level at which the source text is transferred into a receptor text through a process of analysis, transference, and restructuring. The translator assigns sets of rules to each of these processes (Holmes 84):

In my sketch of this model I have taken the further step of introducing three sets of rules by which specific phases of the translation process would seem to be carried out. (It goes without saying that in actual practice the different phases are not always separated from each other in time; like other human beings, the translator can be doing various things at once). Of the three rule sets, the first, that of derivation rules (DR), determines the way in which the translator abstracts his map of the source text from the text itself, and the third, that of projection rules (PR), determines the way in which he makes use of his map of the prospective target text in order to formulate the text, while the second, that of correspondence rules (CR) or matching rules (MR) – or, if one prefers, equivalence rules (ER) – determines the way in which he develops his target-text map from his source-text map. (Holmes 84)

The structural plane is assessed continually during the translation process, through multiple levels of processing, which are akin to those that Wilss describes (134), although in a slightly different manner. As indicated by Holmes, the translation process includes DR (derivation rules), PR (projection rules) and CR (correspondance rules). While Holmes describes the function of these rules (84), he does not exactly explicate what those rules are; therefore, this area of his model remains somewhat vague.

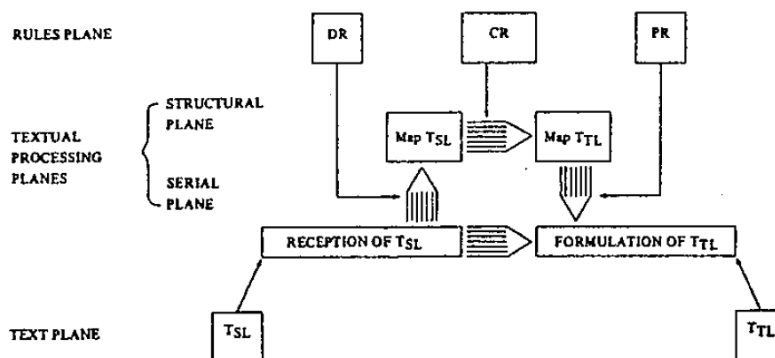


Figure 2 (Holmes' Model¹)

This two-plane model (Holmes 83), which is an expansion of Nida's model (484), is a more complex and accurate representation of the translation process. Nevertheless, especially in light of Holmes' lack of explication regarding his derivational rules, a more comprehensive model is still needed to describe the translation of metaphors in proverbs, which should be also based on current metaphor theory and mapping, as well as current translation theory.

My expansion of Holmes' model, as presented in this thesis, is a cognitive model of translation that incorporates metaphor mapping theory, as well as connotation and context, in order to address Holmes' description. Although the task of the translator is to transform a primary text into a secondary text (Wilss 133; Koutsivitis 470), rather than create an original text, this process is more than mere reproduction (Wilss 20), and cannot be described with "any degree of completeness" within any model or framework of a linear conceptualization (Wilss 20). This is an important distinction in translation, one on which the following model heavily leans.

4.3 A Model based on Holmes' Model

This thesis presents a translation model (Figure 3) based on Holmes' model and which bears in mind that "it would be an illusion to think that there can ever be a problem-solving model that serves every translational contingency" (Wilss 28). Each translation is a unique act

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with a unique product, as the concept of translation as well as target texts vary from translator to translator, from source material to source material and from goal to goal. Translating a technical document, for instance, is very different than translating a poem, mainly due to differences of opinion as to what constitutes the act of translating, and the many views regarding whether a literal interpretation or an artistic impression is best. My position is that the translator decides on the balance between the different views but that the actual process remains unchanged in all cases. The goal is to determine a target-text equivalent of the source text, and that equivalent may already exist in the target language as a “received translation,” such as a quote or a pre-existing proverb.

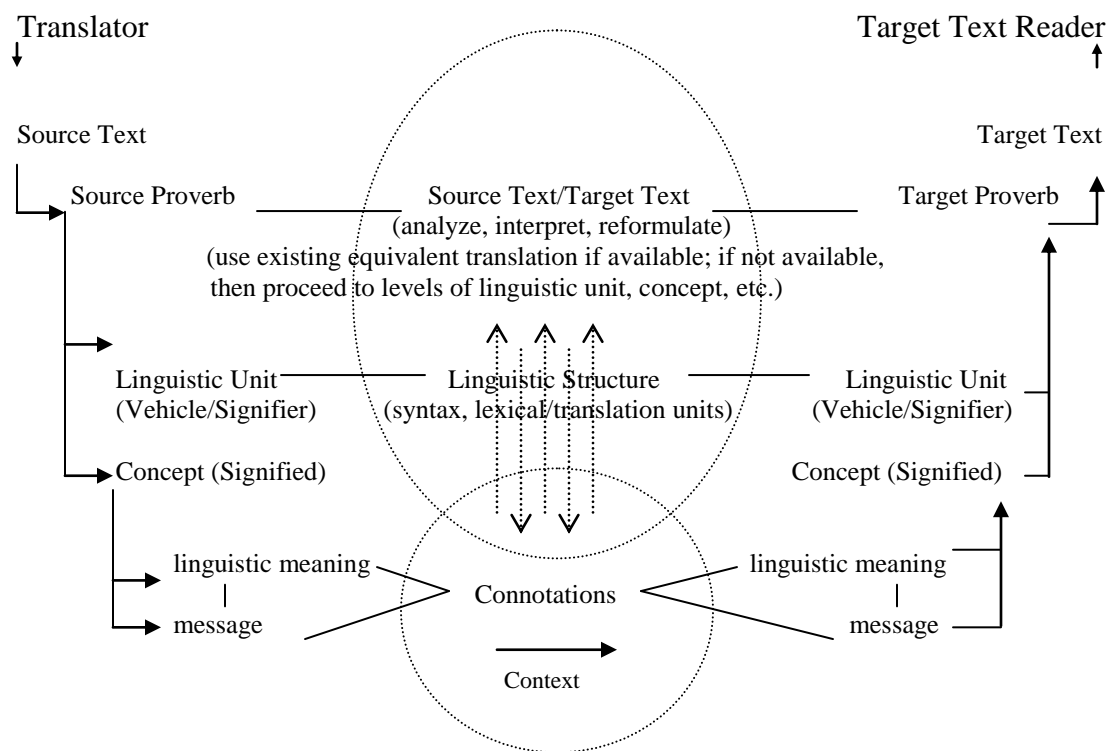


Figure 3 (A Model based on Holmes' Model)

My model embraces both sides of the cognitive functioning involved in translation. On one side is the concept of how translation happens, and on the other, is the concept of what happens as one language is translated into another. How translation happens is simple to explain, but in practice it varies greatly between different translation situations. A source text is reproduced into the target language and certain behaviours occur which are summarized by three steps, as the translator will analyze, interpret and reformulate this text (see Cognitive aspects 4.4). These behaviours (Figure 3), which vary only slightly in terminology from Nida's "analysis, transfer, restructuring" (484), serve as an umbrella for all of the calculated activities that a translator performs.

As the translator engages in these behaviours, a set of actions brings about the changes that reflect the transition of concepts in the brain from one state to another, i.e. translation from one language into another. My model refers to these actions as processes, and depicts the processes in the form of mapping. Thus, a mapping of a linguistic unit in French to a linguistic unit in English is the transition of that proverb's linguistic structure from French to English. In this manner, my model depicts what occurs during translation. Processes in my model stem from specific characteristics of proverbs, and fall under two main types: those that affect the linguistic unit [the signifier] and those that constitute the concept or message [the signified]. According to Holmes' model, a source text passes through a process that transforms it into the target text. This process is composed of multiple processes which occur in parallel, yet are continually interactive throughout the entire process. Ideally, the entire original text is mapped, to which the target text may be compared, from time to time, as necessary.

Mapped processes include the transition of components such as syntax, lexicon and translation units. In addition to mapping components from one language to another, my model

deals with the need to map important relationships between components. For example, meaning(s) and message are interrelated, and that relationship must be mapped in order to produce the target language proverb, as a different relationship will likely produce a different proverb. My mapping model must also consider certain other relationships. For example, linguistic components are the vehicle used to deliver both meaning and message, and there is a relationship between the linguistic components and the meaning and message that must also be present in the target language. Linguistic meaning and message, as well as the relationship between the two, is affected by connotations, context, or both. Interactions such as these are also processes, and they form an important part of my model.

In order to represent processes, my model relies mainly on relational mapping and attribute mapping, with limited support from conceptual mapping, while focusing on the holistic view of the text, and addressing the translation of linguistic structure, meaning, message and connotation. For example, a relational map is derived between a domain based on linguistic meaning and a domain based on the message, in keeping with relational mapping theories, such as that presented by Gentner. This relational map must also be mapped in the target text in order to ensure that the message in the target language is equivalent to that presented in the source text language. Simultaneously, source language linguistic units are also mapped onto target linguistic units, as well as onto the message. Much of the mapping is of the same nature as the methods that Vinay and Darbelnet present (see Chapter V of this thesis), in conjunction with the conceptual mapping between domains described by Lakoff, Kovesčes, etc., as factors that accompany the linguistic structure of the source text also affect the mapping. The effects of these factors, which are both cultural (extra-linguistic) and linguistic are known as connotations. The most important principle of this model is that none of the processes can be considered as

virtually serial, as they are interactively available, and affected by, other processes at any given point in the translation process.

4.4 Cognitive Aspects

If language is a cognitive function, it follows that the activity known as translation relies on cognitive skills identical to those involved in language. At a minimum, translation also involves additional cognitive functions such as problem-solving and decision-making. Consequently, knowing two languages is not sufficient to produce excellent translations, as translation is a complex cognitive function that extends beyond linguistic skills. Any approach to producing or analyzing a process of translation, such as my model, must view translation as a multi-operational cognitive function:

If we decide to describe and explain translation processes by means of a cognitive framework of representation and legitimation, this has meaning only if we are prepared to investigate these processes in accordance with operational concepts. Such concepts are action, behavior, problem solving, decision-making, creativity, intuition, and the strategies, methods, techniques, and routines of translation. (Wilss 21)

Cognitive behaviors, such as to analyze, interpret and/or reformulate an original text in the target language (Figure 3) involve these *operational concepts*. Any model of translation must address this aspect of the translation process. First, there is the translator's act, i.e. the determination of attributes and relationships, and then there is how one goes about doing it, i.e. applying strategies, making decisions, etc. Up to this point, my model of translation presented in this thesis accounts mainly for the translator's act, which includes the execution of the structural transition of a message from one language to another, rather than accounting for the cognitive behaviours and skills that contribute to the manner in which the translator accomplishes this task. Accordingly, as this second aspect cannot be ignored, the translation model places Wilss' *operational concepts* under the umbrella of the three general tasks (*analyze, interpret and reformulate*) considering

them together as a set of processes that occur simultaneously, along with the structural transition, and which apply to all aspects of my model. These tasks may be independent or co-dependent, may occur simultaneously or successively, and they may occur once or repetitively, depending on the nature of the translation text and the translator's skills.

To illustrate, in order to translate “quand le chat n'est pas là, les souris dansent” into “when the cat's away, the mice will play” the translator must first understand the proverb's message. This endeavour requires a grasp of the message, meaning(s), connotations and context in which the proverb is used (see Chapter III), all of which necessitate interpretive skills. This activity may be quick and effortless, or it may be more or less arduous, depending on the translator's previous experience with this proverb. Unfortunately, if the translator is not familiar with the proverb, this step may prove daunting and require additional cognitive activities, such as analytical or problem-solving skills. In either case, the translator may already be using analytical skills before fully understanding the intended message of the proverb and simultaneously sifting through possible meanings. Formulating the target translation requires creativity, problem-solving, and decision-making, in addition to interpretive and analytical skills. If an equivalent translation exists, and the translator is aware of the target language proverb, then there remains the issue of ensuring that the selected solution is the correct solution. Throughout the entire translation process, many of these actions may be repeated, perhaps even on a trial and error basis, until the best possible solution is found or created. Finally, the translator will then need to make judgements regarding the correctness or suitability of a choice, based on either personal knowledge or investigational skills applied to find and compare similar examples.

In addition, the translator must accomplish these feats under certain restrictions, as translators are never free to produce an original text, just an original, or most often a received

translation, especially in the case of proverbs. The translator is first restricted by the source and target languages themselves, and then by additional factors:

The most important actional circumstance is the dependence of the translation process upon the original text, which considerably restricts the translator's freedom of choice. Translators do not work independently, nor are their actions directly attributable to themselves, which makes the definition of their role in the interlingual/intercultural communicative process so difficult; they work within the context of a meditative situation rather than a direct, actional situation. This means that they respond to this situation reactively on the basis of the linguistic extra-lingual or situation knowledge available to them, and within a framework of more or less binding conditions specific to a certain text and text-type, and to a certain receiver. (Wilss 21)

While remaining within these restrictions, the translator must have sufficient cognitive skills to potentially accommodate previously unheard statements in both languages, and this requires the use of his cognitive processes, which include thinking, analyzing, reformulating and the use of judgment regarding equivalence and back translation (retraduction),

Procédé de vérification qui part de LA pour retrouver LD. Pour que cette opération soit pleinement valable, il faut qu'elle donne lieu d'abord à une réinterprétation en LD du texte LA. On mesurera la fidélité d'une traduction et la rigueur avec laquelle elle a été conduite si l'analyse de LA permet de retrouver les UT de LD. (Vinay and Darbelnet 13)

[The process of verifying a translation by starting from the target language and translating back in order to recapture the source language text. For this operation to be wholly meaningful, a reinterpretation of the target language text into a neutral language has to take place. If the analysis of the target language allows the units of translation of the neutral language to be identified, the faithfulness of the translation and the rigour with which it was pursued can be measured. (Vinay and Darbelnet 340)]

The actions that the translator ultimately carries out depend on both the translator and the material to be translated. Certain activities, such as reading the text, initiate the translation process and occur for every translation. Thus, analysis generally involves a mental note of a literal translation of the source-language proverb, even if the translator understands the proverb with minimal analysis. If the translator is familiar with the proverb and its equivalent, translation

is simply a case of ensuring that the translator has made the best possible choice. If the translator is not familiar with the proverb, then interpreting and re-interpreting the proverb may require more analysis of the literal linguistic unit in an endeavour to understand the proverb. Other activities, such as creating a novel translation, rely on numerous prior conditions, such as, whether an equivalent translation already exists, whether the translator knows the equivalence, whether the translator can find an equivalence, etc. Novel translations will occur rarely for proverbs, as compared to previously untranslated poetry, which will rely nevertheless on them heavily. Thus, a key piece of knowledge for the translator of a proverb is that an existing equivalent translation most likely exists and the translation process will include first attempting to find the “received translation.”

For many translations, an existing equivalent will serve either as the solution or as an example that leads the translator to a possible solution. The translator depends on many tools to obtain this solution: memory, experience, reference books, other written materials, peer consultation and other tools, such as translation memory software, of which Trados, DéjàVu and Wordfast are popular examples. Common proverbs come to mind easily, while less used or more archaic proverbs may require substantial research. References such as *Le bouquet des expressions imagées* by Duneton do not provide translations, but instead offer a wealth of information on the source and use of expressions in the French language. Many proverb books and Internet sites present French and English proverb equivalents; however, the translator should be leery of these, as my research has revealed several inconsistencies in translation choices between resources. In these cases, my model can provide assurance and direction as to which translation(s) constitute(s) the better choice.

4.5 Conclusion

A cognitive model of translation based on mapping is possible, theoretically, and my cognitive model is in keeping with previous translation models, as well as metaphor mapping theories. An essential premise of my model is that the translation process includes mappings and these mappings can operate as both a descriptive analytical tool and a process-driven tool for the translator.

Such a model must reflect the complexity of the cognitive processes inherent in the act of translation. For example, analysis occurs at all levels of the translation model; as much at the message level as at the linguistic level. Analysis is not a single, linear activity. It is on-going and continuous, but it may also be repeated, revisited or re-evaluated. Analysis is involved in all components of translation: the message, the meaning(s), the linguistic structure, the connotations, the context, and the mapping strategies. Therefore, it is crucial for both understanding the proverb and formulating the target language equivalent. Poor analytical skills will result in a poor translation, just as poor knowledge of the source and target languages and cultures will result in a poor translation, not to mention the consequences of poor grammar or poor interpreting skills. Consequently, cognitive activities, such as analysis, facilitate all the aspects of the translation model and therefore the translation of all aspects of a proverb is affected by the individual translator's cognitive functions in the same manner as by their cultural background or linguistic skills.

5 A LINGUISTICS-BASED APPROACH TO TRANSLATION

5.1 Introduction

The translation process requires attention to linguistic structure in order to establish an equivalence between languages with regard to formal structures, as the denotations and connotations in the source language must be adapted appropriately in the target language (see Card: article on equivalence in subtitles, 1998). An equivalent message may or may not have the same structure between languages, yet the appropriate structure in each language is essential in order to convey an equivalent message. Therefore, while a linguistics-based translation alone is inadequate for translating metaphors in proverbs, it does, however, play an indispensable role. Based on linguistic merit alone, "il n'est de si petit chat qui n'égratigne" means *there's no cat so little that it doesn't scratch*. This sentence could mean that all cats, no matter what their size, have claws and know how to use them. A family conversation over the acquisition of a kitten, for example, may involve someone making a comment that the furniture (or the baby!) is not safe from being scratched just because the cat is a cute little, supposedly harmless kitten. The focal position of this thesis, however, is that much more goes into the understanding of a proverb than its linguistic meaning. Consequently, this proverb's meaning, that appearances can be deceiving, is quite different than its literal meaning. In the same manner, "il n'y a pas de roses sans épines," translates easily into "every rose has its thorn," literally "there are no thornless roses," from a purely linguistic perspective, spoken by a person who has been scratched by a thorn, without its figurative meaning that "every apparently good situation has drawbacks or *prickly* points," being actualized. These two examples, the latter of which was made into a rock song by the rock group Poison, demonstrate how the linguistic structure of a message can be very similar or very different between French and English.

