

An Analysis of Animal Idioms in English for Translation in the Light of Cognitive Linguistics

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Abstract: *The paper presents an analysis of English animal idioms for translation in the view of cognitive linguistics. 221 animal idioms are collected from the Oxford Idioms Dictionary for Learners of English (2006), and categorized into vertebrate and invertebrate groups. Among all species, mammals in the vertebrates outnumber with 134 idioms (60%). The findings show that mapping systems of the conceptual metaphor HUMANS ARE ANIMALS helps reveal human characteristics vividly from animals' somatic, behavioral, and emotional traits. A case study on the three most productive animals (dog, cat, horse) in the collected idioms provides an in-depth analysis provides translators more freedom in choosing translation strategies for more accurate and systematic translation equivalents.*

Keywords: English idioms, animal idioms, conceptual metaphor, cognitive linguistics, idiom translation

1. Introduction

Idiom is always one of the most concerns of language translators in the world. All languages have their own idioms. According to Yan (2017, p. 156), idioms are formed in a particular historical period and reflects unique cultural elements such as religions, customs and habits. The English language is quite rich in idioms. However, due to its different cultural characteristics, to express similar ideas or metaphorical concepts, English idioms may use images different from those in idioms of other languages. This causes some certain hindrance to the full understanding of English idioms for learners of English, especially those who are translation majors.

To understand idioms, linguists have different viewpoints. While those with the view of traditional linguistics concentrate on exploring the structural and formal aspects of idioms, cognitive linguists such as Lakoff & Johnson (1980), Gibbs et al. (1997), and Kövecses (2010) apply a systematic method to review the nature of semantics in idioms. They argue that the nature of idioms is not arbitrary and idioms are systematized by underlying principles of human language, thought and perception. These principles refer to conceptual metaphors.

This paper aims to conduct an analysis of English idioms with a focus on ones related to animal, hereby called "animal idioms", in the view of cognitive linguistics so as to find out some insightful understanding of the nature of idioms, then effectively suggests some relevant implications for translating English idioms.

2. An Overview of Idiom Translation in the Light of Cognitive Linguistics

2.1. Metaphority in idioms

While linguists under the traditional view consider non-compositionality as one of typical features of idioms, cognitive linguists (e.g. Cacciari and Tabossi, 1988;

Svensén, 1993) claim that idioms may be partially compositional, i.e. their meanings may be interpreted by their components. Research has proved that individual words in many idioms contribute to their overall non-literal interpretations (Langacker, 1986; Lakoff, 1987), specifically metaphorical ones.

Metaphoricity is one of the essential semantic features of idioms. The view of traditional linguistics considers idioms as dead, frozen metaphors that were once metaphorical, then have lost their metaphorical over time and now are equivalent to simple conventional expressions. However, this view has been challenged by cognitive linguists (e.g. Lakoff, 1987; Gibbs, 1994; Kövecses & Szabó, 1996). Extensively, Gibbs (1994, p. 273) assumes that the reason why idioms are often claimed to be "dead metaphors" because many linguists confuse "dead metaphors" with conventional ones. The idiomatic meanings may be determined by the arbitrary conventions of usage. Take an example, the idiom *break a leg*, used to say good luck to a performer before his/her performance, originated from an old superstition that it would be bad luck when we wished someone good luck. Over time its use to wish someone good luck has become fixed as a convention, then its meaning may now be comprehended "to wish someone luck" simply as a matter of convention without any awareness of why this idiom has such a meaning. Due to lack of good knowledge of metaphorical roots of an idiom, many believe that the comprehension of idioms is the same as knowing the meaning of individual words, which is based on convention.

2.2. Conceptual metaphors

To apply the cognitive linguistic approach in any contrastive analysis for translation, we should have some grasp of "Conceptual metaphor theory", first proposed by Lakoff and Johnson in 1980, as one of the most significant and fundamental theories in the cognitive linguistics. Lakoff and Johnson (1980, p. 5) highlight that "the essence of metaphor is understanding and experiencing one kind of thing in terms of another". For cognitive linguists, idioms are based on

conceptual metaphors which bring into correspondence two domains of knowledge. Kövecses (2010, p. 4) clarifies “the conceptual domain from which we draw metaphorical expressions to understand another conceptual domain is called the source domain, while the conceptual domain that is understood this way is the target domain”. The source domain is usually a familiar physical domain while the target domain is a less familiar, abstract one. The source domain typically provides understanding about the target one. The understanding is attained by considering a set of systematic correspondences, called *mappings*, between the two domains. A very typical provided by Lakoff and Johnson (1980) is TIME IS MONEY metaphor. Here we can talk about TIME in term of MONEY: the source domain MONEY, a concrete valuable asset, is employed to identify the target domain TIME, a more abstract and intangible.