This chapter moves away from abstract components (message, meaning, connotations and context) of the translation model, in order to focus on the concrete component (the linguistic structure), by first establishing the concept of a translation unit. While the message is the heart of the translation, by itself, it does not provide the translator with the formal structure to convey an equivalent message in the target language. As a result, the translator must also use methods that can provide an adequate equivalence in the translation. In particular, translation units are necessary as “translation involves two equivalent messages in two different codes” (Jakobson 114), and translation units are the building blocks of these codes. Without methodologies to work with language on the basis of such units, the best possible code in the target language may not be achievable. Several metaphor theories (mapping, in particular) exist which, when added to the translation model, assist with the details of the formal structure of the proverb by providing the elements or building blocks. This chapter demonstrates how units of translation are derived through mapping, and continues with a key component, that which Vinay and Darbelnet provide with their comparative analysis of the stylistics of French and English (1977), in which they demonstrate the value of understanding the linguistic differences between those languages. In other words, from a linguistic perspective, how is something that is originally formulated in French reformulated in English? The formal structures and thought patterns of each language are different and the translator must also take them into account during the translation process.

5.2 Translation Units

Determining translation units is difficult, yet necessary, in order to recreate a concept or a message in a written form that is different from that of the original text. Just as a house is built from materials, so the linguistic structure that constitutes the written form of a language is built from the elements that compose it. Therefore, a crucial step in the translation process is the

identification of the units that represent the message in both the source text and the target text. In identifying such units, the translator need not differentiate between a unit of thought, a lexicological unit and a unit of translation, as

Pour nous ces termes expriment la même réalité considérée d'un point de vue différent. Nos unités de traduction sont des unités lexicologiques dans lesquelles les éléments du lexique concourent à l'expression d'un seul élément de pensée. (Vinay and Darbelnet 37)

[For us, these terms convey the same reality, but with emphasis on different points of view. The units of translation we postulate here are lexicological units within which lexical elements are grouped together to form a single element of thought. (Vinay and Darbelnet 21).]

Thus the translator simply needs to form the notion of a translation unit based on the concept of a unit of meaning. Accordingly,

On pourrait encore dire que l'unité de traduction est le plus petit segment de l'énoncé dont la cohésion des signes est telle qu'ils ne doivent pas être traduits séparément. On touche ici très nettement à ce qui sépare notre analyse stylistique de l'analyse structurale. Etant donné que le traducteur doit se préoccuper davantage de sémantique que de structure, il nous a semblé préférable d'avoir une unité définie à partir du sens plutôt qu'à partir de la fonction. (Vinay and Darbelnet 37)

[We could define the unit of translation as the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually. With such a definition we clearly touch upon what separates the stylistic analysis proposed in the following chapters from structural analysis. Given that translators have to be concerned more with semantics than structure, it is obviously preferable to have a unit whose definition originates in a distinction of meaning rather than in syntactic functions. (Vinay and Darbelnet 21)]

The translation model postulated in this thesis relies on formal structures, style and implicit connotations in order to formulate units of thought, and labels them *linguistic units*. While these linguistic units generally vary between French and English, they may, at times, be similar. For example, a single word such as “trois” in French expresses the concept “three”, which is also a single word in English. The noun “aide” in French is similarly expressed as one noun, “help”, in

English. However, the French verb “*aimer bien*”, which is a combination of two words (a one-word infinitive plus an adverb), is expressed as the two-word infinitive in English, “to like”.

Conversely, the interjection “*au secours!*” which is two words in French becomes only one word, “help!” in English (see Vinay and Darbelnet on *dilution* and *concentration*). Consequently, even at a level of language that is clearly not complex, linguistic units may or may not be represented by the same formal or linguistic structure in two different languages. In fact

A translation which is formally equivalent to its source will impose heavy processing on its receptors if it is awkwardly expressed from the point of view of their language or if it contains much unfamiliar material. (Malmkjær 9)

One can infer, then, that “unfamiliar material” includes non-native formal structures, for example, “to the succor” for *help* in English as a translation for “*Au secours*” in French. As a result, the translator must recognize that the linguistic components of the source and target languages will sometimes differ greatly, despite the underlying inevitability of semantics as a measuring tool for forming translation units. The ultimate goal is not only to deliver an equivalent message, but to deliver that message within the linguistic constraints of a different language without changing the message. Otherwise, the translator risks creating a “synonym” approach to translation by simply seeking a synonymous expression in the target language and “synonymy, as a rule, is not complete equivalence” (Jakobson 114).

My translation model, which is based on Holmes’ model (see Chapter IV of this thesis), relies on three basic levels of translation units,

The text level – the proverb used as a text within a given context, as the meaning of some proverbs vary according to the context;

The proverb level – proverbs may be units of meaning that may often be taken out of context while retaining their meaning; and

The micro units that form the proverb – recognizing that word choices and native-sounding syntactic structures must remain mandatory aspects of the source and target texts.

in keeping with Vinay and Darbelnet's "trois parties principales/three planes of the utterance" (45/30).

At the text level — which, for the purposes of this paper, is the written work as it exists in the mind of the translator — the text contributes significantly to the comprehension of the proverb, if the proverb is difficult to understand, if it can convey more than one possible meaning, or if it is a less commonly known proverb. To illustrate, on its own "à bon tambour, bonne baguette" has a literal meaning (a good drum is backed by a good wand) that implies the relationship of two positive items, drum and wand; however, its message and English equivalent "let the punishment fit the crime" is comprised of negative aspects. In addition, this proverb also conveys the English non-proverbial equivalent "you can dish it out but you can't take it" depending on the context in which the proverb is pronounced. Further examination reveals that the underlying concept is the certainty that one action follows the other; *a good wand is followed by a good drum/an action is followed by a consequence*. This proverb is difficult to translate if the translator is not familiar with its context. Its literal translation "to a good drum, good wand" does not help the translator and the translator's experience with the text will reveal the essential concepts that lie behind the proverb "à bon tambour, bonne baguette." As necessary, the text and the context leads the translator to the best choice among the possible translations; the choice that is appropriate in a specific case. From this perspective, the text plays an important role in proverb translation, despite the fact that many proverbs establish a context and meaning/message by their very utterance, even when removed from a given context.

At the proverb level, the message that "deux avis valent mieux qu'un," translated as "two heads are better than one," is easy to transfer from the source language into the target language without a text, just as is "qui se fait brebis, le loup la mange" (he who bleats is eaten by the wolf).

Proverbs, such as these, have a message that is close to their structural meaning or which constitutes a recognizable analogy. In these cases, the micro units that form the proverb may be easier to ascertain in spite of the variances in and between the two languages. There appears to be a relationship between the components of the proverb, as seen with examples such as “un boullion de chou fait perdre au médecin cinq sous” (an apple a day keeps the doctor away) or “il ne faut pas vendre la peau de l’ours avant de l’avoir tué” (don’t count your chickens before they hatch). In the first example, there is the relationship that a specific positive action executed by the potential patient (eating cabbage soup) results in lost wages for the doctor. As doctors do not work for free, this equates to “keeps the doctor away” in English. Note the imitated rhyme scheme, as one element of an adapted formal structure. This example also relies on the concept that *there is certainty that one action follows the other* that was evident in the proverb “à bon tambour, bonne baguette.” In the next example, there is the relationship that the possession of an object of value results from its actualization. The translator’s ability to recognize this relationship and understand its significance makes the proverb easier to understand even outside a relevant context.

The understanding of proverbs generally occurs at the text and/or proverb level with support from the micro units. Language consists of arbitrary and often prototypical units, and slight changes in the original text may convey very different source meanings. For example “Il ne faut pas mettre le doigt entre l’arbre et l’écorce (you should not get mixed up in something that is none of your business)” is a proverb while “mettre le doigt entre l’arbre et l’écorce (to get mixed up in someone else’s business)” is a figurative expression. The proverb advises against meddling in others’ quarrels, in particular that of two parties, while the figurative expression addresses taking risks, similar in nature to “marcher sur des charbons ardents” or “walking on

hot coals.” The addition of the French equivalent of “you shouldn’t (*il ne faut pas*)” to the source text has changed the meaning substantially. On the other hand, some variations in structure appear to carry less significance. For example, “*La fin justifie les moyens*” and “*qui veut la fin veut les moyens*”, which include the substitution of “*qui veut*” or “*he who wants*” are not purely identical, but they are formally related. The first proverb, “the end justifies the means” makes a direct comparison between a goal and the manner of achieving that goal, while the second, translated literally as “he who wants the end, wills the means,” more specifically implies the human’s wish or desire to do whatever it takes to achieve the end. The slight difference in meaning in the French versions also exists in the English versions. Thus, rearranging word order also creates slightly different proverbs. On the other hand, differences in text may not have any significance other than solely constituting different ways to say the same thing. In the following proverb, for example, there are several perfectly interchangeable possibilities despite the semantic differences of the words: “*À corsaire (renard) (trompeur) (villain), corsaire (renard) (trompeur) (villain) et demi*” (literally: for a fox, a fox and a half), all of which translate to “It takes a thief to catch a thief.”

It is evident that all three levels (micro, proverb, situation) are important. Yet they do not necessarily function independently of each other. How an utterance is formulated linguistically affects the meaning, and changes in linguistic structure may or may not affect the proverb’s meaning and/or message. The main point is that the meaning is packaged into the source language’s system; therefore, translation units must be understood and respected as the translator formulates them into target language translation units. Consequently, my model of translation must take into account the aspect of translation dealing with units. To form units, methods such

as comparative analysis are useful, as well as metaphor theories that examine structures, such as attribute and relational mapping.

5.3 Linguistics and Structure

Metaphor theories such as attribute mapping, relational mapping, and even conceptual mapping provide a foundation for the linguistic structure of the proverb. Some of these forms of mapping have the potential to supply the linguistic units of the target language proverb directly, while others do not. Additionally, while they do contribute to the meaning conveyed by the proverb, either individually or in combination, they are not generally equivalent to the proverb's meaning on their own. Overall, these mappings assist the translator in determining the best translation possible; however, according to this thesis, these theories do not function specifically as a semantic or linguistic tool on their own.

In order to incorporate mapping into my translation model, the first step is to understand the differences between relational mapping, attribute mapping and conceptual mapping. The most important concept is the manner in which attributes and relationships contribute to the creation of meanings and messages, and specifically, which aspect of the translation process relates to the linguistic composition of the proverb.

The first distinction is between object attributes and relationships. This distinction can be made explicit in the predicate structure. Attributes are predicates that take one argument, and relations are predicates taking two or more arguments. For example, COLLIDE (x,y) is a relation, while LARGE (x) is an attribute. The second important syntactic distinction is between first-order predicates (taking objects as arguments) and second- and higher- order predicates (taking propositions as arguments). For example, if COLLIDE (x,y) and STRIKE (x,y) are first-order predicates, CAUSE[COLLIDE (x,y),STRIKE (x,y)] is a second-order predicate. (Gentner 157)

According to Gentner, then, the proverb "À bon chat, bon rat" consists of the relationship, hierarchy (cat, rat) as well as the attributes, cat (good) and rat (good). The message of this

proverb includes the meaning that a rat has to be as good as a cat in order to survive the cat's attacks. The ideal translation should reproduce as many of the attributes as possible, preserve the existing relationship, and above all maintain the message expressed by the source proverb. Unfortunately, while this outcome is ideal, it is not always attainable. In translation, the relationship of equality (cat, rat) may change to an equivalent equality (wolf, sheep) or (shark, seal). This change in arguments will not have a negative impact as the process will actually allow the translator to move away from a word-for-word literal translation, which will not always create an appropriate proverb in the target language, to a translation that accommodates the linguistic structure and nuances of the target language. As the arguments of the relationship of equality in this example are that of adversaries, where one opponent is the predator and the other the prey, the ideal target language proverb should maintain this condition, utilizing members of the same relational category.

By *relational category*, we mean a category whose membership is determined by a common relational structure rather than by common properties. For instance, for X to be *a bridge*, X must connect two other entities or points; for X to be a *carnivore*, X must eat animals. Relational categories contrast with entity categories such as tulip or camel, whose members share many intrinsic properties. Relational categories cohere on the basis of a core relationship fulfilled by all members. This relation may be situation-specific (e.g., passengers or accident) or enduring (e.g., carnivore or ratio). Relational categories abound in ordinary language. (Gentner and Kurtz 151)

In the same way that the relationship expressed in the target language must be adequately equivalent to that of the source language, and yet may contain different arguments, so may the attributes and their properties differ between the source and target texts. If the target proverb contained the arguments *shark* and *seal* for example, instead of *cat* and *rat*, the translator of the proverb then needs to address the attribute *bon* (*good*). The target language may not use the word *good* specifically, as the specific meaning from the semantic field of *bon* in the source language

may be covered (at least partially) by a different word in the target language, such as *useful*, *good* or *nice*. As it turns out, this proverb's English equivalent is "it's tit for tat," meaning *an equivalence given in return*, has the relationship of equivalence but has attributes that are abstract and general, and does not maintain a number of the connotations, such as associated image (the cat and mouse predatory relationship), of the original proverb. Instead, the English equivalent carries a much stronger connotation of negativity and retaliation in the words themselves, and likely stems from the older expression "tip for tap" which is a variant of "blow for blow" (Skeat).

Clearly, relational and attribute mapping contributes to the linguistic composition of the proverb in the target language and further examples will substantiate this claim. In particular, they provide flexibility, allowing for the differences in the linguistic composition of the source and target languages. The final question regarding metaphor theories from a cognitive perspective is the adaptability of conceptual mapping theories to my model.

In conceptual metaphors, one domain of experience is used to understand another domain of experience. The metaphorical linguistic expressions make manifest particular conceptual metaphors. The conceptual domain that we try to understand is called the *target domain* and the conceptual domain that we use for this purpose is the *source domain*.

Understanding one domain in terms of another involves a set of fixed correspondences (typically called mappings) between a source and a target domain. This set of mappings obtains between basic constituent elements of the source domain and basic elements of the target. To know a conceptual metaphor is to know the set of mappings that applies to a given source-target pairing. It is these mappings that provide much of the meaning of the metaphorical linguistic expressions (or linguistic metaphors) that make a particular conceptual metaphor manifest. (Kövecses 12)

Common source domains include the human body, animals, plants, buildings, food, money and temperature. The proverb "À bon chat, bon rat" indeed relies on the domain of *animals* to express the concept of an adversarial relationship, which also exists in the target domain of

human relationships. While this proverb clearly falls into specific domains, the source domain is rather general and has a great number of members:

The French language is rich in *expressions figurées*, and the wide selection of French metaphors and similes involving animals can hardly fail to impress the non-French speaker. Animal expressions are heard in nearly every situation in the *francophone* world, whether the occasion be ceremonial or informal. Literary animal metaphors abound; however, plain and even vulgar speech also produce a seemingly endless supply of such expressions. (O'Donnell 514)

And, unfortunately, this proverb's equivalent in English does not fall into the source category of animals. Instead, "tit for tat" more likely falls under the "CONDUIT metaphor" in which "more of form is more of content/linguistic expressions are containers" (Lakoff and Johnson 127), in light of its previous versions of "tip for tap" and "blow for blow." While conceptual mapping in this example is not a direct match between the two languages, the possibility exists that further examination of the French language in the area of conceptual mapping would reveal patterns that could, in turn, function as predictable (indirect) matches. For example, "À bon chat, bon rat" has the repetition that lies behind the concept of "tit for tat" as a CONDUIT metaphor. Research in this area could reveal a propensity for repetition in proverbs based on similar concepts or messages. For the moment however, the problem with relying on conceptual mapping alone is that it does not determine or direct the translator to choose the best translation possible, as it can be quite general, and there is insufficient evidence of such patterns in the French language at the moment. However, this method certainly helps one verify that the chosen translation is the best choice, provided that other methods are used in conjunction with this method, as relational mapping and conceptual mapping appear to result in different domain groupings. To illustrate, with conceptual mapping, members of the domain *plants* would give rise to concepts such as "a chip off the old block," "the fruit does not fall far from the tree," and "a tree is known by its fruit" but not those such as "like father, like son" or "like mother, like daughter." Relational

mapping results in a grouping of all of the previous examples under the relationship, *sameness* (*source, offspring*), which is a general categorization of all the concepts. However, some of the concepts are proverbs while some are figurative expressions, and some are metaphors while others are similes. While attribute mapping differentiates between options such as fruit/tree, father/son, etc., and provides more specific direction to the translation, in this case conceptual mapping leads to differentiating between proverbs with metaphors and similes, and thus confirms the translator's choice. So, we can see that conceptual mapping is helpful in supporting the decision to choose between multiple options. An additional problem exists with conceptual domains and conceptual mapping in that this theory appears to be based on a descriptive analysis of one language (English), and therefore it may not allow for easy application to other languages. Regardless, the existence of an alternative or additional means for categorizing, specifically conceptual mapping, offers the translator a means of verifying his choices, as well as a change in perspective in examining the proverb.

In the same manner that Holmes' model addresses the parts of the utterance simultaneously to translating the entire utterance (see Chapter IV of this thesis), my translation model described in this thesis relies on mapping in order to analyze the parts of the proverb and on determining the context, in particular connotation and situation, in order to analyze the proverb as a whole. Thus my model reflects that, as the source text passes through a process that transforms it into the target language text, multiple processes occur simultaneously and continuously interact throughout the process. In addition, my model reveals how the translator attends to the linguistic similarities and differences that exist between the two languages from the perspective of comparative linguistics. In this way, the entire text is mapped simultaneously, and the entire text is the object to which the target text is compared, when necessary.

5.4 Methodology: A Comparative Linguistic Approach

Relationships and attributes contribute to the linguistic structures of the target language and provide valuable insight regarding the concepts that compose the message, as well as word choices from the main grammatical categories, such as verbs and nouns. However, they contribute little or nothing to word order, inflection, or the word choice of minor words such as prepositions. Without these additional components, the phrase or sentence is generally incomprehensible. Therefore, linguistics and grammar must also be part of the tool collection that the translator has in order to properly execute the translational process. Although many, if not most, proverbs have received translations, this support from linguistics and grammar must still play a role, especially in discovering the best choice among available proverbs, or in creating a translation where one does not yet exist.