Conceptual metaphors are typically classified into three types, namely *structural metaphor*, *orientational metaphor*, and *ontological metaphor*. Among them, **ontological metaphor** is considered as “ways of viewing ideas, activities, events, emotion, etc. as substances and entities” (Lakoff and Johnson, 1980, p. 15; Kövecses, 2010, p. 37). Animalization can be perceived as a form of ontological metaphor. For example, HUMANS ARE ANIMALS is an ontological metaphor in which important characteristics such as behavior, emotions, and cognitive abilities of animals can be mapped onto human. Animalization can be seen in idioms such *asadog in the manger*, *be like a dog with two tails*. In this paper, we focus on animal idioms related to the ontological metaphor HUMANS ARE ANIMALS in which the source domain is ANIMAL and the target domain is HUMAN. Then, we can understand the characteristics of a person, including his/ her physical and mental states, as well as his/ her spiritual and material life through an animal’s traits. As a result, it is easier to get a more concrete picture of what is referred to.

Concerned to different forms of beings, Lakoff and Johnson (1980) propose the GREAT CHAIN metaphor. Each form, based on its attributes and behavior, is arranged in a hierarchy. Humans represent the highest order, then animals, plants, complex objects, and natural physical things are in lower positions. In the GREAT CHAIN metaphor, “things” are in close relations to each other, and humans are understood metaphorically as animals and inanimate things. As a result, animals’ characteristics can be mapped onto human traits: *Somatic (relating to the body), Behavioral, and Emotional characteristics*.

In the light of cognitive linguistics, the meanings of animal idioms are understood by analyzing the ontological metaphor HUMANS ARE ANIMALS, indicating the source domain ANIMAL, and clarifying the mappings from it to the target domain HUMAN. Especially the GREAT CHAIN metaphor guides the construction of a mapping system for interpretation of an animal idiom. This is really useful and efficient for choosing appropriate translation strategies and translation equivalents for animal idioms from English into another language.

2.3. Idiom translation

In idiom translation from a language to another, the meaning of a source language idiom should be processed first. Lakoff and Johnson (1980), Kövecses and Szabo (1996), as well as many others, all state that the non-literal meaning of an idiom is motivated by a certain conceptual metaphor.

In idiom translation, translation strategies are employed as tools for translators to deal with any rising problems. Several strategies have been proposed to deal with translating idioms so far. For example, Nida and Taber (1982, p. 106) suggest 3 strategies: (1) translating idioms with non-idioms; (2) translating idioms with idioms; (3) translating non-idioms with idioms”; Baker (1992) proposes 4 strategies: (1) Using an idiom of similar meaning and form; Using an idiom of similar meaning but dissimilar form; (3) Translating by paraphrase; and (4) Translating by omission; Ingo (1991, as cited in Helleklev, 2006, p. 27) offers 4 strategies: (1) Translating an idiom by an equivalent idiom; (2) Translating word for word; (3) Translating an idiom with an explanatory everyday expression; (4) An everyday expression is translated by using an idiom; and Svensén (1993, pp. 156-157) provides 4 strategies: (1) Idioms with identical metaphors in the source language and target language. (2) Idioms with related metaphors; (3) Idioms with different metaphors; (4) Translating idioms in the source language with no metaphorical counterparts in the target language.

Obviously, various strategies have been suggested to deal with the translation of idioms. They share some common things in translation equivalence although they are expressed or described in different terms. However, these models are a little bit different in their choice of translation equivalence. The first model by Nida and Taber is rather general; and translators are free in their choice of translation equivalence. The second by Baker provides more details and especially if no exact equivalence is found, it should be omitted. Whereas, the third one by Ingo encourages using word-for-word translation instead. And the fourth by Svensén, currently one of the highly approved models, is closely related to the view of cognitive linguistics.