Vinay and Darbelnet's analysis of French and English comparative stylistics forms the foundation for this element of my translation model. Their analysis approaches the two languages from the concept of *planes of expression* (54) to which they apply *procedures* (55) in order to reconcile the differences between the two languages. They focus on lexical and syntactic issues and create an avenue to understanding how the message is presented in each language, from linguistic and grammatical perspectives. One such example is the use of phrasal verbs in English to articulate what was expressed as a single verb in French. For example, *regarder* means *to look at* while *chercher* means *to look for*. In this case, the English verb *look* is involved in both expressions, followed by a different preposition in each case, while French uses two entirely different verbs with no prepositions. Overall, Vinay and Darbelnet identify seven specific procedures to identify structural differences that facilitate translation: Emprunt [borrowing], calque [calque], traduction littérale [literal translation], transposition, modulation,

équivalence, and adaptation (55). These procedures fall under two basic categories, direct translation and oblique translation:

Notons tout d'abord qu'il y a, grosso modo, deux directions dans lesquelles le traducteur peut s'engager : la traduction **directe** ou **littérale**, et la traduction **oblique**.

En effet, il peut arriver que le message LD se laisse parfaitement transposer dans le message LA, parce qu'il repose soit sur des catégories parallèles (parallélisme structural), soit sur des conceptions (parallélisme métalinguistique). Mais il se peut aussi que le traducteur constate dans la langue LA des trous ou « lacunes » (52), qui'il faudra combler par des moyens équivalents (171), l'impression globale devant être la même pour les deux messages. Il se peut aussi que par suite de divergences d'ordre structural ou métalinguistique certains effets stylistiques ne se laissent pas transposer en LA sans un bouleversement plus ou moins grand de l'agencement ou même du lexique. On comprend donc qu'il faille, dans le deuxième cas, avoir recours à des procédés beaucoup plus détournés, qui à première vue peuvent surprendre, mais dont il est possible de suivre le déroulement pour en contrôler rigoureusement l'équivalence : ce sont là des procédés de traduction oblique. Les procédés 1, 2 et 3 sont directs. (Vinay and Darbelnet 46-47)

[Generally speaking, translators can choose from two methods of translating, namely direct, or literal translation and **oblique** translation. In some translation tasks it may be possible to transpose the source language message element by element into the target language, because it is based on either (i) parallel categories, in which case we can speak of structural parallelisms, or (ii) on parallel concepts, which are the result of metalinguistic parallelisms. But translators may also notice gaps, or “**lacunae**” (2.2.1.5), in the TL which must be filled by corresponding elements (4.3.ff.), so that the overall impression is the same for the two messages.

It may, however, also happen that, because of structural or metalinguistic differences, certain stylistic effects cannot be transposed in the TL without upsetting the syntactic order, or even the lexis. In this case it is understood that more complex methods have to be used which at first may look unusual but which nevertheless can permit translators a strict control over the reliability of their work: these procedures are called oblique translation methods. (Vinay and Darbelnet 31)]

Vinay and Darbelnet distinguish between direct translation (borrowing, calques and literal translation) and oblique translation (transposition, modulation, equivalence and adaptation) in order to account for the translations that appear to be word-for-word as opposed to those which

are not literal translations. For example, “it’s a small world” and “le monde est petit” are very close in linguistic composition while “c’est bonnet blanc et blanc bonnet” and “it’s six of one and half a dozen of the other” are very different, as there are a much greater number of connotations in play. Having made this distinction, they are then able to address the lexical and syntactic aspects of translation from the perspective of each of these two categories.

Take for example the proverb "quand le chat n'est pas là, les souris dansent" which translates as “when the cat’s away, the mice will play.” This proverb is based on the concept that *the absence of authority results in insolence* and it has the attributes cat (absent) and mice (dance) which, in terms of attribute and relational mapping, carry the relationship: cause [presence (cat, away), bad behaviour (mice, dance)]. In keeping with the concept of conceptual mapping, the domain of animals functions as a vehicle to express human behaviour in this proverb. The ideal English translation should, of course, express these concepts and maintain the attributes as closely as possible, while preserving the relationship. However, there are several proverbs in French and English based on *cats* and *mice*. "Chat timide fait souris effrontée (a timid cat makes a boastful mouse)" and "un chat avec des moufles n'attrape pas de souris (a cat wearing mittens catches no mice)" are two examples that draw on the cognitive domain of animals, specifically cats and mice. Each of these examples also has a similar linguistic meaning in that a modified characteristic of the cat affects the state of the mouse. Relational and attribute mapping reveals that each of these proverbs conveys a different message, and each should be translated by a separate proverb in the target language. Vinay and Darbelnet’s approach provides support to construct and/or confirm the equivalent linguistic structure in the target language. The former example, “quand le chat n'est pas là, les souris dansent/when the cat’s away the mice will play” is an example of an oblique translation. Specifically, *n’est pas là*, which translates literally

as *is not [t]here*, is expressed more abstractly in the equivalent English proverb by *away*, while the translation of *dansent* as *will play* is also expressed with a more abstract term. Compare also the fact that the English uses a present tense in the subordinate *when* clause (is) and the future tense (will play) in the main clause because “English, being more empirical, uses the future, thereby giving to understand that the question of eventual responsibility only arises in cases of actual loss” (Vinay and Darbelet 132), while French prefers the present to the future, “preferring the absolute to the contingent” (Vinay and Darbelet 132). Accordingly, a proverb expressed as “when the cat’s away, the mice play” will seem a bit odd to the English speaker, and not just because of the uneven rhythm. Understanding the concepts behind specific structural choices, --- in this case, that French prefers to be more specific and absolute --- turns out to be an important factor in the translation process. In situations where the translator finds similar translations with slightly different wordings, the understanding of linguistics and grammar from this perspective can ensure that the correct proverb is chosen. More importantly, if the translator needs to create a proverb where one does not exist, he or she must create the structure in the target language in the same fashion as the speakers of that language. This means paying attention to details such as a language’s preference for nouns versus verbs, concrete versus abstract, etc.

The seven procedures explained by Vinay and Darbelnet are not necessarily applied in isolation of each other. As cognitive processes, they operate concurrently and consecutively, and they undergo analysis, interpretation and reformulation in the same manner as other processes that are part of my translation model:

Enfin, il est bien entendu que l’on peut, dans une même phrase, recourir à plusieurs de ces procédés, et que certaines traductions ressortissent parfois à tout un complexe technique qu’il est difficile de définir ; par exemple la traduction de «paper-weight» par «presse-papiers» offre à la fois une transposition et une modulation, figées par DÉFENSE D’ENTRER est à la fois une transposition, une modulation et une équivalence. C’est une transposition parce que l’adjectif

« private » se rend par une locution nominale ; une modulation, parce qu'on passe d'une constatation à un avertissement (cf. «wet paint. : Prenez garde à la peinture»); enfin, c'est une équivalence puisque la traduction est obtenue en remontant à la situation sans passer par la structure. (Vinay and Darbelnet 54)

[It is obvious that several of these methods can be used within the same sentence, and that some translations come under a whole complex of methods so that it is difficult to distinguish them, e.g., the translation of “paper weight” by “presse-papiers” is both a fixed transposition and a fixed modulation. Similarly, the translation of *private* (written on a door) by *defense d'entrer* is at the same time a transposition, a modulation, and equivalence. It is a transposition because the adjective ‘private’ is transformed into a nominal expression, a modulation because a statement is converted into a warning (cf. Wet paint: Prenez garde à la peinture, though ‘peinture fraîche’ seems to be gaining ground in French-speaking countries); and finally, it is an equivalence since it is the situation that has been translated, rather than the actual grammatical structure. (41-42)]

In addition, Vinay and Darbelnet articulate that the simultaneous processing of these procedures can also occur on several levels, which they describe as follows:

... nos sept procédés s'appliquent également, quoique à des degrés divers, aux trois parties de cet ouvrage : lexicque, agencement et message. Il est par exemple possible de procéder à des emprunts sur le plan du lexicque : «bulldozer», «réaliser», «stopover» et sur le plan du message : «O.K.», «Five o'clock tea». (Vinay and Darbelnet 54)

[These seven methods are applied to different degrees at the three different planes of expression, i.e. lexis, syntactic structure, and message, to be discussed in chapters two to four. For example, borrowing may occur at the lexical level – “bulldozer,” “réaliser,” and “stopover” are French lexical borrowings from English; borrowing also occurs at the level of the message, e.g. “O.K.” and “Five o'clock.” (40)]

The three different planes reflect the types of translation units which they recognize as particular to translation from a linguistic perspective: those that are functional, i.e. those which carry the same syntactic function, such as *il gagne/he earns/wins*; those which are semantic and carry a unit of meaning, such as *avoir lieu/to take place*; those which are dialectic and express reasoning, such as *en effet?/really?*; and those which are prosodic, whose elements have the same intonation and are essentially spoken phrases, such as *ça alors!/you don't say!* (Vinay and Darbelnet 22).

My model of translation relies on Vinay and Darbelnet's work to address the issues of translation that reside at the level of linguistic structures. Their comparative analysis of French and English is comprehensive yet flexible and, as such, it integrates well into a model that also endeavors to be comprehensive and flexible. They base their concept on the numerous suggestions expressed by Galichet (29), with a focus on the core concept that units and levels are not distinguishable until they are explicated as,

En résumé, dans la phrase, les mots se déterminent les uns les autres: une sélection s'opère ainsi entre leurs diverses significations possibles. Et l'acception ainsi sélectionnée se module de certaines nuances que les mots se communiquent, déteignant ainsi, en quelque sorte, les uns sur les autres, nuances qu'imprime souvent aussi l'ensemble de la phrase. Ces nuances peuvent modifier considérablement la signification lexicale du mot. C'est à dire qu'en fin de compte un mot n'a pas de sens en soi : il n'a de sens que dans et par un contexte. (Galichet 39)

[In a phrase, in summary, words affect each other; a selection then takes place between their various possible meanings. And the accepted meaning thus selected is formed from certain nuances that the words communicate, in some way affecting the words around, creating nuances that very often form the whole of a phrase. These nuances may modify considerably the lexical meaning of the word. In other words, in the end, one word does not have meaning on its own: it has meaning only within and through a context.]

Therefore, it is only at the end of an utterance that one can distinguish the true meaning of a word or sequence of words, and all that contributes to the meaning of a proverb can only do so once the entire proverb is uttered. The translated proverb should function well in English too, and its translation should be executed on the serial level as it is encased in language on the structural level.

5.5 Conclusion

Language is infinite in that the formation of a new, previously unheard, statement is always possible. Therefore, it follows that a new, previously unheard, translation can be generated. If language is infinite and innovative, then the replication of an utterance from one

language to another requires an understanding of the concepts underlying those languages; and those concepts may be better understood through an analysis founded on mapping theories, as well as through the theories presented by Vinay and Darbelnet. Otherwise, translation would simply be a rote activity, which is not the case. While translation of proverbs is a particular case that involves searching for equivalents that previous translators have already created, the translator will inevitably encounter a proverb that has yet to be translated. In such cases, understanding how proverbs compare and contrast from a cognitive perspective is useful. Translation is indeed a complex, cognitive activity composed of multiple processes. As translation concerns itself mainly with the written forms of language, both abstract and concrete aspects of language are of equal concern to the translator.

The apparently concrete component of translation (the text) is as complex as the abstract components (message, meaning, connotations, context, etc.). Tools such as attribute mapping and relational mapping provide clear indications as to the basic composition of the target language proverb while conceptual mapping verifies the choices made by the translator. Information obtained through comparative analysis also verifies choices made by the translator, but more importantly, it provides further information on the lexical and syntactic structure of the proverb. Together, these processes function as part of the translation model along with factors affecting the proverb as a whole, such as connotations and context. These processes play important roles, equally, as no single process, on its own, will determine the translation, just as no single element or level on its own determines the message of the original proverb.

The following chapter provides several examples of analyses of French to English proverb translations from the perspective of my thesis. I will demonstrate the application of the processes of my translation model, as well as the manner in which the processes are accomplished. In other

words, I will examine the translation of proverbs from the perspectives of what is done and how it is done. Finally, I will demonstrate the compatibility of a model designed to evaluate received translations with the translation of a proverb in which a received equivalent does not appear readily available in the target language.

6 TRANSLATING PROVERBS: APPLYING MY MODEL

6.1 Introduction

Translating proverbs is a complex task that relies on many functions of the human brain. The functions are interwoven and typically occur simultaneously but nonetheless, can be represented in the form of a model. I will demonstrate, through close analysis, how the translated proverbs in this chapter illustrate the important functions of translation that fit into a translation model. Specifically, certain aspects such as context, connotations and relational mapping consistently contribute to the deciphering of the message and meaning(s) of a proverb, while others aspects seem to assist to varying degrees. For example, information derived from studies in comparative linguistics proves invaluable in validating the choices of equivalent linguistic structures between languages. However, as this information may also contribute valuable input to the construction of a proverb, it does so in a general way and cannot function in isolation of other tools. Knowing that a possible equivalent of the French “gérondif” *forgeant* (forging) is a more abstract word does not necessarily lead to the word *practice* (c`est en forgeant qu`on devient forgeron/practice makes perfect) without additional information such as the context of becoming good at a certain activity through practicing that activity.

Such additional information typically includes the context in which the text of the proverb is uttered. Often, the message of a proverb is clear to the translator without the context, as the receiver is familiar with the proverb, having had multiple exposures to it in various other contexts prior to the situation in question. As a result, it is possible for the translator to recognize and generate typical contextual situations for proverbs even when the entire text is not available. For example, if a native speaker were asked to finish a sentence beginning with the word “Practice...”, it is highly likely that that person will intuitively add “makes perfect.” At least, it

is just as probable as “practice, practice, practice!” Unfortunately, few statistical studies have been published regarding frequency and familiarity of proverbs (Haas 325), but those that have reflect a propensity for proverb recognition out of context (Bock and Brewer, Haas). In reality, the ability to comprehend proverbs out of context is linked to the translator’s geographical background and other factors such as gender and age. (Haas 336). Therefore, the likelihood that the translator is familiar with a given proverb applies to most proverbs, although the translator will not likely be familiar with every single pairing of proverbs in both languages. Knowing proverbs does not render the context of the text unnecessary or irrelevant; however, it does allow us to analyze proverbs in the absence of specific contexts.

My translation model, as that I present it here, is based on the premise that all cognitive input available for any given proverb should be gathered at least in one’s mind. While certain aspects of translation are consistently available and always factor into the translational processes, other aspects are available depending on the proverb itself and on the text in which it is located. The following examples, which present French proverbs chosen based on their more widespread and common use, and on the fact that most of them have received English translations, serve to substantiate this claim, and illustrate the effectiveness of my translation model.

6.2 Examples

My first three examples will be examined separately.

6.2.1 Example 1

C’est toujours mieux chez le voisin (que chez soi).
The grass is always greener (on the other side of the fence).

6.2.1.1 Model

The following diagram demonstrates the application of a proverb --- the first example: “c’est toujours mieux chez le voisin/the grass is always greener” --- to my translation model. A

discussion of each of the major aspects of the translation model follows, and they are referred to specifically for this example. As the remaining examples unfold, the principal components or processes of the translation process will apply to my model in the same manner as this example.

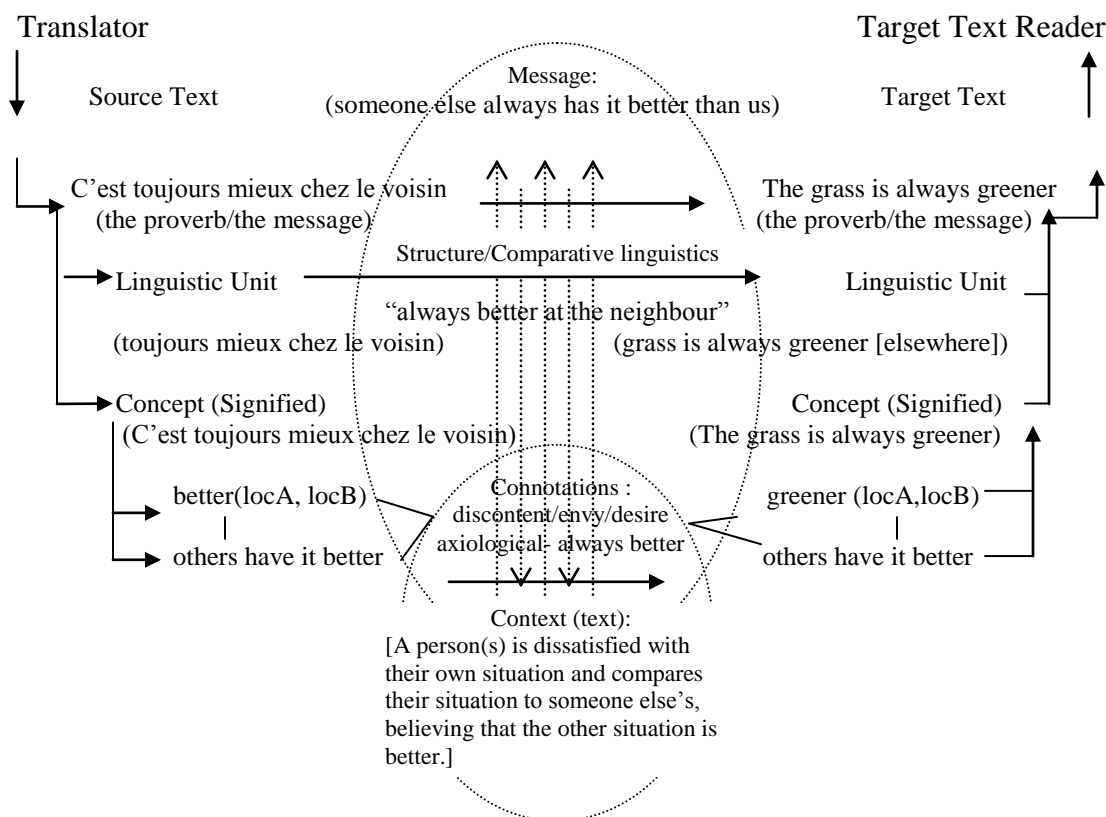


Figure 4 (The Application of my Translation Model for Example 1)

The proverb, in its entirety, conveys a message to be translated and is represented on multiple planes in the translation model. It is assumed to be derived from a text and it exists simultaneously as both a linguistic unit and as that which is signified during the translation process. The translator understands the linguistic unit from two perspectives. First, there is the French linguistic structure, without which the translator would have nothing to translate, and second, is its English literal translation. Other processes, such as mapping, rely on the translator's knowledge of the proverb's linguistic components in the target language. This knowledge is assumed to co-exist with all other processes and will either evolve as part of the

initial reading of the proverb or during further processes, by way of *analyze, interpret and reformulate*. At what point in my model this will happen depends on the individual translator and his or her knowledge of both languages. Meaning(s) is formulated from the interaction of connotations and context with the linguistic structure while mapping theories facilitate both meaning(s) and the linguistic structure, by representing the relationship within the linguistic structure that conveys the message.

6.2.1.2 Understanding the Source Proverb

6.2.1.2.1 Message and Meaning(s)

The message that the translator must preserve in translating this proverb comprises the meaning that a person is not happy with his or her situation, that that person compares the situation to another's situation, and that he or she find the other's situation to always be better, even though he or she might not be aware of all of the elements of the other's situation. The message, as well as its collective meanings, is abstract and not overtly evident in the linguistic structure. *Someone else always has it better* is assumed from the proverb's linguistic meaning, or its literal translation that states that *it is always better at the neighbors (than at one's own home)*. This assumption is made possible by additional factors, such as context and connotations. Only the more precise meaning *what the neighbor has is better* manifests itself explicitly in the linguistic structure of this proverb. This linguistic meaning is more specific than the generalized meaning *the neighbour's situation is better* and it is this generalization that allows the explicit linguistic meaning to function in various contexts, because if *neighbour* cannot be generalized, then the proverb will not apply in various other situations. The ideal translation must deliver a message that is as closely equivalent as possible to the original text; however, the goal is to

arrive at this outcome by relating the same meaning(s) and message(s) and, if possible, on the same level of generalization.

6.2.1.2.2 Context

A reference for this proverb is not readily available in current proverb resources or French proverb references from the seventeenth and eighteenth century. For example, it is not listed in *The Royal French Grammar* of 1709, *The Treasure of the French and English Languages* of 1772, John Mapletoft's 1710 *A select collection of proverbs* or in Randle Cotgrave's 1611 *A Dictionary of the French and English Tongues*. Neither does the more recent *Bouquet des expressions imagées* (1990) include this proverb or its alternative "l'herbe est toujours plus verte chez le voisin". A possible reason is that the French version is a very recent adaptation of Ovid's "the harvest is always more fruitful in another man's fields" (Oxford) [Stapleton translates this into English as "they thinke that corne best in another's field" (I.429)] (2000) or of the English "the grass is always greener on the other side of the fence." Unfortunately, a lack of evidence for either case requires that this hypothesis be further investigated, and regardless of its origin, the proverb does, indeed, currently exist in French and therefore its translation can also be examined. Lack of context in terms of the origin of the proverb leaves the translator with no more than a direct analysis of the proverb itself, at face value in order to justify the existence of its equivalence in English, as well as common knowledge of the proverb's message itself.

Bearing in mind that all the examples of proverbs presented in this paper are analyzed without the benefit of a source text, then context can be discussed only in terms of the context of the linguistic structure as well as the commonly understood context, which is the potential source text of the proverb, in addition to the context of the origin of the proverb where it is known and

applicable (for example in measuring the level of culturally-bound proverbs, in comparison to those more universal and interculturally shared). As this, and more examples, will demonstrate, the lack of information regarding the context of the origin of the proverb does not prevent the translation of that proverb. Proverbs are generally understood and learned from the context of their existence at the moment they are comprehended, in terms of the texts from which they are derived. As a result, while the historical information may be extremely interesting, it is a crucial factor only in cases of very specific references to obscure moments in history, or objects or concepts not shared between the two cultures. Conversely, the context of the text in which the proverb is found is of utmost importance in order to acquire all the information that contributes to the implicit meaning(s) of a proverb.

The translation of this particular proverb assumes that it is located in a text that portrays someone who is not happy with their current situation, in some respect. The context evident within the linguistic structure of this proverb, which focuses on *neighbours*, supplies a location in which comparison is the pivotal component. *Neighbour* is a concept that most cultures understand and which provides an element for comparison as it contributes certain characteristics: everyone has a neighbor, their possessions are often evident to others and they tend to reside near the speaker. Therefore, in order to understand and translate this message into the target language, certain conditions must be met: a comparison must exist and it must be made between an entity that is known to the person doing the comparing and by the person receiving and understanding the text. This comparison is at the root of the proverb's message as without it, the contributing meaning of *better than* would not follow. The subject of the proverb, the person(s) making the comparison with the neighbour, is unspoken in order to allow the potential subject to be filled by the receiver of the proverb and this person becomes evident from the

context of the source text. If it is better at the neighbor's then, theoretically, the person is in the position to make a judgement based on the neighbor's belongings or situation. This version of the proverb has two forms: the more common "c'est toujours mieux chez le voisin" and the alternative, "c'est toujours mieux chez le voisin que chez soi." In the second, alternative form, the second location for the comparison, *one's own place*, is *in praesentia* and this makes the comparison clearer, if not redundant.

6.2.1.2.3 Connotations

Of the connotative values that Kerbrat-Orecchioni presents (70), those on which this proverb mainly rests are its affective and axiological values. The human experiences of discontent, envy and desire are the principal affective values behind the axiological value *one should make do with what one has*. These affective values, which are implicit in the proverb, are the main elements that transform the linguistic meaning into its ultimate message, and they are communicated in the text of the proverb. Without the human factors that denote a negative connotation behind the concept that *what the neighbor has is better*, the proverb would communicate a much different message. *Better* generally conveys a positive situation unless, as with this proverb, it elicits negative emotions. For example, in the statement, "it's better at the neighbor's because they have a pool, let's picnic over there;" *better* has only positive connotations. Also implicit in this proverb is its axiological value of *making do with what one has*, as the attitude adopted by the speaker is positive. Consequently, the ideal translation will also rely on discontent, envy and desire to express the equivalent axiological value in the target language. Also, as envy is common to both French and English, and even as recognized as one of the seven deadly sins in most Christian-based cultures, it is a shared emotion between French and English cultures.

6.2.1.2.4 Mapping Theories

In the translation model, mapping theories link the linguistic meaning to the message in order to form the overall concept, providing guidance and affirmation in choosing the target translation. For the proverb “c’est toujours mieux chez le voisin (que chez soi),” relational mapping, attribute mapping and conceptual mapping, as discussed in chapter two, contribute to varying degrees. An analysis of this particular French proverb reveals the relationship better (location A, location B) with the attributes neighbor (better), location A (neighbour) and location B (home). While *location A* is explicit, *location B* may be stated or unstated, but either way, it refers to the property or situation of the person making the comparison. Thus, the ideal translation will deal with two locations, one of which is considered to be “better” than the other, and which will involve the concept of *neighbour*. In the case that the exact components cannot be reproduced, the goal of the translator is to reproduce as many components as possible.

While relational mapping and attribute mapping play strong roles in this particular example, support that conceptual mapping offers this particular proverb may appear slightly less evident. The concept of mapping to the domain of human emotion by way of another domain is weak in this example if the obvious domain of human emotion is mapped to the domain of humans (the neighbour’s place). A domain comprised of HUMANS is too vast to function as a mapping strategy that must then correlate between languages in order to facilitate translation. In fact, this domain is more general than the domain of EMOTIONS, which is being mapped. Unfortunately, even the domain of PEOPLE ARE PLANTS, which does facilitate the understanding of the English version of the proverb, provides minimal support because it does not apply to the source proverb. On the other hand, consider the metaphor LIFE IS A CONTAINER. This proverb relies on the establishment of boundaries to convey the abstract

concept of property and the belongings within that particular location. The result is the representation by the domain ENCLOSURE of the neighbour's property. Establishing boundaries evokes the concept of containment, and from this perspective, conceptual mapping offers a similar role to that of relational mapping.

6.2.1.2.5 Discussion

My analysis of the target language proverb reveals that the elements of message, meaning, context and connotations all contribute to the translation choice. The English version conveys an equivalent message that someone else always has it better and the equivalent meanings that a person is not happy with his or her situation, that they compare their situation to another situation, and that they find the other situation to be better. In addition, equivalent connotations of discontent, envy and desire are evident. However, additional connotations are present because *green* brings to mind the “green dollar” as well as the expression “green with envy,” in addition to the associated image that accompanies greener grass because greener grass implies the fertile grass that is well cared for in modern suburbia. Overall, these additional connotations strengthen the human emotion of envy with their increased intensity and demonstrate the way in which connotations manifest differently in equivalent translations. Slight differences also exist between the two languages concerning the concept of context within the linguistic structure and mapping, although both add sufficient information to affirm that the choice of proverb in the target language, which already exists, is correct.

The English proverb, which traces back to Ovid's *Ars Amatoria* as “the harvest is always more fruitful in another man's fields” (Oxford), is generally now stated as “the grass is always greener (on the other side of the fence).” Compared to the source proverb, the current form of the English proverb exhibits an important difference regarding the context evident in the linguistic

meaning. The location to which a comparison is made is missing and must be assumed, as the proverb does not explicitly state what the grass is greener than. The longer version indicates that the place compared is *the other side of the fence* but this location is slightly more specific than *at the neighbor's (as a geographical place is specified)*. These differences in linguistic structure directly affect the mapping theories. For the English proverb, relational mapping relies on the relationship “greener” because location B is greener and therefore better than location A; a relationship in which both locations are unknown, except for the longer version where the location compared is *the other side of the fence*. The relationship is more concrete in the target language in that it focuses on an attribute that can be qualified since *green* is more tangible than *better* because humans discern shades of green and indicate that they are green, less green or greener. The concept of *better* is relative and may be more subjective. The relationships of better and greener are similar, in that they are both comparisons and they both rely on one entity being more of something than another entity. These similarities allow the relationships to appear as equivalent, and subsequently they support the judgment that the different linguistic structures in French and English are equivalent.

The attributes applicable for attribute mapping also differ slightly between the two languages. The main attribute in the English example, grass (greener) in which *grass* is more specific and more concrete than the abstract concept of *neighbour* evident in the attribute neighbour's place (better). Both proverbs are similar in that each attribute concerns a concrete object that expresses a comparative characteristic and they fit into the general relationship of object (characteristic compared). Other attributes exist: in the long version of the target proverb, *the other side of the fence* serves as the attribute fence (the other side), and for both the long and short versions, while location (B) is unstated and assumed, just as it is in the French proverb.

Elements of concepts *in absentia* and *in praesentia* are more or less important, as they render the elements of the proverb more or less explicit, and make it important that an equivalent proverb in the target text be more or less explicit, as well. The *in absentia* demonstrates that French and English speakers think alike, at least in terms of this particular proverb.

The third form of mapping, conceptual mapping, reveals itself through the metaphor LIFE IS A CONTAINER. In the English proverb, the property on the other side of the fence is a contained area, as it is in the French proverb, and the desired objects are contained on this location. Both proverbs rely on the same metaphor to convey the same message. Although evidence that can substantiate that these two language groups conceive the world similarly, in general terms, is not currently available, the French and English proverbs that follow will reveal the likelihood of this trend.

The examples presented in this thesis emphasize the fact that relational and, most likely, conceptual mapping are consistent factors in proverbs and are, therefore, consistent tools in the translation of proverbs, but that attribute mapping provides direct support less evidently, but exists on a level akin to that of connotations.

6.2.1.3 Comparative Linguistics

A final, yet equally important, area of comparison is the study of the documented similarities and differences between French and English. Based on such information (that presented in Vinay and Darbelnet, for example), the following observations apply to this translation pair.

- The French proverb is abstract (mieux ‘better’),
- The English is concrete (greener) from a visual perspective,
- The English expresses a part for whole: *fence* instead of *the neighbor’s place*, depending on the version --- modulation/metonymy,

- Both proverbs indicate intensity: greener means more green just as better means good+.
- The abstract *it* is replaced with the concrete *grass*, which is more specific (especially presented as “the grass” [on the other side of the fence]).

These differences, which follow such patterns of abstract to concrete, general to particular, etc. noted by Vinay and Darbelnet (61, 237), are based on certain tendencies of each language in relation to the other. Understanding these tendencies helps the translator create linguistic constructions where they do not already exist and confirms the correctness of those that do exist.

6.2.1.4 Conclusion

This example demonstrates some important aspects of the translation model that come to bear on the translation of metaphors in proverbs. In particular, context and connotations contribute to the message and meanings of a proverb, while relational and conceptual mapping demonstrate that there is a connection between the concept of the message and the linguistic structure of the proverb. Other mapping strategies also provide support, but appear to be useful only intermittently. Strategies observed from comparative linguistics provide avenues for forming and validating correct, equivalent linguistic structures between languages.

None of these aspects function on their own, as dealing with them involves “a process of multiple cognitive activities in which the translator undergoes processes of analysis, interpretation, comparison, analogy, inference, weighing of possibilities, planning, combining, etc., and these processes are interactively united” (Wilss 20), as discussed in Chapter IV of this thesis. Thus, my translation model serves two purposes: 1) it represents the transition of all that comprises a proverb from one language to the other, and 2) it represents the behaviours that are important for translation in terms of the cognitive activities explained by Wilss.

As the message, meaning(s) and structure are analyzed, possible alternative proverbs in the target language become evident, such as “blue are the hills that are far away.” This evokes a

free association-type approach. However, through continued analysis, interpretation and comparison of the potential translations, the translator becomes aware of the additional context and meaning of *unattainable* that is evident in “blue are the hills that are far away” which is less a factor in “the grass is always greener.” Also through comparison of each of the two possible messages of the source proverb, specifically through mapping, one of the possibilities becomes a more likely choice. The relationship better (location A, location B) is similar to the relationship greener (location A, location B), because they are both based on the relationship comparison (location A, location B), while the alternative choice has the relationship hills (far, blue) which is similar to object (distance, characteristic) and not comparison (location A, location B). These actions facilitate interplay between the components of my translation model which is not generally linear or sequential, although it may be either or both. It also occurs either continually or intermittently, or perhaps each component comes into play only once. Each proverb and its translator determine the exact cognitive activities required to execute my translation model.

Ultimately, the cognitive activities explained by Wilss are the mental processes executed by the translator in order to implement my translation model and its components. Therefore, my translation model relies both on the components of my model as well as on the manner in which these components are executed. In addition, each proverb and the translator form a unique situation resulting in a unique application of my translation model.

6.2.2 Example 2

Il ne faut pas courir deux lièvres à la fois.
If you run after two hares you will catch neither.

6.2.2.1 Model

Every proverb follows the same format in my model. Consequently, diagrams for each and every proverb example become redundant unless variations exist which need to be identified

or clarified when my model is applied to each proverb. Proverb 2 entails a case of relational mapping that is slightly more complicated than proverb 1, and a diagram is included in this example in order to demonstrate that the application of a proverb to the translation model remains straightforward despite this difference.

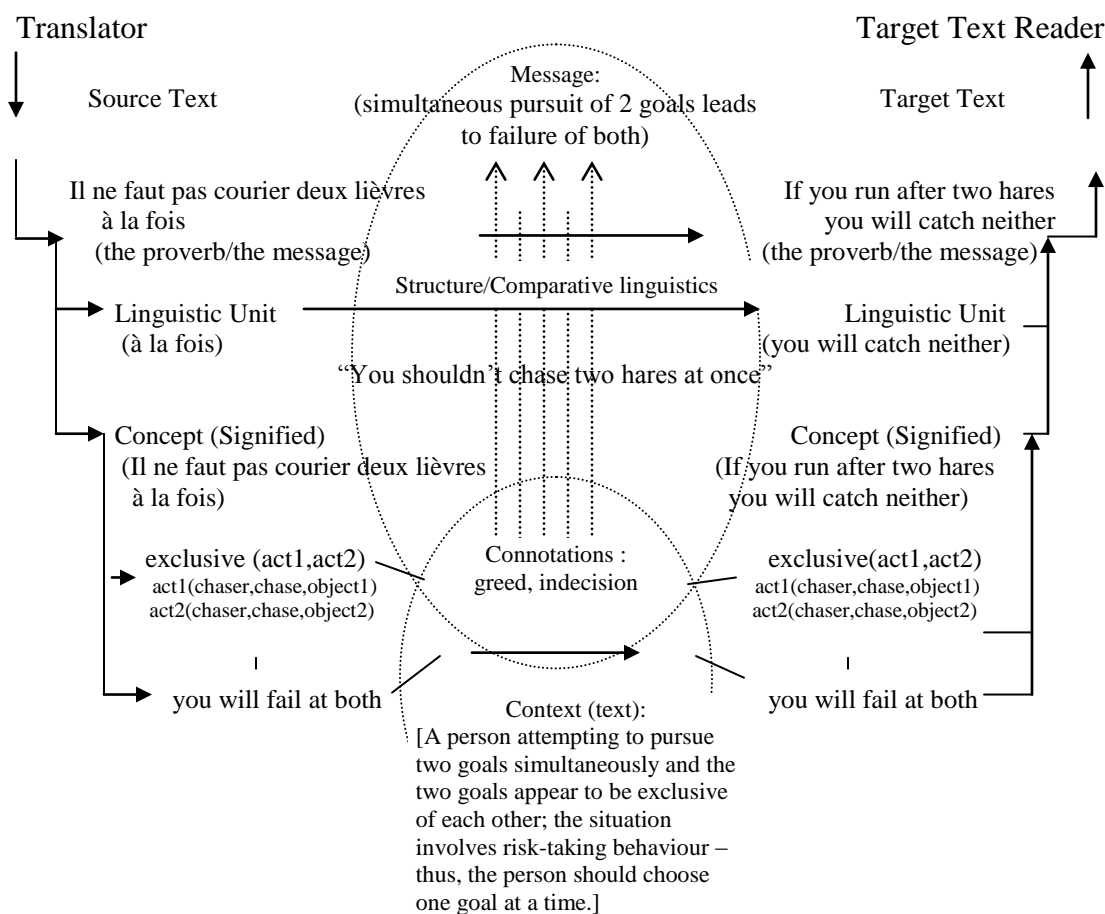


Figure 5 (The Application of my Translation Model for Example 2)

In this case, relational mapping requires more than one relationship to express the proverb's message, and ultimately, three relationships form this mapping process. However, my translation model easily facilitates the more complex relationship and, as my model also illustrates, the more complex relationship results in a closer match between the source and target languages regarding linguistic structure and attribute matching.