In this research, the strategies proposed in the fourth model are better recommended because once we identify a conceptual metaphor with its source and target domains as well as establish its mapping system in the source language, we can easily find out its equivalent conceptual metaphor in the target language, and successfully deal with difficulties in idiom translation if any.

3. Methodology

This is a qualitative research in which animal idioms are collected, categorized, described and analyzed in the cognitive approach. As mentioned in the introduction, the paper focuses on animal idioms in English, then only idioms related to animals are examined. And the main criterion to choose animal-related idioms is that these idioms contain at least one word denoting an animal. Some idioms are excluded when they do not directly refer to an animal itself and may refer to different variations of different fields. For example, an idiom may be excluded in case we find it

difficult to determine whether it involves an animal or a human, e.g. *keep an eye on something*. Another example is that idioms expressing something related to general animal food or product(s) are out of the research scope, e.g. *have a bone to pick with someone*, *put eggs in one basket*.

The data are mainly collected from the dictionary *Oxford Idiom Dictionary for Learners of English* (2006) (2nd Ed.) edited by Dilys Parkinson and Ben Francis, a dictionary of idiomatic phrases specific to the English language used in the United States with over frequently-use 10,000 idioms. Each entry lists the idiomatic phrase and details a full description of its origin, pronunciation of words, part of speech, meaning, illustrations to support definitions as well as some notes on the origin(s) of an idiom. Besides, well-established journals and books are referenced as good supplementary data sources for the collected idioms' validity and essential explanation.

All the animal idioms in English are categorized into species, then a case study on the most frequently-used ones is presented as illustration for any recommendations to be drawn for idiom translation based on the four-strategy model by Svensén (1993). The in-depth analysis of conceptual metaphors behind animal idioms in the case study serves as a foundation for translating English animal idioms appropriately.

4. Analysis of the conceptual metaphors in animal idioms in English

4.1. Categorization of animal idioms

All the 221 animal idioms are collected from the *Oxford Idioms Dictionary for Learners of English* (2006). Since the classification of animals is still under debate, in this paper, all the idioms are categorized into the two most common classification of animals, i.e. the vertebrates and the invertebrates. The first group is animals with a backbone, including *amphibians*, *birds*, *fish*, *mammals*, and *reptiles*. And the second group is animals without a backbone, including *butterflies*, *earthworms*, *insects*, *jellyfish*, *sea stars*, *snails*, *sponges*, and *squids*.

Not all the animals in the two major groups are found in the idioms. In language, the animals in the collected idioms are as follows.

Table 4.1.1: The distribution of the animal idioms collected from the Oxford Idioms Dictionary for Learners of English (2006)

| Animal species | Quantity | Percentage |
|---|----------|------------|
| VERTEBRATES | | |
| Amphibian (frog, newt) | 2 | 1% |
| Bird (bird, chicken, cock, crow, duck, eagle, goose, hawk, hen, lark, owl, parrot, pigeon, robin, swallow) | 46 | 21% |
| Fish (eel, fish, herring, mackerel, sardine, sprat) | 15 | 7% |
| Mammal (ape, ass, bat, bear, beaver, bull, calf, camel, cat, cow, dog, donkey, elephant, goat, hare, horse, kitten, lamb, | 134 | 60% |

| | | |
|--|-----|------|
| leopard, lion, mare, mickey, monkey, mouse, mule, pig, rabbit, rat, rhinoceros, sheep, tiger, wolf | | |
| Reptile (crocodile, snake, turkey) | 4 | 2% |
| INVERTEBRATES | | |
| ant, bee, bug, butterfly, flea, fly, hornet, oyster, snail, worm | 20 | 9% |
| Total | 221 | 100% |

As can be seen, 68 species can be found in this English idiom dictionary. 201 idioms are related to vertebrates, and 20 idioms invertebrates. The images of vertebrates are more used than those of invertebrates. Especially, mammal-related idioms make up the most (134 idioms, equal to 60%), and the second is bird-related idioms (46, 21%). The amphibians are the least (2, 1%). It is noticeable that mammals like *dog*, *cat*, *horse*, *pig*, *ass*, etc. (varying from 10 to 20/221) are common animals and close to human life, therefore, their images are popular in idioms.

Specifically, among various species of animals, *dog* (20/221), *cat* (17/221), *horse* (17/221), *bird* (14/221), *fish* (10/221), *pig* (10/221), *ass* (10/221) are more frequently-used as the most productive in English idioms while the frequencies of the other animals vary from 1 to 6. It can be regarded that the English natives fancy using the images of familiar productive animals to reflect on every aspect of their daily life. It also indicates their superiority in the English language and their popularity in the Western culture, which may be quite similar to many other cultures in the world.