6.2.2.2 Understanding the Source Proverb

6.2.2.2.1 Message and Meaning(s)

This proverb cautions against trying to do too much at once because doing so is risky. As such, it conveys the message *the simultaneous pursuit of two goals will result in the failure to achieve either*. This proverb's message is more evident in the linguistic meaning (*one mustn't chase two hares at the same time*) than that of proverb no. 1, because there exists a restriction on our understanding of this proverb that stems from our understanding of the physical world around us. Chasing after two independent objects that will not continually flee in the same direction and at the same speed is physically impossible for one person to do. As expected, the meanings *the two hares will part ways* and *you will not be able to chase both*, which form part of this proverb's message, are implicit. However, they too are much more easily ascertained without additional support as compared to the meanings that form proverb no. 1. They base themselves on information from our environment as well, and both are phenomena beyond our control. The meaning *you will catch neither if you try* is also implicit but, as with proverb no. 1, it relies on other factors, such as context, and confirming that context remains necessary. For this proverb (no. 2), context will rule out other possible meanings such as *you will only succeed at one of the two endeavours* or *you will succeed poorly at both*. By and large, the difference in the implicitness of the two proverbs (nos. 1 and 2) demonstrates that the relationship between message and linguistic meaning varies from proverb to proverb, and that context remains important in differentiating whether potential meanings are relevant or not, regardless of how obvious the message and meanings may be.

As with various other proverbs, there are several structural versions of this proverb: “il ne faut pas courir deux lièvres à la fois,” “courir (plusieurs) deux lièvres à la fois,” “Qui court deux

lièvres n'en prend aucun!" and "Qui chasse deux lièvres n'en prend pas un" and, while it is not the case for all proverbs with a number of slightly different versions, these variations are generally interchangeable as all four versions convey the same message and apply to my model in the same way, except for the aspects particular to comparative linguistics.

6.2.2.2.2 Context

The evident context that is directly drawn from the proverb's linguistic structure offers a great deal of information relevant to this proverb's message. The concept upon which this example depends is that a human cannot travel in two directions at once. Being human entails certain restrictions. For instance, certain laws of physics underlie our logic and our understanding of the physical world; particular examples are phenomena inherent to the environment, such as gravity. Certain implications result from such conditions. In this case, if a person needs to satisfy two goals, each of which depends on the person being in a different location, then that person risks failing at either one or both of the goals, or performing poorly at both. Thus, the messages *trying to achieve both is risky, therefore both may be done poorly*, *trying to achieve two goals results in only one being accomplished* and *trying to achieve two goals results in accomplishing neither* are different understandings derived from the same logic. In order to understand which meanings are actualized by a particular proverb, the translator must consider the other aspects of the translation model, generally the textual context, the connotations and the message.

While this proverb's linguistic structure conveys certain restriction(s) that facilitate the understanding of the proverb, the situation depicted will reflect the additional information that the consequence will be a total loss and not a partial loss. In doing so, advice against risk or risk-taking behaviour and advice in favour of caution and prudence will appear as elements of the

context in which this proverb is found. Therefore, the translator will separate this proverb from other proverbs with similar meanings and a similar message. Many other proverbs convey prudence (Duneton 294-297), or warn against risk and risk-taking behaviour (Duneton 758-760), but only one other conveys both, “Il ne faut pas mettre le doigt entre le bois et l’écorce [stay out of others’ problems/couples’ arguments]” (Duneton 295, 759). Whereas proverb no. 2 relies on situations in which risk results in a total loss, the alternate proverb is concerned with the problem of becoming involved or drawn into a situation, with the “risk” aspect of the meaning similar to that of “walking on hot coals,” rather than of direct consequence. In addition, this proverb requires a specific reference in the text to the fact that the situation has to do with meddling in others’ business. It is especially dependent on this additional information being available from the context of the source text and the result is an entirely different message. In the same way, the situation evident in the exemplary proverb must reflect the fact that the expectation is for the person in question to fail at achieving both goals rather than succeed at one or achieve both poorly.

Regardless of how close the source proverb’s linguistic structure and its meaning(s) are to the message, context and, as proverb no. 2 will further demonstrate, connotations form an essential component in understanding the behaviour evident in the proverb and its context, and in turn, the correct message.

6.2.2.2.3 Connotations

The main connotation for this proverb is axiological. This proverb warns that foolish or risk-taking behaviour has repercussions and advises the importance of practicing prudence (Duneton 294, 278). The moral that is passed on to the hearer of the proverb, in order to pass on the wisdom of not trying to do too much at once, relies on the portrayal of actions that are

incompatible when attempted simultaneously. Generally, attempting to do two things at once is either motivated by greed or by indecision and, in fact, these are the affective connotations underlying this proverb, although ambition and responsibility may also be factors. Another powerful connotation behind this proverb is the associated image of a person trying to chase two hares bounding in opposite directions. This image is vivid and dramatic as it illustrates a ridiculous and unachievable action. The association of these connotations with their relevant proverb, to a great degree, allows them to be understood and analyzed out of context. Such associations prevent the translator from simply looking up a proverb in a proverb reference book and choosing the wrong proverb for the wrong situation. In other words, the translator knows or obtains knowledge about these essential, yet implicit, aspects --- the connotations --- of the proverb.

6.2.2.2.4 Mapping Theories

Analysis of this proverb reveals a mapping relationship that is more complex than the previous example (example no. 1). The relationship exclusive (action1, action2) requires additional relationships, specifically action1 (chase, chaser, object1) and action2 (chase, chaser, object2) in order to make sense. Basically, a relationship exists between two other relationships. This relationship is one of exclusivity. Action1 and action2, the other two relationships, cannot occur successfully at the same time; therefore, this restriction adds the additional information to the meaning/message that both actions cannot be accomplished at the same time. In addition, attribute mapping reveals that the two mutually exclusive actions rely on the difference of one attribute; that there are two different hares. The behaviour *chase* and the chaser *unspecified* are the same for both actions; however, the objects being chased, *object1* and *object2*, are not the

same object. This attribute forms a crucial part of the relationship in the source proverb which is then translated into the target language.

We can see from this proverb that the degree of support from attribute mapping varies from proverb to proverb. In the proverb in example #1, the attributes are equally important, but they are flexible; *better* can function as the same comparison regardless of which objects are compared. A car can be better than a grasshopper, or vice versa, depending on what the speaker means by *better*. In this case though, the actions must be restricted to those exclusive of one another. The relationship would not hold as exclusive if one action referred to chasing hares while the other action referred to holding a net. In this way, attributes contribute differently to each proverb; some are flexible and some are fixed, depending on the nature of the relationship expressed in relational mapping.

Conceptual mapping plays a supportive role in this proverb, similar to example no. 1. Domains such as people, geography, behaviour, etc. are too general for this concept while domains such as animals and hunting are less relevant. To say that the domain of HUMANS ARE ANIMALS maps this concept would be incomplete as the hares are not behind this meaning/message. Two bouncing “super balls” would behave the same way and could convey an equivalent message, as it is the actions of the hares that factor into the message and not the hares themselves. Basically, the concept in this case is the potential behaviour of the chaser in the given situation in conjunction with the behaviour of the object(s) being pursued, essentially the combined concepts of a speedy getaway and multiple, unpredictable directions. The domain EVENTS ARE ACTIONS (Lakoff and Turner 71) facilitates our understanding of this proverb in both languages. The event of *decision-making* is mapped by the action of *chasing hares*. Although this domain appears general and does not reflect the category of *exclusivity*, which is

part of the message expressed by *you can't chase two different hares at the same time*, it does help one understand the concept behind both proverbs. Mainly, it functions in the translation model by revealing that the same thought process is behind both languages. In all likelihood, French and English have many other thought patterns in common, such as in this example, EVENTS ARE ACTIONS.

6.2.2.2.5 Discussion

Despite the inherent nature of a more complex relational mapping, the target proverb has the same meaning, message, relational mapping and attribute mapping, in addition to relying on the same context and connotations as the source proverb. The linguistic structures of the source and target proverbs are much closer to each other than those of the previous example, with the main difference between the source and target proverbs being “le non-dit” or the “unsaid” that exists in each language. As the remaining examples will show, there is no clear relationship between complex mapping and linguistic structures, although complex mapping may facilitate and accelerate the translation process by narrowing down the potential choices in the target language and reducing the overall amount of cognitive activity required to execute a translation. The differences in linguistic structures are expected for two reasons: 1) comparative linguistics documents the fact that there are specific differences in the characteristics of each language, and 2) cultural differences influence communication and thus create differences in syntax and linguistic structures.

In the English proverb, the “à la fois [at the same time]” notion is *in absentia* while in the French proverb, it is the “you will catch neither” notion that is *in absentia*. Cultural context is responsible for the gap in each language and is the source for filling in missing elements. Culture(s) vary in how much information can be left out, both in terms of what and how much:

Linguists and anthropologists use the terms ‘high’ and ‘low’ context to indicate how much information is required for successful communication. High-context communication is one in which most of the information is either in the physical context or internalized in the person, while very little of the message is actually in words. (Hall 79)

Therefore, a high-context culture is able to leave more out of a given conversation than a low-context culture. As an example, compare the inclusion of “You see what I mean by that, ‘do you not?’” at the end of a statement when uttered between two different cultures of the same language. In British English the addition of “do you not” is polite and almost necessary. But in Canadian English, it is stuffy and almost condescending.

Too much information leads people to feel they are being talked down to; too little information can mystify them or make them feel left out. Ordinarily, people make these adjustments automatically in their own country, but in other countries their messages frequently miss the target. (Hall and Hall 9)

For the British culture, the addition of “do you not” is intended to make the recipient feel included and ensure understanding, but in Canadian culture it can be considered patronizing. As with other cultures of a given language group, the level of context required for British English and Canadian English is not identical. While high-context and low-context cultures may vary greatly, as in American English and Japanese, the difference can also be slight, such as in American versus British English.

In addition to the amount of missing information, there is the additional problem of the type of missing information. Between languages, the issue broadens the gap of incomprehension and the question of what to include or what to leave out becomes one of the amount and the nature of the missing information. In the case of the French and English,

The Gauls have never been easy for the northern Europeans, the Americans, or the English to understand. The answer may be that French culture is a mixture, a *mélange*, of high- and low-context institutions and situations. It is not always possible for the foreigner to predict in what proportions they will be found or in what order they occur. (Hall 109)

Therefore, it is difficult for the especially low-context American English culture, in which speakers will tend to speak explicitly and in detail (Asselin and Mastron 190), to predict what was or was not omitted from relatively high-context (Asselin and Mastron 190), possibly mixed high- and low-context (Hall 109) French.

For this particular proverb, analysis of what the French version includes and omits reveals that it includes information that clarifies the situation, specifically “à la fois [at the same time],” which in turn makes the outcome or consequence a “non-dit” since sufficient initial information exists to deduce the outcome. The target proverb, on the other hand, takes no chances with whether or not the outcome is clear and makes it specific with “you will catch neither,” rendering the additional information “à la fois [at the same time]” redundant. The key in French to English translation is in knowing what must be added to the English, a process referred to as “supplementation” (étoffement) and defined as follows:

Variété d’amplification appliquée aux propositions françaises qui ont besoin d’être étoffées par l’adjonction d’un adjectif, d’un participe passé, ou même d’un nom, alors que les prépositions anglaises se suffisent à elles-mêmes. (Vinay and Darbelnet 9)

[The translation technique of adding lexical items in the target language which are required by its structure and which are absent in the source language. Supplementation is a special case of amplification. Example: The translation of English prepositions into French frequently requires supplementation by the addition of an adjective, a past participle or even a noun. --- the inspector on the case: l’inspecteur chargé de l’enquête. (Vinay and Darbelnet 350)]

it is important, however, not to add too much, which is referred to as an over translation (surtraduction),

Vice de traduction qui consiste à voir deux unités de traduction là où il n’y en a qu’une. Ex. : ‘simple soldat’ ne doit pas être traduit par ‘simple soldier,’ mais bien par ‘private;’ ‘aller chercher’ n’est pas ‘to go and look for,’ mais ‘to fetch.’ (Vinay and Darbelnet 15)

[The translation error which consists of seeing two units of translation where there is only one. Examples: ‘Simple soldat’ must not be translated by ‘simple soldier’ but rather by ‘private.’ ‘Aller chercher’ is not necessarily ‘to go and look for,’ but ‘to fetch.’ (Vinay and Darbelnet 347)]

Context affects conceptualization but may have less impact when the translator is familiar with both proverbs of an accepted translation between French and English; however, context can be problematic in situations where the translator encounters a proverb he does not know or which does not yet exist in the target language. In the latter case, cultural exposure to both the source and target cultures is essential since the lack of exposure will be evident in, and consequently weaken, the translator’s work. The danger is that the translator will create a proverb in English that sounds French when the goal is to create an English-sounding proverb in English.

6.2.2.3 Comparative Linguistics

The noteworthy linguistic differences between the source and target proverbs in this example revolve around one concept. In the French, there is no uncertainty about future actions and since there will be no *hare chasing*, the situation itself must not be ambiguous. Conversely, in English the proverb acknowledges that fact that the future action of chasing hares is a possibility and for that reason the consequences of doing so must be made clear. Analysis of this difference between the two linguistic structures through comparative linguistics provides some insight into the cultural “non-dit” of each language with respect to this proverb.

The French prefers the impersonal *il faut* for representing the obligation *should*, which is generally synonymous with *il est possible* (Vinay and Darbelnet 142), in which case, *il ne faut pas courir* would mean *you should not chase*. However, the negative form *il ne faut pas* carries a higher sense of obligation, more in keeping with *you must not*, which really means *you will/shall not* (Vinay and Darbelnet 142). In this fashion, the French proverb is not an *if* statement, but instead a statement that emphasizes the fact that an action will not occur because it should not.

As a result, it makes sense for the French to include information that renders the situation specific, such as *à la fois* [*at one time*], in order to clarify exactly what will not take place. The consequence is irrelevant because the situation should never occur. The English use of *if* instead of *you must not* allows for both possible outcomes, *you may* or *you may not* even though *you should not*, and as a result, the English proverb must point out that “you will catch neither” is the consequence of making the wrong choice.

Linguistic structures provide insight as to how a culture views a particular situation. In this case, the need for additional information or the ability to leave information unsaid is directly related to the cultural understanding of that linguistic structure.

6.2.2.4 Conclusion

In principle, my translation model functions identically for this proverb, example no. 2, as it does for proverb example no. 1. We see the interrelation of context, connotations, mapping, etc., in addition to support from comparative linguistics. The primary difference is the attention given to each aspect of my model. Mapping and context are slightly more complex and the need for understanding cultural differences becomes clearer with this example. Communication between certain cultures, such as French and English, can be difficult:

A difficult-to-interface communication would be France and the United States ... If you're communicating with someone from France, they are high-context and won't require as much information (Hall and Hall 28).

Accordingly, as translation is a vehicle for interlingual communication, cultural differences that affect interlingual communication, both explicitly and implicitly, are important factors in the translation from French to English, and those differences must be treated with care.

6.2.3 Example 3

Arbre trop souvent transplanté rarement fait fruit à planter.
A rolling stone gathers no moss.

6.2.3.1 Understanding the Source Proverb

6.2.3.1.1 Message and Meaning(s)

This proverb's message, that *constant moving prohibits relationships*, relies on certain understandings of the world, similar in nature to example no. 2. However, in this case, the understanding is based on a human being's knowledge of plants rather than of animals' behaviours. The linguistic meaning of "arbre trop souvent transplanté rarement fait fruit à planter/a tree which is frequently transplanted rarely bears fruit to plant" relies on the understanding that a tree cannot take root and become a strong, healthy plant if it is constantly transplanted. The roots, which are the source of nutrition and which take time to become effective in their role, are constantly disturbed and even damaged when a tree is transplanted. Consequently, a frequently transplanted tree is never strong enough to bear the fruit that in turn creates new plants, or more specifically, offspring. The proverb's apparent metaphor for humans, *bear fruit*, a Biblical allusion, reflects that the reason for remaining in one location is to establish relationships and establish a family.

6.2.3.1.2 Context

The correct message of this proverb will narrate an event or situation in which someone is frequently moving from place to place, or is at least considering doing so. The context explicit in the linguistic structure describes the specific occurrence of such a situation, as well as its consequence, although the proverb leaves open the source or cause of the change(s). Therefore, the person(s) affected by constant moving may be responsible for the action themselves, or they may be having it done to them, i.e. children, or they may even be the ones causing it for someone

else, i.e. parents. Regardless of the cause, an analogy exists between plants and people which communicates the need to remain stationary in order to establish their lives and propagate the species, and moving around has negative effects. Proverbs nos. 1 and 2 also rely on the method of analogy in which the proverbs' linguistic structures portray specific situations (context) that function as a model for other situations (other contexts). In this manner, proverbs convey messages; they portray a specific example of a more general scenario, which is in turn understood in terms of a different specific example, i.e. the example described in the proverb.

6.2.3.1.3 Connotations

The human emotion evident in this proverb reflects a negative affective view on not staying in one place, which then results in the negative axiological value carried by the proverb. The basic idea is that moving around too much is not considered a good thing. In French, there are two proverbs that convey this message, “*arbre trop souvent transplanté rarement fait fruit à planter*” and “*Pierre qui roule n’amasse pas mousse.*” The only difference between those two proverbs is that the former specifically refers to relationships and the latter refers to possessions. This difference, which is contextual, is significant to the overall message, and is especially important should the translator wish to translate the English “a rolling stone gathers no moss” into French. The effect of different contexts on the same connotations (i.e. in other words, an equivalent message portrayed by two different proverbs) creates two different messages in French. Two different connotations of two equivalent messages (see the discussion on the following page), result in two different messages and demonstrates how a change in any one aspect of the translation model can change the entire message.

6.2.3.1.4 Mapping Theories

Relational mapping for this proverb consists of multiple relationships, founded on a specific relationship between two other relationships (as seen in example 2). However, instead of two actions having the relationship of exclusivity, a relationship exists in which one action is the consequence of the other. Thus, the relationship consequence (action1, action2) rests on the relationships action1 (plant, transplant) and action2 (plant, bear fruit, negation) in order to create meaning. Action2, which is the inability to bear fruit, is a direct consequence of action1, the frequent transplanting. The attributes for this proverb consist of the same attributes that form the following relational mapping: tree (frequently transplanted), tree (rarely reproduces). While these attributes do not add any new information, they do support the notion that the relational mappings are correct. Conceptual mapping plays a more transparent role in this proverb than in the previous examples. The domain of plants maps onto the domain of human relationships and the movement of plants in this proverb maps onto human journeys. Therefore, the conceptual domains PEOPLE ARE PLANTS and LIFE IS A JOURNEY are both evident in this example (Gibbs 2001). The best translation possible for “Arbre trop souvent transplanté rarement fait fruit à planter” will reflect the strong role played by all these mapping strategies in the formation of the message conveyed by the proverb.

6.2.3.1.5 Discussion

The English translation for this proverb, “a rolling stone gathers no moss,” conveys equivalent message, meanings, context and mappings despite the obvious linguistic differences between the source-language and target-language proverbs. The relationship is of the same complexity, consequence (action1, action2) with action1 (stone, rolling) and action2 (stone, gather moss, negation); however, the attributes are different: stone (rolling) versus plant

(transplanted), although both reflect the movement of an object in nature, and stone (no moss) and plant (no reproduction), both of which represent the acquisition of another object in the negative; in other words, the inability to acquire. As in example nos. 1 and 2, this example demonstrates the value of conceptual mapping in reinforcing the idea that certain concepts underpinning the proverb are the same in both languages; as the plant domain is mapped with LIFE IS A JOURNEY (Gibbs 2001) in this example:

The specific inferences resulting from the metaphorical mappings of journeys into lives limits how we make sense of lives and how we interpret proverbial descriptions of people, such as when we say of someone's life that *A rolling stone gathers no moss*. By using an actual word in the proverb as a source domain, the conceptual metaphor linked this literal-level of understanding to reality to a target domain, an understanding of the more specific, figurative meaning of the proverb. Although people are generally unaware of this motivation that links proverbs with their respective meanings, people nonetheless utilize these conceptual mappings to understand proverbs' meanings. The metaphorical motivation for many proverbial sayings illustrates why proverbs reflect enduring themes that are rooted in basic patterns of metaphorical thought. (Gibbs183)

Some of these themes and patterns of metaphorical thought to which Gibbs refers are universal and, although the ability to express the same concept in two different languages does not always lead to the same linguistic expression or analogous comparison, we can identify identical concepts in equivalent proverbs. This observation can be expressed through cognitive methods such as mapping theories, which are useful in verifying translation choices.

Despite all available tools, the translator must examine proverbs very carefully. This French proverb conveys one stable message; however, this is not the case for its English translation. The English translation "a rolling stone gathers no moss" has a much broader range of possible messages. As previously mentioned, the English proverb encompasses both the messages referring to people and their relationships, as well as to people and their possessions. However, the English proverb can be ambiguous when used outside of a specific context as it

currently has two opposite messages based on two opposite connotations. In Anglophone society, “a rolling stone gathers no moss” is interpreted differently according to the value placed on both mobility and stability. The different valuations depend on the identical interpretation of the metaphors, “rolling stone” and “moss,” from all aspects except the connotative value assigned to mobility. The current economy makes it necessary to move around from job to job in order to earn more money or even to have a job at all. Therefore, in Anglophone society, the concept of moving is now not always negative, and the result is a positive connotation which results in a different message, which is that *you won't get tied down* with relationships and possessions. A proverb such as this one illustrates the notion that the translator must be careful and must not assume that there is always a one-to-one reciprocal translation for each proverb. The translator must also not impose any one meaning on a proverb, unless that meaning is determined by the context in which the proverb is used.

6.2.3.2 Comparative Linguistics

Despite the French preference for the active voice (Vinay and Darbelnet 137), the passive voice is used in this French proverb in order to be keep the proverb abstract, thus allowing the situation to be less specific and to apply to other situations at a general level. This is necessary, as a plant cannot move itself. The English translation accomplishes the same task in the active voice as stones are known to roll, though albeit gravity or some other force obviously initiates the action. Another important element of Vinay and Darbelnet's comparative linguistics, which is evident in this example, is the manner in which each language portrays the action as on-going: the iterative aspect (frequently transplanted)s, which “se rapproche de l'aspect duratif et peut même se confondre avec lui quand l'action se répète à une cadence très rapide (is close to the durative aspect and may even be confused with it when the action is repeated rapidly) (Vinay

and Darbelnet 79), is the durative and gradual aspect [rolling] in the English equivalent. In this manner, both languages use best linguistic tools available to each with regard to moving the object in order to express the same concept. A plant cannot be *transplanted* and a stone cannot be *rolled* in an iterative manner; it can be *turned over* repeatedly but this would not allow the stone the constant motion it requires to *gather no moss*. The linguistic structure in each of the languages carries meaning that forms part of the overall message, and the changes occurring in this linguistic structure affect the message.

6.2.3.3 Conclusion

This example fits into my translation model in the same manner as the first two examples but with slight differences. Together, the three examples reveal a pattern in which many of the translation processes are evident while other processes appear to be either unnecessary or secondary in their roles. The goal of these close examinations is to demonstrate that the translation of each proverb has its own unique combination of processes within the overall process of translation. The important question now is whether these observations hold up over a wider range of proverbs.

6.2.4 Examples 4 – 30

The remaining examples are compared to each other according to their relevant aspects.

6.2.4.1 Introduction

At this point, my thesis moves from a detailed analysis of individual proverbs to a comparative analysis in a wider scope, in order to efficiently demonstrate that the observations noted in the detailed analysis (examples 1, 2 and 3) apply to the translation of French and English proverbs globally in the manner depicted in the translation model. As previously noted, no single aspect of the translation model can function successfully on its own as a translation tool,

as each of the processes contributes to the overall processes of translation, each to a different degree (although for certain processes this may, at times, be a minimal role), with the translation of each individual proverb being comprised of its own unique combination of these processes.

6.2.4.1.1 Examples 4-8: Mapping Theories

The first group consists of the following five proverbs, which are numbered in order to prevent the constant rewriting of these proverbs, and are followed by their analysis in order to demonstrate the prevalence of each of the mapping theories:

#4 Pierre qui roule n'amasse pas mousse. (A rolling stone gathers no moss.)
 Message: Constant moving/changing prevents acquisition (i.e. relationships, property); also, constantly moving/changing prevents acquisition of negative items (i.e. tied down).

#5 [C'est] une goutte d'eau dans la mer. ([It's] a drop in the bucket.)
 Message: It is small in the scheme of things.

#6 Il n'est si méchant pot qui ne trouve son couvercle. (Every Jack has his Jill.)
 Message: There is someone for everyone.

#7 Quand on parle du loup, on en voit la queue. (Talk of the devil, [and he is bound to appear].)
 Message: A person spoken about will suddenly appear (this applies especially to gossiping situations).

#8 Qui ne dit mot consent. (Silence means consent.)
 Message: Not voicing one's opinion means one agrees [no defence means guilty].

Each of these examples has a relationship that can be expressed through mapping. This relationship exists in both the French and English proverbs of each example, and while the attributes and properties of each may change from the source-language proverb to the target-language proverb, the relationship does not vary:

#4 consequence (action1, action2)
 action1 (stone, rolling)
 action2 (stone, gather moss, negation)
 French and English are the same.

- #5 part of (piece, whole)
French: part of (drop of water, sea)
English: part of (drop, bucket)
- #6 compatibility (every one, matching component)
French: match (every pot, lid)
English: match (Jack, Jill)
- #7 consequence (action1, action2)
French: consequence (speak of wolf, wolf appears)
English: consequence (speak of devil, devil appears)
- #8 consequence (action1, action2)
French: consequence (not speak [silence], consents)
English: consequence (silence [not speak], gives consent)

Evident in these examples is the notion that relational mapping is one of my translation model's processes that applies to all proverbs. Although identical relational mapping occurs between French and English in each of the examples, examination of attribute mapping demonstrates that the two attribute mappings do not consistently match. Thus, the translator must know how the attributes contribute additional information that aids in the process of translation. Similarities exist between the attributes of the source language and target language, and these similarities contribute to the attribute mapping, which in turn, contributes to the translator's understanding of the relational mapping relevant to a particular proverb:

- #4 object (+characteristic)
stone (+roll), stone (-moss); both languages
- #5 object (piece), object (whole)
piece (drop of water), whole (sea) vs. piece (drop), whole (bucket)
- #6 object (trait: not evil [plain, generic]), object (mate)
pot (generic), pot (lid) vs. Jack (generic male), Jill (generic female)
- #7 object (talked about), object (appears)
wolf (talked about), wolf 's tail(appears) vs. devil (talked about), devil (appears)

#8 object (silent), consent (given)
 unknown person (no speech), consent (given) vs. silence (no speech), consent (given)

A pattern exists between the attributes of each language and the relationship that requires them. The attributes themselves seem to be language specific (i.e. *pot* versus *Jack*) and while the attribute type is not identical, an identifiable concept links them. For example, proverb no. 6 has the attributes *pot* and *lid* in the French proverb and *Jack* and *Jill* in the English version. At first, these attributes appear to be quite different. However, if one considers pots to be an item of which there are plenty, believing that there is very little difference from one pot to the next, one can consider the term *pot* and its counterpart *lid* to be generic terms for all vessels serving the same function, regardless of size, shape and colour., The names *Jack* and *Jill* in fact serve as generic labels in the same manner, except for the fact that they apply to men and women. *Jack* is a generic name used in many situations, from proverbs to object labels to metaphoric terms: for example a “jack of all trades,” “before you can say Jack Robinson,” “a good Jack makes a good Jill,” “Jack the Ripper” and “Jack O’ Lantern.” *Jill* functions in the same way in English as *Sheila* does in Australian English, as a generic term for a female. If one considers *pot* and *lid* and *Jack* and *Jill* to be generic labels rather than specific objects, we can see how these attributes are equivalent. Every pot has a lid and for every male (Jack) there is a female (Jill). Attribute mapping plays an important role in my translation model; however, it must be understood in terms of its nature. Words are abstract terms assigned to specific concepts. Concepts are translated and the words have to reflect the translated concept, meaning that the words will not be the same between languages. Without attributes, a relationship cannot be expressed. Thus, attributes are like indispensable abstract terms that play a role in the relationships of my translation model.

Conceptual mapping may play a lesser role of the three types of mapping theories, but further research in this area of the French language will likely reveal otherwise. The main problem is that these concepts are abstract, and they currently reflect the English language only. Further research on conceptual mapping in the French language, which would be very welcome, should reveal that it in fact plays a strong role in my translation model. At this point, conceptual mapping appears to support the translation process in most cases, and they remain in my translation model as they do indeed provide strong support to verify the correctness of translations when the domains and their relevant mapping are similar between the two languages and easily detected by the translator:

#4 life is a journey (both)

#5 life is a container (both)

#6 experiences are structured as wholes – “experiential gestalts are multi-dimensional structured wholes” (Lakoff and Johnson 81). Humans are composed from parts that form a whole and they view the world from this perspective.

#7 causation – the agent is responsible for the other’s behaviour (Lakoff and Johnson 71); based on the prototype of direct manipulation.

#8 causation - based on the prototype that there is a single specific agent and a single specific patient.

We can see, through these examples, that our language and concepts are founded on our experience as embodied entities (life is a container), and reflect our actions (life is a journey). Also evident is how we describe our experiences, and how this embodiment implants itself into our language. For example, we can physically manipulate the world around us, and this ability to manipulate an object to create a desired effect is evident in example nos. 7 and 8.

Altogether, relational, attribute and conceptual mapping play a role in all of these translations; however, attribute mapping and conceptual mapping are not always clear, easily

detected matches. The lesser value of conceptual mapping is based on these select cases, but with the acknowledgement that further studies are necessary. At this point, matches between French and English provide strong support when they do occur, and therefore are included in the translation model solely for support and verification purposes, with the anticipation of enhancing this aspect of my model in the future.

6.2.4.1.2 Examples 9-13: Context

An additional five proverbs reveal the importance of context in the translation model. Context is always relevant, although the type of context and the degree of its presence may vary. It can be the sole factor that distinguishes the message of one linguistic structure from another message carried by the exact same linguistic structure. The following proverbs are analyzed with regard to their context, and they demonstrate that certain types of context are identical or very similar, thus equivalent, between the French proverbs and their English translations:

- #9 Quand les poules auront des dents. (When pigs fly.)
 Context of logic: genetic impossibility.
 Context of linguistic meaning: when an animal (chickens/pigs) has something or can do something that defies their genetic make-up.
 Context of situation: the text will portray a situation that the speaker is convinced will never happen.

- #10 Quiconque vit par l'épée, périra par l'épée.
 (Who lives by the sword shall die by the sword.)
 Context of logic: how you live is how you die.
 Context of linguistic meaning: a person who spends all his life fighting will die fighting.
 Context of situation: the text will portray a situation that in which someone is being dissuaded from a certain behaviour, typically negative.

- #11 Un coup d'épée dans l'eau. (A shot in the dark.)
 Context of logic: one cannot aim at a target that one cannot see.
 Context of linguistic meaning: an attempt to hit something you cannot see.
 Context of situation: the text will portray a situation in which the speaker is attempting to achieve a goal that appears unattainable.

- #12 On ne peut être à la ville et aux champs.
 (One [you] cannot be in two places at once.)

Context of logic: it is a condition of human existence that one can only physically be in one place at a time.

Context of linguistic meaning: The English proverb is general whereas the French proverb points out the concept through the presentation of two different geographical locations.

Context of situation: the text will portray a situation in which the speaker refers to making a choice.

#13 Coûter les yeux de la tête. (To cost an arm and a leg.)

Context of logic: body parts are highly valued because they are indispensable; they are part of our make-up and have functions on which we rely.

Context of linguistic meaning: something is highly priced at the value of body parts (eyes/arm and leg).

Context of situation: the text will portray an item that costs the purchaser an exorbitant amount.

Context is an aspect of my translation model that affects the translation of all proverbs and its analysis requires a complex, multiple set of processes in itself. Context can be a factor differentiating two different proverbs within the same language. For example, a close look at example no.12 reveals a proverb that has a similar message as example no. 3. “Il ne faut pas courir deux lièvres à la fois. (If you run after two hares you will catch neither),” conveys the message *simultaneous pursuit of two goals will result in failure to achieve either*. The context of #3 puts the chaser in two places in the same environment and allows this person to attempt two things at once, whereas example no. 12 places the person in question in two different environments: “On ne peut être à la ville et aux champs [the city and the countryside] (One can’t be in two places at once),” prohibiting two goals at once and thus the message of both of the proverbs is *you have to choose one or the other*. In this message, attempting both goals is not an option, and there is no consequence required in the proverb, as two simultaneous actions are not an option. The difference is slight, but the result is two different proverbs with two different messages.

6.2.4.1.3 Examples 14-18: Connotations

Connotations alone can change the message of a proverb (as seen with the English “a rolling stone gathers no moss”); therefore, connotations are also an indispensable element of my translation model. The following proverbs support my theory that the same connotations are attached to each proverb, and that some types of connotations weigh more heavily than others:

#14 Chat échaudé craint l’eau froide. (Once bitten twice shy.)

Axiological value: one learns one’s lesson from experience and should not repeat the same mistake twice. Being burnt by hot water makes the cat fear all water, and thus more careful. Once bitten [by an animal] makes a human shy of all animals. This axiological value rests on the affective value of fear. In both cases, an unpleasant incident teaches the subject to be fearful that the incident may occur again.

#15 À malin, malin et demi. (It takes a thief to catch a thief.)

Affective value: thievery is negative and only those who have negative characteristics (i.e. other bad people) recognize or catch others like them and think alike.

#16 On ne peut pas avoir le lard et le cochon.
(You can’t have your cake and eat it too.)

Affective value: the negative aspect of greed. Both have associated images; however, they are different although they produce the same emotion of greed. One cannot consume the source of a product without losing the product as a direct consequence.

#17 Tomber de Charybde en Scylla. (Out of the frying pan and into the fire.)

Affective value: bad and worse are attributed to two objects/locations. In both languages, one requires the knowledge that one is worse than the other. There is a literal equivalent in English [fall from Charybde to Scylla] but the former is more modern. As with example no. 16, these proverbs also have associated images that are different, but which produce the same emotion of fear as the present situation turns into a worse situation.

#18 Œil pour œil, dent pour dent. (Eye for eye, tooth for tooth.)

This example demonstrates the affective value of revenge (emotion) as well as the image of how this would be accomplished.

In proverbs, certain connotative values are more prevalent than others, and this phenomenon is reflected in their translation. There is a propensity for proverbs to have axiological values based

on specific affective values, with some proverbs reinforcing these concepts with an associated image. The associated image does not appear to play a strong role in my translation model for the same reasons as that noted with regard to conceptual mapping. An image may or may not be a strong factor in the French proverb, and in turn, may or may not be the same image in the English translation, if the English translation even has an image. Connotations, as well context, are a multiple, complex set of processes, whose composition is directly linked to the proverb at hand.