In addition, some idioms have two-species components. It is really interesting to discover that these animal pairs often consist of two animals being opposite in characteristics or not co-existing. Some typical examples are *cat - dog*, *cat - mice*, *bird - worm*, *wolf - sheep*. This is really a remarkable feature for translators' lexical choice in their products. Some typical examples are:

The early bird catches the worm

When the cat's away, the mice will play

Fight like cat and dog

A sprat to catch a mackerel

A wolf in sheep's clothing

4.2. Construction of mapping systems

Based on the GREAT CHAIN metaphor mentioned in 2.2, the animals' characteristics in the collected data can be mapped onto human traits as follows.

Table 4.2.1: Some examples of interpreting animals' and humans' characteristics

| Characteristics | Animal | Human | Examples |
|-----------------|---------------------|-------------------------------|---|
| Somatic | strength and health | being strong | being healthy/unhealthy As strong as a horse Sick as a dog As weak as a kitten |
| | motion | moving fast/ slowly | acting/reacting fast/slowly At a snail's pace |
| | hunger | being hungry | being hungry Eat like a horse |
| | vision | seeing well/ poorly | see well/poorly As blind as a bat An eagle eye |
| Behavioral | diligence | being busy for work | being hard-working As busy as a bee An eager beaver |
| | dirty | being dirty | living/ behaving in a bad way Pig it |
| | roughness | being rough, clumsy | behaving unpleasantly Like a bull in a china shop Like a bear with a sore head |
| | stubbornness | unwilling to perform any task | being stubborn As stubborn as a mule |
| | greediness | eating and drinking too much | being greedy Make a pig of yourself |
| Emotional | anger | being mad | being angry As mad as a March hare |
| | happiness | being happy to get something | being happy Like the cat that got the cream |

In the process of translating idioms from English to another language, the meaning of the English idiom should be processed first. Without doubt, understanding how a mapping system is developed from mapping somatic, behavioral and emotional characteristics of animals onto human ones is a good foundation for choosing translation strategies and lexical items in the target language.

To have a better understanding of the conceptual metaphor HUMANS ARE ANIMALS for better translation, a case study of mapping the characteristics of three animals with the most frequently-used in the collected English idioms, i.e. *dog*, *cat*, *horse*, with interpretation of their crossing-mapping systems is performed as a sharply-etched illustration in the next section.

4.3. A case study on the mapping of English idioms with constituents being the most productive animals

As all the English animal idioms collected from a dictionary of American English, we have managed to find out and provide relevant arguments or explanations in the Western culture in general, and the American culture or American people's lifestyle and in particular.

Conceptual metaphors in dog-related idioms

Basically, the *dog* is an embodiment of faithfulness and guardianship. In nomadic cultures like the American one, dogs help human beings with a lot of work. They watch their houses, keep their farm animals such as sheep, goats or help hunting wild animals. Besides, in our world, dogs are considered as "human's best friends".

In the dog-related idioms, the source domain of the ontological metaphor HUMANS ARE ANIMALS is specified as DOG. As a result, we get the metaphor HUMANS ARE DOGS, through which the target domain HUMAN is conceptualized in term of DOG.

Dog's Behaviors/Actions are Human's Behaviors/Actions

- As sick as a dog
- Be like a dog with two tails
- Let sleeping dogs lie
- Dog eat dog
- A dog in the manger

- Dog somebody's footsteps
- Work like a dog
- Why keep a dog and bark yourself
- You can't teach an old dog new tricks.
- Top dog
- There's life in the old dog yet.