6.2.4.1.4 Examples 19-23: Comparative Linguistics

The patterns described by Vinay and Darbelnet (1977) apply to the entire French language as well as the entire English language and, as such, are too comprehensive to fully replicate in this thesis. Instead, this thesis will point out several of these concepts, in order to substantiate the role that comparative linguistics plays in the translation model, and refers to the reader to the entire work of Vinay and Darbelnet. The following examples discuss linguistic differences found between French and English equivalent proverbs:

#19 Chien qui aboie ne mord pas. (A barking dog never bites.)

Transposition: replacing one word class with another – the verb *to bark* is replaced with the adjective *barking*.

#20 Une chaîne vaut ce que son maillon le plus faible vaut.

(A chain is only as strong as its weakest link.)

Transposition: change of word class – *vaut* (to value) becomes the adjective *strong*.

#21 Mieux vaut être tête de souris que queue de lion.

(Better be the head of the dog than the tail of a lion.)

Modulation: one part for another – *head* for a *tail* and change of symbol – *souris* (*mouse*) becomes *lion*.

#22 Personne n'est parfait. (Nobody's perfect.)

Identical except for double negative.

#23 *Mieux vaut faire que dire.* (Actions speak louder than words.)

Modulation: the whole for the part - *dire (said)* is replaced with *words*.

Transposition: change of word class - *faire* is a verb while *actions* is a noun.

Patterns emerge from the analysis of these proverbs which support Vinay and Darbelnet's observations on the French and English, but which surpass the limits of this thesis. Overall, these examples demonstrate that there is a prevalence of modulations and transpositions. This prevalence makes the translator's job more efficient, as it provides the translator with a list of which aspects of the language to assess first.

6.2.4.1.5 Examples 24 – 28: Message and Meaning(s)

My comparative analysis of proverbs completes with an examination of message and meaning. Message and meaning are two different concepts, with meaning(s) functioning as processes that contribute to the overall concept that is translated, the message. The goal of this section of the analysis is to demonstrate, through examples, the differences between the concepts of meaning and message:

#24 *Il ne faut pas vendre la peau de l'ours avant de l'avoir tué.*

(Don't count your chickens before they're hatched.)

Message: Don't act on assumptions that risk not turning out.

Linguistic meaning: French – Don't sell the bear's skin before you kill it; English – Don't count on all your eggs hatching into chickens.

Semantic meaning: Something that is not in your possession yet has no value to you yet.

Semantic meaning: A bear's skin and chickens have value.

Semantic meaning: French - You have to kill the bear to get its skin; English – an egg has to hatch in order to produce a chicken.

#25 *On ne peut pas être à la fois au four et au moulin.*

(You can't be in two places at once.)

Message: You have to make a choice.

Linguistic meaning: French - You cannot be at the oven and at the mill at the same time; English – You cannot be in two places at once.

Semantic meaning: The oven and the mill are not at the same place.

Semantic meaning: Being at one place means not being at the other place.

Semantic meaning: One must choose between two places, as one cannot be in both places at once.

#26 On ne prête qu'aux riches.

(Only the rich get richer/The rich get richer and the poor get poorer.)

Message: The system is stacked for the rich as they have the financial resources to get richer.

Linguistic meaning: French – one gives loans only to the rich; English – The rich have the means to keep making money.

Semantic meaning: It takes money (the rich) to make money.

Semantic meaning: Only the rich have money.

#27 Paris ne s'est pas fait en un jour. (Rome wasn't built in a day.)

Message: Big things take time to create.

Linguistic meaning: French – Paris was not made in a day; English – Rome was not built in a day.

Semantic meaning: Paris and Rome are big cities, a fact verified by their comparison to other cities.

#28 L'arbre cache souvent la forêt. (Can't see the forest for the trees.)

Message: Focus too much on the details and you will fail to see the bigger picture.

Linguistic meaning: French - The trees hide the forest; English – The trees impede one's view of the forest.

Semantic meaning: Trees are the components of a forest.

Semantic meaning: You cannot look at individual trees as you are looking at all the trees.

A message comprises all the meanings required in order to formulate that message. If any one of the meanings is missing or changed, the message changes as well. These examples demonstrate that messages are not comprised of a specific number of meanings, but rather that a variable number of meanings are involved in the overall message. Communicating this means that at least one linguistic meaning combines with at least one semantic meaning, but that there is generally more than one semantic meaning.

While the message is the same between languages, and as changing the combination of meanings in any one language changes the message, these same meanings (that create the message) are not always identical between equivalent proverbs in French and English. The main reason for this difference is that the linguistic structure is often different between the two languages. Processes such as relational mapping and attribute mapping, as well as comparative

linguistics, link the two different linguistic structures in the two languages, and thus create different linguistic meanings by emphasizing the concepts that they have in common. These processes allow the same message to stem from apparently different combinations of meaning between languages.

6.2.4.1.6 Examples 29 and 30: A Final Look

Finally, I will compare two French proverbs with each other, along with their English translations, from the perspective of how humans conceive the world around them and how they express this view. This is a brief but important step in this thesis, as it demonstrates the most important reason that my translation model must be flexible: human variability. The translator executes his or her translation by accommodating an undefined array of possibilities regarding how humans from two different language groups conceptualize the world around them and then express this conceptualization through language. Ultimately, the same flexibility that a translator exhibits in order to deal with such variability is expected in my translation model. The following two French proverbs demonstrate that speakers of French perceive different aspects of their world in different ways:

#29 Mains froides, cœur chaud. (Cold hands, warm heart.)	#30 Un malheur ne vient jamais seul. (It never rains but it pours.)
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In examples 29 and 30, the French proverbs reflect two different views of reality, each in terms of the nature of that reality. Specifically, these proverbs reflect that the French understand a concrete object relative to the observable behaviours or characteristics associated with that object (i.e. hands are external parts the body and the heart is internal), while an abstract concept is understood relative to characteristics that humans assign and generalize (i.e. *comes* is an event occurring in a person's life and *never alone* is general in that it implies more than one, but not a specific amount). Thus, in the same language, we can see that different phenomena in our

environment are conceptualized in different ways. The English equivalents of these proverbs demonstrate a similar pattern in which concrete objects are understood through their characteristics. As with the French, the English conceptualize abstract phenomena by assigning concrete characteristics from the environment, as well as generalizations. In addition, the English equivalent of example no. 30 demonstrates how the abstract concept of bad luck or misfortune is conceptualized in terms of rain, a concrete phenomenon which can be collected and measured; however, it is still abstract and intensive due to the characteristic of *pours*.

Example no. 29 is an ideal proverb for the translation model. It is a literal translation, simple and easily understood, with all the processes in my model correlating between the French proverb and its English equivalent. Both language groups conceptualize the heart as an entity that is kept warm by the body while hands, due to their extremity, get cold. In addition, both language groups view these as simultaneous conditions. Example no. 30 relies much more on the flexibility of my translation model than does example no. 29. Certain processes correlate between the two languages, such as context and relational mapping while other aspects, such as the connotation of imagery, as well as conceptual mapping, are less prevalent. According to this proverb, the French conceptualize the abstract *bad luck* as an entity that can be quantified while the English measure the *bad luck* in terms of a metaphor, *rain*, a concept that can be expressed by the intensity with which it *pours*. The degree of abstraction varies between the two languages, yet the goal for both is to bring the concepts as close to a concrete actualization as possible. The result is a difference in the conceptualization of bad luck in order to portray “how much” bad luck. This variance in conceptualization is what my translation model must accommodate between the two languages.

6.2.5 Discussion

As a general rule, there is a hierarchy of executable techniques in my translation model based on the prevalence of their location in the translation process. In other words, we find that some of the processes in my translation model are always present while other processes are not always present, but are useful when included in a supporting role. Despite the fact that these secondary processes are not always present, they are capable of changing the message of the proverb when they are present. Among these secondary processes, two occur frequently and are generally a match between the source-language message and the target-language message whereas others are only occasionally of value and quite often do not match when they do exist:

Relational mapping, axiological value, affective value, context of logic and semantic meaning:

These techniques and processes are fundamental, and they must be the same in both languages and stem from three different aspects of translation: mapping, connotations and context. Therefore, the broader terms of mapping, connotations and context factor into all proverb translations. A change in any of these specific processes changes the proverb within the French language and changes the relationship between the French and English proverbs.

Linguistic meaning:

This is a fundamental meaning that contributes to the overall message of every proverb, but is often different between French and English. Therefore, although always present, it must support the fundamental processes, providing direct support to relational mapping as well as comparative linguistics, and to the overall message.

Situational context, attribute mapping:

These processes are support processes, and are secondary to the fundamental processes that stem from mapping and context; however, the situational context can change the message of the proverb, either within one language or in translation from French to English. Attribute mapping, on the other hand, is always present and generally supports relational mapping and comparative linguistics. Thus it plays a role in the linguistic structure of the message but does not generally change the message.

Image, conceptual mapping:

Both of these processes provide indirect support. Either can play a strong role, if present and easily detected. However, as with linguistic structures, the image is often very different between the two languages and conceptual mapping may at times not appear to provide enough information to specify wording in the target language.

While the fundamental processes are of equal importance in their roles, any one of them has the potential to change the message of the proverb and, in such cases, we consider them to have more impact than the other processes. Therefore, the ranking of these processes is directly linked to the individual processes themselves. If, for example, we examine example no. 22, “Personne n’est parfait (Nobody’s perfect),” we find little difference between the source-language and target-language proverbs. Every process that is relevant appears to exist and function equally between the two languages: relational mapping, axiological value, affective value, context of logic, linguistic meaning, attribute mapping and situational context. Neither proverb relies on image nor conceptual mapping. On the other hand, example no. 9, “Quand les poules auront des dents (When pigs fly),” provides an example in which the source-language and target-language proverbs have less in common: relational mapping, axiological value, affective values (sarcasm, pessimism), context of logic and situational context are the same but linguistic meaning and attribute mapping are different. Image functions for individual proverbs --- chickens with teeth and pigs that fly ---are both unlikely, but they are different between the two languages. Conceptual mapping, however, HUMANS ARE ANIMALS is not only present, but is the same in both languages.

Thus, perhaps Vinay and Darbelnet should have noted that a metaphor should always be translated by an equivalent metaphor, and an image should always be translated by an equivalent image, but equivalence and not sameness is neither necessary nor, indeed, desirable between

French and English, unless the translator wishes to produce “conceptual calques”, which are neither desirable nor recommended.

Overall, we see from the examples studied in this thesis that, although certain patterns exist in French and English proverbs which can be represented in a translation model, each and every proverb fits into my translation model in its own unique way. This flexibility allows my model the transparency it needs to deal with the fluidity existing within language. This same flexibility will direct a translator to create a proverb where one might not exist, as the ideal proverb translation must meet as many criteria as possible with regard to my translation model.

7 CONCLUSION

7.1 An Overview of My Model

The two main reasons for formulating a translation model for proverbs and their metaphors were to substantiate that translation is a complex cognitive activity and to depict what processes are executed during the act of translating. As we must view translation from two perspectives, what happens and how it happens, my model is complex, and consists of multiple processes that occur in non-linear and interactive modes, and which reveal certain aspects of human conceptualization. Specifically, connotations, context, meanings, cognitive mapping and message serve as basic components of my model, as well as techniques used in understanding proverbs and the metaphors they encase. They depend on functions such as analysis, interpretation and reformulation (see Appendix I).

In developing my model, several important factors regarding metaphors became evident, the most important of which was the need to thoroughly explore the many theories on metaphor rather than rely on the most feasible or most recent theory. As no single theory seems to fully explain metaphor, my model relies on the relevant aspects of each theory in order to develop a comprehensive view that reflects the above-mentioned goals. The problem was that a model based solely on one theory, such as semantics, does not necessarily lead the translator from “C’est en forgeant qu’on devient forgeron” to “Practice makes perfect.” Nor is there enough evidence to substantiate if conceptual mapping correlates between the two languages; ANIMALS ARE PEOPLE in “Vache de loin a lait assez” does not become ANIMALS ARE PEOPLE in “Blue are the hills that are far away” but rather PLANTS ARE PEOPLE does. Thus, attempts to theorize metaphors from any given angle, as in these examples, resulted in an

incomplete model, provided the translator with insufficient assistance, and was neither flexible enough nor general enough to support all possible proverbs and the metaphors embedded in them.

That the translator cannot simply rely on linguistic structure was a given for this thesis. However, this did not rule out the necessity of reflecting the need to still capture and translate linguistic structure, and incorporate this phenomenon as part of my model. Although arbitrary, the symbols that carry the message are as important as any other aspect of my model, and my model is incomplete without specific tools to formulate an appropriate linguistic structure in the target language for two reasons: first, linguistic meaning contributes to the overall message of the proverb, and secondly, linguistic structure is the vehicle through which the overall message is conveyed.

Therefore, viewing metaphor as the complex, multi-faceted entity that it is, enabled us to capture the specific characteristics that contribute to its make-up, as well as the proverb in which it is located. In turn, my model can depict these characteristics as processes that it is able to represent as individual components, as they are complex and unique, from a comprehensive and all-inclusive perspective. The result of this in-depth analysis of metaphor is a comprehensive model of an abstract entity that is very difficult to capture.

7.2 Strengths of My Model

The goal of this thesis was to develop a model of translation, one that applies to all translations of French to English proverbs and their encased metaphors, is easy to understand and apply, and it relevant over time. I believe that my model accomplishes this goal and in doing so, is flexible, adaptable and comprehensive. In addition, it raises several important points regarding translation. The first is that the translator must be aware of the many subtle aspects of the language and culture of both the source and target languages. Simply knowing two languages is

not enough and does not reflect the intimate knowledge of a culture and its conceptualization of the world, knowledge that is necessary for translation. This model does not replace that knowledge but rather works with it. Furthermore, language is itself an attribute of culture, as well as a reflection of that culture. Therefore, analysis of language, and in this case, proverbs, reveals much about the philosophy and thinking patterns of a particular culture. By extension, analysis of proverbs through my model reveals these aspects for both language groups. In this case, we see that both French and English language groups conceptualize the world around them in many similar ways but each group has its own unique way of expressing these conceptualizations. Therefore, the translator brings this knowledge to my model in order to find an equivalent translation and my model exposes this knowledge when an equivalent translation is available for analysis.

Finally, my model functions to provide a visual representation of the overall translation process. Such a representation is useful in that translation as a whole is abstract and is composed of abstract elements. Thus, my model makes this extremely abstract concept easier to understand. In addition, a visual representation is useful for problem-solving and comparative analysis. French and English have co-existed in the field of translation for hundreds of years and will continue to do so. Therefore, such a roadmap or visual aid is worth developing and refining, as it can be evaluated based on the enormous volume of existing French-English translations.

7.3 Moving Forward

My translation model, as developed in this thesis, was applied only to metaphors embedded in proverbs, yet it has many implications and raises several questions regarding its possible applications. First and foremost is whether my model can generate new or previously non-existent translations. In other words, will my model generate proverbs in English for French

proverbs that have not yet been translated? I suggest that it will. One of the translator's roles is to know when a new proverb is necessary and acceptable in the target language. If, for example, the translator creates a proverb in a situation in which a commonly understood proverb exists, the reader of the resulting text will feel as if something is not quite right with the text.

Notwithstanding of course, is the fact that the translator has certain reasons for this decision, and these reasons are reflected in the text. Nevertheless, new or previously inexistent proverbs will be necessary periodically, and the following example demonstrates the function of my model in such a case.

Extensive research has not revealed an English equivalent for this French proverb:

Proverb: L'honneur fleurit sur la fosse.

Literal translation: Honour flowers [flourishes] on the grave.

Message: True recognition occurs only after death.

From the point of view of mapping, this proverb turns out to be an ideal example. Evident is that the key metaphor *fleurit* has an equivalent in English (flourish). While the semantic field of *fleurit* also encompasses *to flower* and *to bloom*, it is the meaning of *to grow* or *to prosper* that needs to be present, as in *flourish*. Mapping "L'honneur fleurit sur la fosse" reveals that all three mapping strategies function for this proverb:

Relational mapping: flourish (honour, grave)

Attribute mapping: honour, grave

Conceptual mapping: PEOPLE ARE PLANTS – flower/flourish

CONTAINER - the grave is a container.

GOOD IS UP– honour is above (higher than) the person.

GESTALT - whole part structure: honour isn't separate from the person, as it resides at the gravesite with the person.

Given the similarities between French and English cultures regarding the traditions surrounding death ceremonies, i.e. burial sites, flowers on the grave, etc., an English equivalent that expresses most, if not all, of the mapping found in the French proverb should be possible. The conceptual

mapping evident in the source proverb is representative of the English language as described by Lakoff and Johnson [CONTAINER/GESTALT – WHOLE PART STRUCTURE], further supports this likelihood, as well as the possibility that many of the patterns described in conceptual theory apply to the French language. As a result, one would expect to see a similar proverb in English in terms of linguistic structure, especially if the other processes of my model, such as context, are mapped accordingly.

The French proverb reflects a context in which there is a concern about receiving credit for a deed, with the overall implication that honour and recognition are not the motivating factors for one's actions. Posthumous recognition is a practice known to both cultures thus an analogy based on this practice is logical. The data provided in the previous chapter (5), on comparisons of translations which already exist, revealed the high probability that if most of my model's components between the two languages match, the linguistic structure of the English equivalent will be very close to that of the French source proverb. Based on this information, one possibility is that a literal translation will serve as an equivalence in this case, as in "honour flowers on the grave." As per my model, context and the proverb's connotations, humility and benevolence, will appear in the English equivalent. I now assure myself that the source proverb's meanings can be represented in "honour flowers on the grave."

honour flourishes on the grave (literal meaning)
 recognition comes after death
 flowers flourish in soil
 flowers are put on graves
 honourable behaviour does not demand immediate recognition
 honour is born on the grave (a flower is a birth)

At this point, as most of the criteria of my model is met, an examination of one last aspect of my model, comparative linguistics, is necessary in order to make any final distinctions in structure and word choice. As for word choices, the word *honour* not only conveys the concept of

recognition, but also that of virtue, in both languages, and is a good fit. Conversely, *to flower* poses a problem. While *flowers* is satisfactory, I believe that there may be a better choice that represents both the concept of *flourish* and of the recentness of the event, i.e. after the grave is created. *Fleurir* can mean *to blossom/to bloom*, as well as *to flower* and *to flourish*; however, the use of this word to mean *bloom* is specific to flowers, and in French, to figuratively blossom requires the verb *s'épanouir* (to open out or to light up). *S'épanouir* does not convey the same image. In English, although *flower* and *flourish* convey similar concepts and are also used figuratively, I believe that *blossom* is a better choice, due to its additional connotation of spring and birth, and the one time event that a blossom is as compared to flowering which can be one time or iterative, all of which reinforce the underlying concept that honour is born on the grave. Finally, the structural differences between the two languages are of minor importance. My model's translation is neither awkward nor disjointed. Two possible structural changes are:

- 1) It's on the grave that honour blossoms.
English prevalence of 'it's' – transposition of subject which occurs often in English.
- 2) Honour only blossoms on the grave.
English preference to be more specific, indicating that honour cannot occur before the grave exists.

Of course, it is evident that I have not described the steps where I searched for an equivalent (in my mind, in books, online, etc.), analyzed words and their meanings, formulated possible structures, etc., but these steps did formulate part of the path that led to the creation of “honour blossoms on the grave.”

A second area of interest is in my model's ability to handle a wider base of language phenomena, such as metaphors in general. The flexible nature of my model easily allows for analysis of proverbs based on similes, such as “tel père, tel fils/like father, like son” but requires further investigation and fine-tuning in order to ensure its capacity to handle figurative

expressions such as “casser la pipe/to kick the bucket.” However, I believe my model is versatile in this way as many of my model’s components are evident in most, if not all, metaphors. In particular, mapping and context play a strong role in this example [context: the last event in one’s life is death, the last event in a pipe’s life cycle is breaking, and last event of a bucket is being kicked; relational mapping: event (break, object) and event (kick, object), attribute mapping: object (gone), etc.]. Further studies in this area should support this claim.

In addition to the previous two points, is the possibility of my model accommodating other languages. The main problem with this possibility is that one aspect of my model, comparative linguistics, does not have an equivalent body of work between other language groups; such as, English and Spanish. As this aspect of my model is of equal importance to the other components, my model must rely on the translator’s expertise in this area, in the absence of a reference work. Although this is not generally a problem with experienced translators, research in this area would greatly improve my model’s transferability to other language groups. Aside from this single issue, my model seems to have great potential for transferability to other language pairs.

Computer science, natural language processing in particular, is an area in which my model can be applied, in order to develop functional products such as dictionaries of idiomatic expressions, language learner tools, translation tools and even machine translation tools. Specifically, I look to the potential of my model to facilitate functional language databases, such as idiomatic expression/metaphor databases that can process its information in a way that facilitates the fluid nature of translation rather than the fixed state currently evident in dictionaries.

Finally, and most importantly, is the implication of this work in education. Translation studies will benefit from a hands-on visual mapping of the translation process, both as a teaching tool and an assessment tool, especially for self-assessment. While humans do appear to conceptualize and think in the abstract, teaching and learning abstract concepts are generally difficult tasks and a model that contributes a visual aid to the learning process delivers a concrete, tangible manner in which students can grasp and apply concepts. One of the problems with learning translation solely through comparative linguistics is that certain aspects of the translation process (connotations, mapping, context) remain abstract. The most problematic notion is that literal translation or linguistic translation will result in situations where comparative linguistics does not provide the translator with sufficient information beyond the linguistic structure. Literal translations of simple phrases such as “What time is it?” translated as “Quelle heure est-il?” are not problematic, whereas literal translations of metaphors such as “C’est là où le bat blesse” which is erroneously translated as “That’s where the load injures” are problematic. Therefore, “there’s the rub” or “that’s the straw that broke the camel’s back” cannot be found through calques, or poor literal translations. As a result, the concept of translation remains vague, undefined and difficult to evaluate, leaving the student feeling as if entire processed and results are simply *subjective*, or arbitrary. While translation studies will benefit the most, language learning and cultural understanding stand to gain from my model, as well. In particular, second language learners can utilize my model to more fully understand how and why concepts are expressed similarly or differently between languages. Dissecting proverbs and their metaphors reveal aspects of culture and language tendencies and these aspects increase the student’s general awareness of another language group.

7.4 Conclusion

I do not propose that my model is the single answer to all questions regarding translation, language learning, cultural studies, natural language processing, and so on. However, I do believe that it provides a step in the right direction to more fully understand language and translation, and that it has great potential in many of the above-mentioned areas. Regardless of my model's capabilities, competency and knowledge on the translator's part are still required. Therefore specific information, for example that the meaning of "kick the bucket" is one infinitive, *to die*, must be known by or available to the translator, as meanings and messages are often entrenched in culture. Basically, aspects such as connotations or context are not always easily derived from the source text, and they require further investigation on the part of the translator. At certain points, my model indicates a need for certain information and this is a signal to the translator for such input. Therefore, this model of translation is intended to serve as a reference point for translators, for assistance in both evaluating previously existing translations and producing new or previously inexistent translations, and not as a replacement for their knowledge or skill.

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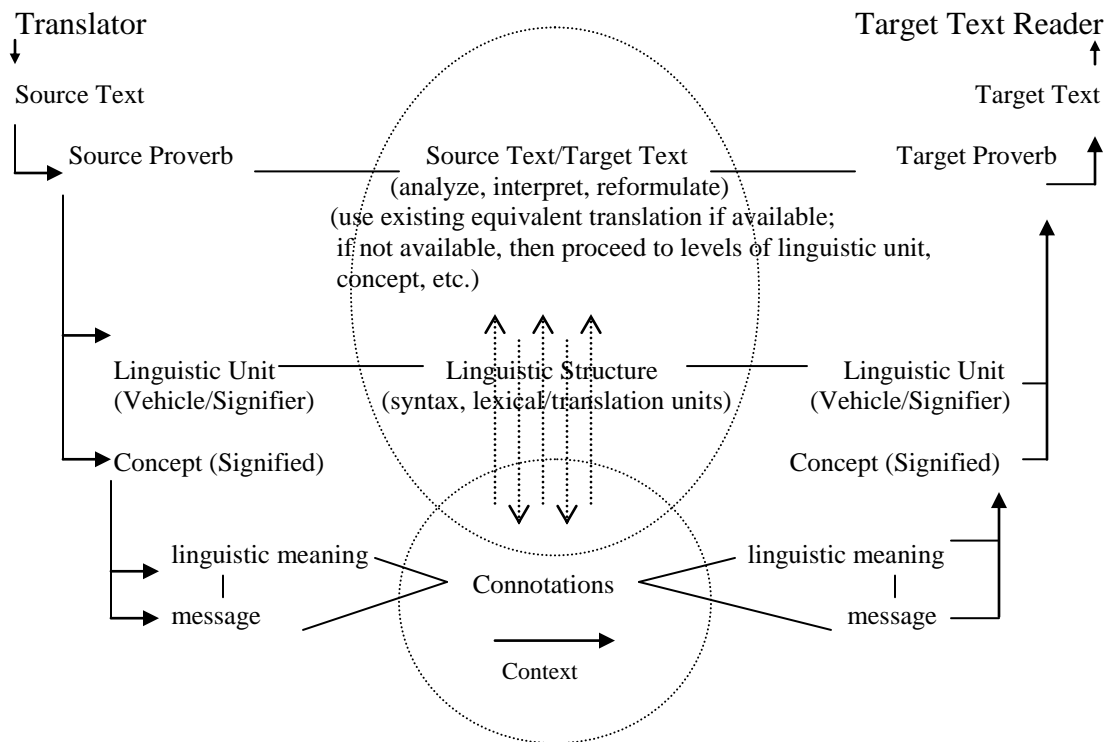
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APPENDICES

Appendix I

Translation Model



Appendix II

Corpus of Proverbs

1. C'est toujours mieux chez le voisin [que chez soi].
The grass is always greener [on the other side of the fence].
(Consulted with English informant Dr. Lorin Card)
2. Il ne faut pas courir deux lièvres à la fois.
If you run after two hares, you will catch neither. (Mertvatgo)
3. Arbre trop souvent transplanté rarement fait fruit à planter.
A rolling stone gathers no moss. (Cotgrave)
4. Pierre qui roule n'amasse pas mousse.
A rolling stone gathers no moss. (Mertvatgo)
5. [C'est] une goutte d'eau dans la mer.
It's a drop in the bucket. (Consulted with French informant Prof. Edmond Rivère)
6. Il n'est si méchant pot qui ne trouve son couvercle.
Every Jack has his Jill. (Cassagne)
7. Quand on parle du loup, on en voit la queue.
Speak of the devil, [and he is bound to appear]. (Mertvatgo)
8. Qui ne dit mot consent.
Silence means consent. (Mertvatgo)
9. Quand les poules auront des dents.
When pigs fly. (<http://www.e-frenchtranslation.com/proverbs.htm>)
10. Quiconque vit par l'épée, périra par l'épée.
He who lives by the sword shall die by the sword. (Mertvatgo)
11. Un coup d'épée dans l'eau.
A shot in the dark. (<http://www.e-frenchtranslation.com/proverbs.htm>)
12. On ne peut être à la ville et aux champs.
One cannot be in two places at once. (Consulted with English informant Dr. Lorin Card)
13. Coûter les yeux de la tête.
To cost an arm and a leg. (Lupson and Pélissier)
14. Chat échaudé craint l'eau froide.
Once bitten twice shy. (<http://www.e-frenchtranslation.com/proverbs.htm>)

15. À malin, malin et demi.
It takes a thief to catch a thief. (<http://www.e-frenchtranslation.com/proverbs.htm>)
16. On ne peut pas avoir le lard et le cochon.
You can't have your cake and eat it, too. (Bulman)
17. Tomber de Charybde en Scylla./Out of the frying pan and into the fire.
(Consulted with English informant Dr. Lorin Card)
18. Œil pour œil, dent pour dent.
Eye for eye, tooth for tooth. (Mertvatgo)
19. Chien qui aboie ne mord pas.
A barking dog never bites. (Bulman)
20. Une chaîne vaut ce que vaut son maillon le plus faible.
A chain is only as strong as its weakest link. (Bulman)
21. Mieux vaut être tête de souris que queue de lion.
Better be the head of the dog than the tail of a lion. (Bulman)
22. Personne n'est parfait.
Nobody's perfect. (Bulman)
23. Mieux vaut faire que dire.
Actions speak louder than words. (Bulman)
24. Il ne faut pas vendre la peau de l'ours avant de l'avoir tué.
Don't count your chickens before they're hatched. (Lupson and Pélissier)
25. On ne peut pas être à la fois au four et au moulin.
You can't be in two places at once.
(http://www.languagerealm.com/french/frenchproverbs_o.php)
26. On ne prête qu'aux riches.
The rich get richer and the poor get poorer.
(http://www.languagerealm.com/french/frenchproverbs_o.php)
27. Paris ne s'est pas fait en un jour.
Rome wasn't built in a day. (Mertvatgo)
28. L'arbre cache souvent la forêt.
Can't see the forest for the trees. (Mertvatgo)
29. Mains froides, cœur chaud.
Cold hands, warm heart. (Mertvatgo)

30. Un malheur ne vient jamais seul.
It never rains but it pours. (Bulman)

Appendix III

Literal Translations

- p.26 c'est toujours mieux chez le voisin (it's always better at the neighbour's)
- p.30 le monde est petit (the world is small)
- p.35 il ne faut pas jouer avec le feu (one must not play with fire)
- p.35 il ne faut pas éveiller le chat qui dort (one must not awake the cat that is sleeping)
- p.37 les murailles ont des oreilles (fortified walls have ears)
- p.54 les murs ont des oreilles (walls have ears)
- p.41 la Grande Faucheuse (the Grim Reaper)
- p.42 on ne peut pas avoir le lard et le cochon (one cannot have the bacon and the pig)
- p.42 c'est en forgeant qu'on devient forgeron (it's by forging that one becomes a blacksmith)
- p.42 il faut hurler avec les loups (one must howl with the wolves)
- p.46 un tu l'as vaut mieux que deux tu l'auras (one that you have is better than the two that you will have)
- p.46 les chiens ne font pas des chats (dogs do not make cats)
- p.46 la pomme ne tombe pas loin du tronc (the apple does not fall far from the trunk)
- p.46 tel père, tel fils (like father, like son)
- p.46 telle racine, telle feuille (like root, like leaf)
- p.58 il ne faut pas juger la marchandise par l'étiquette du sac (one must not judge merchandise by the label on the bag)
- p.58 l'habit ne fait pas le moine (the habit does not make the monk)
- p.72 il n'est de si petit chat qui n'égratigne (there is no cat so small that it does not scratch)
- p.72 il n'y a pas de roses sans épines (there are no roses without thorns)

- p.74 aide (help – assistance)
- p.75 aimer bien (really like, love)
- p.75 au secours (help)
- p.76 à bon tambour, bonne baguette (for a good drum, there is a good wand)
- p.76 qui se fait brebis, le loup la mange (he who makes himself a lamb, the wolf eats him)
- p.77 un bouillon de chou fait perdre au médecin cinq sous (a broth of cabbage makes the doctor lose five cents)
- p.77 il ne faut pas vendre la peau de l'ours avant de l'avoir tué (one must not sell the bear's skin before having killed it)
- p.77 il ne faut pas mettre le doigt entre l'arbre et l'écorce (one must not put one's finger between the tree and the bark)
- p.77 mettre le doigt entre l'arbre et l'écorce (to put one's finger between the tree and the bark)
- p.77 marcher sur des charbons ardents (to walk on burning coals)
- p.78 la fin justifie les moyens (the end justifies the means)
- p.78 qui veut la fin veut les moyens (he who wants the end wants the means)
- p.78 à corsaire renard/trompeur/villain (for a pirate there is a fox/misleader/villain)
- p.79 à bon chat, bon rat (for a good cat, there is a good rat)
- p.86 c'est bonnet blanc et blanc bonnet (it's a hat white and a white hat)
- p.86 quand le chat n'est pas là (when the cat is not there)
- p.86 chat timide fait souris effrontée (a shy cat makes a shameless mouse)
- p.86 un chat avec moufles n'attrape pas de souris (a cat with mittens does not catch any mice)
- p.86 quand le chat n'est pas là, les souris dansent (when the cat is not there, the mice dance)
- p.88 il gagne (he wins)

- p.88 avoir lieu (to take place)
- p.88 en effet (in effect)
- p.88 ça alors (that then)
- p.92 gérondif (gerund)
- p.93 c'est toujours mieux chez le voisin (que chez soi)
(it's always better at the neighbor's [than at one's own place])
- p.96 l'herbe est toujours plus verte chez le voisin (the grass is always greener at the neighbour's)
- p.104 il ne faut pas courir deux lièvres à la fois (one must not chase two hares at the same time)
- p.107 courir (plusieurs) deux lièvres à la fois (to chase [several] two hares at the same time)
- p.106 qui court deux lièvres n'en prend aucun (he who chases two hares does not take any)
- p.107 qui chasse deux lièvres n'en prend pas un (he who hunts two hares does not take either one of them)
- p.111 à la fois (at the same time [at once])
- p.113 non-dit (not said [un-said])
- p.113 simple soldat (simple soldier)
- p.113 aller chercher (to go seek)
- p.114 il faut (it is necessary)
- p.114 il est possible (it is possible)
- p.115 il ne faut pas courir (one must not run)
- p.115 il ne faut pas (one must not)
- p.116 arbre trop souvent transplanté rarement fait fruit à planter (a tree transplanted too often rarely makes fruit to plant)

- p.117 pierre qui roule n'amasse pas mousse (a stone that rolls does not amass moss)
- p.122 il n'est si méchant pot qui ne trouve son couvercle (there is no pot so malicious that it does not find its lid)
- p.122 c'est une goutte d'eau dans la mer (it's a drop of water in the sea)
- p.122 quand on parle du loup, on en voit la queue (when we speak of the wolf, we see its tail)
- p.122 qui ne dit mot consent (he who does not say a word consents)
- p.126 quand les poules auront des dents (when chickens will have the teeth)
- p.126 quiconque vit par l'épée, périra par l'épée (whoever lives by the sword, will perish by the sword)
- p.126 un coup d'épée dans l'eau (a strike of the sword in the water)
- p.126 on ne peut être à la ville et aux champs (one cannot be in town and in the fields)
- p.127 coûter les yeux de la tête (to cost the eyes from your head)
- p.128 chat échaudé craint l'eau froide (a scalded cat fears cold water)
- p.128 à malin, malin et demi (to a clever one, a clever one and a half)
- p.128 on ne peut pas avoir le lard et le cochon (you can't have the bacon and the pig)
- p.128 tomber de Charybde en Scylla (to fall from Charybde into Scylla)
- p.128 œil pour œil, dent pour dent (eye for eye, tooth for tooth)
- p.129 chien qui aboie ne mord pas (a dog that barks does not bite)
- p.129 une chaîne vaut ce que vaut son maillon le plus faible (a chain is worth what its weakest link is worth)
- p.129 mieux vaut être tête de souris que queue de lion (better value to be head of mouse than tail of lion)
- p.129 personne n'est parfait (nobody is not perfect)

- p.130 mieux vaut faire que dire (it's better to do than to say)
- p.130 on ne peut pas être à la fois au four et au moulin (one cannot be at once at the oven and at the mill)
- p.131 on ne prête qu'aux riches (we only make loans to the rich [ne que = only])
- p.131 Paris ne s'est pas fait en un jour (Paris did not make itself in one day)
- p.131 l'arbre cache souvent la forêt (the tree hides often the forest)
- p.132 mains froides, cœur chaud (cold hands, heart warm)
- p.132 un malheur ne vient jamais seul (a misfortune never comes alone)
- p.142 casser la pipe (to break the pipe)
- p.144 quelle heure est-il? (what time is it?)
- p.144 c'est là où le bat blesse (it is there where the bat wounds)