The cross-mapping system is as follows.

| Source domain | Target domain |
|-------------------------------------|--|
| being sick | → being in bad health state |
| welcoming someone with waving tails | → being extremely happy |
| sleeping | → expecting no disturbance that may cause trouble |
| eating fellows | → competing fiercely without care of other people's feelings |
| keeping a manger | → preserving a benefit |
| following one's footsteps | → following someone closely everywhere |
| working during day and night | → working very hard |
| barking | → doing normal tasks |
| being an old dog | → being an old/ experience person |
| being top | → being powerful |
| being active and lively | → being active and enjoy life |

Dog's ups and downs in life are human's ups and down in life

- Give a dog a bad name
- A dog's life
- Go to the dogs
- Every dog has his/its day
- A dog's breakfast/dinner

The cross-mapping system is as follows.

| Source domain | Target domain |
|---|--|
| getting a bad name | → getting a bad reputation |
| having a controlled life | → having no freedom |
| having good days | → having success and luck |
| getting leftovers of all types for breakfast/dinner | → getting disorder or messy things at work |

In the above examples, the behaviors/actions of dogs, and even ups and downs in a dog's life are mapped onto human traits. For example, in *as sick as a dog*, a dog's health state

is mapped onto a human's health state. This idiom implies a person in bad health state. The dog's behaviors are mapped into the human's behaviors as in *dog in the manger*. This idiom implies a person who selfishly stops other people from using or enjoying something which he/she cannot use or enjoy himself/herself; the idiom *you can't teach an old dog new tricks* means that it is difficult to change the ideas or working styles/methods of old/experienced people; and the idiom *dog somebody's footsteps* implies a person who follows somebody everywhere. Here, the word "dog" is used as a verb, instead of a noun, which indicates an example of lexical variation. *Dog* in this case implies having an action of a dog. It is evident that this lexical variation helps translators to be flexible in lexical choice for translation equivalents.

Conceptual metaphors in cat-related animal idioms

The *cat* has long been a favorite kind of pets in America. The image of *cat* has been used in English with various connotations. Due to the close relationship with the American people, many cat-related idioms are used in their daily communication. Similarly to the dog-related idioms, by analyzing the conceptual metaphor PEOPLE ARE CATS, meanings can be inferred in the following examples:

Cat's physical states/actions are human physical states/actions

- A fat cat
- As weak as a kitten
- Grin like a Cheshire cat
- Fight like cat and dog
- Like a cat on hot bricks
- Like the cat that got/ stole the cream
- Put/set the cat among the pigeons

The cross-mapping system is as follows.

| Source domain | Target domain |
|--|---|
| being fat | → being wealthy and powerful |
| being weak | → being in an unhealthy state |
| grinning | → smiling widely in a foolish or self-satisfied way |
| fighting with dogs | → arguing with other people |
| being on hot bricks | → being in urgent situations/ difficult situations |
| getting/stealing delicious food (e.g. the cream) | → getting/ obtaining the achievement |
| being among the flying species (e.g. pigeons) | → facing something that may cause troubles |

Interestingly, the cat's appearance is mapped onto the human's material life in *a fat cat*. This idiom implies a person who is wealthy and powerful. In *as weak as a cat*, the cat's health state is mapped onto the human's health state. This idiom implies a person in unhealthy state. Besides, the cat's behaviors are mapped onto the human's emotional states as in *like a cat on hot bricks*. This idiom refers to a person who is very nervous and unable to keep still. In *like the cat that got/ stole the cream*, a **verb** variation can be observed. The verbs "got" and "stole" can be used interchangeably, but the meaning of the idiom does not change. Again, lexical variation should be considered in the translation process.

Furthermore, cats were considered as the protectors of the ancient Celtic underworld. However, in the Western culture, black cats have been associated with evils or bad actions. That is a reason why beside some positive meanings, many cat-related idioms are associated with the human's negative feelings as *ingrin like a Cheshire cat*.

Conceptual metaphors in horse-related idioms

The *horse* has a special position in nomadic cultures, especially the American's. The symbolic connotations of the word *horse* in English are also quite diversified. For example, in the ancient Celtic culture, this animal is a depiction of nightmares. It is a symbol of mystery and magic. In modern times, the *horse* is used to imply positive things like mobility and strength. Especially, as a companion of humans, it is known as an embodiment of love, loyalty, wisdom and an ability to face with difficulties.

Due to the close relation with the nomadic culture, the meanings of horse-related idioms, to some extent, are easily inferred by interpreting the conceptual metaphor HUMANS ARE HORSES, in which the target domain HUMAN is understood through the source domain HORSE.

Horse's Physical States/Actions are Human's Mental States/Actions

- A dark horse
- Wild horses couldn't drag me there.
- Flog a dead horse
- Horses for courses
- As strong as a horse
- Eat like a horse.
- Put the cart before the horse.
- Change horses in midstream.
- Hold your horses.
- You can take/lead a horse to water but you can make it drink.

The cross-mapping system is as follows.

| Source domain | Target domain |
|---|--|
| being in darkness | → being unclear/secret |
| being wild | → working ineffectively |
| being dead | → being useless |
| being trained for courses | → being used for a specific purpose |
| being very strong for running | → being very strong for working |
| eating a lot of grass/hay after work | → eating a very large quantities of food |
| pulling a cart behind | → doing something in the right order |
| changing horses while travelling | → making major changes in an activity |
| leading a horse to water (for drinking) | → offering a person an opportunity |
| making the horse to drink | → forcing a person to get/do something |

Fascinatingly, the horse's physical states and actions reflects human's mental and actions visibly through the mappings. For example, the horse's eating habit is mapped onto the human's eating habit in *eat like a horse*. This idiom implies a person who can eat a large quantity of food. Usually, a horse eats and drinks a lot after a long journey, which is a

very familiar image for the nomadic people. In *you can take/lead a horse to water, but you cannot make it drink*, the horse's behavior is mapped onto the human's activity. This idiom means that you can offer a person an opportunity, but you cannot force him to get it if he does not really want it. In this idiom, a *verb* variation can be observed: the verb *take* can be replaced by *lead*, but the meaning of the idiom remains the same. Once again, lexical variation is a useful factor for lexical choice in translation equivalents. Obviously, lexical variation is a feature of idioms, so translation of idioms from a language to another is quite possible.

It can be viewed that the semantic features of the idioms related to *dog*, *cat*, and *horse* are well revealed through the analysis of the cross-mapping systems with the source domain being DOG/CAT/HORSE and the target domain being HUMAN. The human's traits can be colorfully understood through the metaphorical images of these animals because they have close relations with the human life and their familiar images get a considerate room in the human mind.

The first step in the process of translating idioms is analyzing the source idiom. In the light of the conceptual metaphor PEOPLE ARE ANIMALS, cross-mapping the characteristics of the source domain ANIMAL and the target domain HUMAN may help translators to deduce the meaning of the source idioms. Thanks to a correlation between animals and people, animals' physical appearance, physical states, habits, behaviors, and activities, etc. can be mapped with humans'. Accordingly, interpreting idioms from the cognitive perspective would be very helpful for translating idioms from English into another language. To some extent, metaphor awareness and interpreting the conceptual metaphor HUMANS ARE ANIMALS in which somatic, behavioral and emotional traits are systematically interpreted via mapping systems can help translators to infer the meanings of many idioms in English so that they can feel more confident and flexible to find equivalents in a target language based on the four strategy model suggested by Svensén (1993).

5. Conclusion

All in all, the analysis of the 221 idioms collected from the *Oxford Idiom Dictionary for Learners of English* (2006) gives us a general picture of animal idioms in English. The mammals' images are more employed than the others'. The most productive species, especially *dogs*, *cats*, *horses*, *birds* and *fish*, are more frequently used than others. Also, in English idioms, there is a considerate number of idioms with two animals contrasting in characteristics and existence. All of these features should be considered carefully in the process of any translation of animal idioms from English into another language.

Translating animal idioms poses a big challenge for many translators and translator learners. People of different cultures have different cognition of specific animals. Some animal idioms might be difficult to translate because of the lack of similar or same idiomatic equivalents in the target language. The translation of animal idioms requires the

translators to have a deep insight of culture, a good understanding and appropriate analysis of the source idiom and metaphor in the idiom before getting its translation equivalent in the target language.

The interpretation of English animal idioms based on the conceptual metaphor HUMANS ARE ANIMALS proves to be a good way for translators to understand their idiomatic meanings before trying to find their equivalents with the similar metaphorical meanings in a target language. More concretely, it involves analyzing animals' traits and mapping them onto humans' based on the GREAT CHAIN metaphor. The search for translation equivalents would no longer be the search for identifiable linguistic features, but the search for a complex set of links in the translator's mind and a certain extent of freedom in choosing of metaphorical images and lexical items. It turns to be a good reason for translators to confidently and freely find ways for their translation, especially when using the four-strategy model by Svensén (1997). We do believe any people in the world has various and distinctive ways to express the same idea as the English native. Thus, analyzing idioms for translation under the view of cognitive linguistics is quite applicable and considered a flexible and effective choice for translators, and would-be-translator students.

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