

# Using a Cognitive-Pragmatic Approach to Translate Metaphors: A Case Study of Animal Farm

Zahra Fathi

MA, Department of English translation studies, Bonab branch, Islamic Azad University, Bonab, Iran.

## Abstract

This article focuses on metaphor translation on cognitive pragmatic approach and classifying them. The main material of this study belongs to George Orwell's Animal Farm and its translation that done by Saleh Hosseini and Masoomeh Nabizadeh (2003). The theoretical frameworks that considered in this article are the cognitive pragmatic theory and strategies raised by Lakoff and Johnson (1980). This study concluded that metaphors are often considered to be mere acts of rhetoric, recent research in cognitive and pragmatic theories has suggested that metaphors are much more fundamental in the normal act of comprehension. These theoretical perspectives regard metaphors as a basic tool from which more abstract concepts are constructed from others which are more concrete. Moreover, this study places the experts' use of metaphor to communicate deep scientific knowledge that laymen would not normally understand related to these theories of metaphor. It can be argued translation and speech acts share many of the same general characteristics; both are acts of communication which take place within a certain socio-cultural context. For the most part this principally consists of linguistic aspects and based on an underlying cognitive frame work. The cognitive theories of metaphor (Lakoff & Johnson, 2003) have demonstrated that metaphors are much more than a cultural symbol or ornamentational within a discourse, but a cognitive phenomenon that takes place in order to categorize and understand experience.

**Keywords:** Cognitive-Pragmatic Approach, Metaphor, Translation, Animal Farm.

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## 1. Introduction

Metaphor may be a universal phenomenon in all the languages, and its high application value. It can visualize abstract concepts and make boring language interesting. The study of metaphor features a long history and has experienced a turn from rhetoric to linguistics (Wang X. J. ,2014 ). Although any metaphor is seemingly embodied as particular language rhetoric, but indirectly implies profound psychological activities and ways of thinking, while psychological phenomena and practical behavior are the deep-level display of cultural phenomena (Chen Yulian, Zhang Yingxian, 2020). Therefore, the interpretation of metaphor must be a complicated process, which

is influenced by many factors, like the cultural background and mode of thinking of the author, the translator, and therefore the reader (Wang X. J. ,2014 ).

According to Lakoff and Johnson (2003), since much of our social realities are metaphorically conceptualized and our physical world is additionally suffering from our social concepts, metaphor plays a big role in representing and defining reality as an entire during a culture. Metaphorisation is to reconfigure realities within the world (George Lakoff and Mark Johnsen, 2003).

Recently, metaphor has gained an increasing importance within the field of translation. The findings of Conceptual Metaphor Theory (George Lakoff and Mark Johnsen, 1980) sparked an increasing interest in metaphor altogether fields of data, paving the way for ongoing research and detailed studies which addressed the extra-linguistic functions of metaphor and therefore the role of its conceptual power in our physically-embedded conventional and artistic thinking (Qin Lili, 2009; Tendahl, M., & Gibbs Jr, R. W. 2008; Gibbs Jr, R. W., & Steen, G. J. (Eds.) 1999). This was met by a mounting interest within the research efforts on metaphor as a subject which merits special attention in TS (Shuttleworth, M. 2014). Dagut's (1976) article which appeared in Babel under the title "Can Metaphor be Translated?" drew attention to the translatability of metaphor, triggering responses from different TS scholars who tried to reflect on the challenges that metaphor poses for translators during the interpretation process.

In general, cognitive theorists identify metaphor as a process of mapping between two different conceptual domains: the target domain, and therefore the source domain (Lakoff & Johnson, 2003). In recent decades, metaphor has been widely discussed within the discipline of translation Studies, predominantly with reference to translatability (van den Broeck, 1981) and has since tackled the problems from several points of view (prescriptive, contextual, descriptive and cognitive) and in reference to differing types of discourse. To place it differently, metaphor translating centers around three points: transfer procedures, text-typologies, and cultural specificity (Burmakova, E. A., & Marugina, N. I. 2014).

The pragmatic effect of metaphor within the most emotive sorts of texts (poetry, advertising, propaganda, metaphysical or religious writing) needs no illustration (e.g. Mohammad, S., Shutova, E., & Turney, P. , 2016). And yet, in much translation, within the translation of poetry, for instance, metaphor is needlessly evaded or diluted. This goes hand in hand with the fear of literalism (Newmark, P. ,1988).

By investigating conceptual metaphors during a literary composition and its translation, this study aims at analyzing the cognitive-pragmatic equivalence between the two conceptualization systems. Peter Newmark (1995) argues that "metaphor is at the middle of all problems of translation theory, semantics and linguistics." (p.324). He also believes that problems usually arise thanks to cross-cultural variation. The translatability of a metaphor in the source language (SL) depends on the actual cultural experiences it utilizes, and therefore the extent to which these are often reproduced within the target text (TL) depends on the degree of the overlap between the two languages and cultures. That is, the translator might not got to translate a metaphor in the least since metaphors exist intrinsically altogether cultures. In other words, a translator may need to do more cognitive

than translational work. However, just in the case a metaphor must be translated, as in giving that as an exercise to students, care should be taken to raise students' awareness about these conceptual/cognitive matters.

During this growing body of literature, several studies have investigated the interpretation of conceptual metaphor in genres like a story, autobiography, and everyday speech (Burmakovaa & Marugina 2014). To the simplest of our knowledge, however, there are still insufficient data regarding the interpretation of conceptual metaphor within the literary genres including novels. Lakoff and Johnson (2003) in their classic work *Metaphors We Live by*, bring metaphor into the cognitive category and hold that the conceptual systems of human thought and action are mostly metaphorical (Lakoff & Johnson 2003). Newmark (1988, p.104) believes that "purpose of metaphor is basically twofold: its referential purpose is to describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language; its pragmatic purpose, which is simultaneous, is to appeal to the senses, to interest, to clarify graphically, to please, to delight, to surprise. The first purpose is cognitive, the second aesthetic". Also Raymond (1987) agrees that the status of a metaphor is not static but dynamic. The cognitive-pragmatic approach to metaphor allows for a special answer to the question of translatability of metaphor. Translatability is not any longer an issue of individual metaphoric expressions, but it's linked to the extent of conceptual systems of the ST and TT, which brings us to the question of translatability generally (Schäffner, 2004).

## Research Questions

The specific questions which drive the research are:

1. Which kinds of conceptual metaphors are common between the source text and the target text?
2. What translation strategies have been used in the translation of cognitive metaphors based on Lakoff & Johnson's (2003) model?
3. What translation strategies have been used in the translation of pragmatic metaphors based on Chesterman and Wagner's (2002) model?
4. How is the quality of English-Persian translation of metaphors based on cognitive and pragmatic theory of metaphor?

### 1.1. Review of the Related Literature

In 1980, Lakoff and Johnson suggest a new view of metaphor, called Conceptual Metaphor Theory (CMT). Metaphorical expressions are products of human cognitive mechanisms called conceptual metaphors. Already Van Der Broeck (1981) correctly stated that, for an entire description of metaphor, translation studies lacked a usable definition of metaphor. However, the CMT has been applied in translation studies only recently. Conceptual Metaphor Theory has gradually found its application in translation studies (Schäffner, 2004) with impulses coming also from cognitive linguists.

## 1.2. Metaphor

As a philosopher, Plato's logic aimed toward providing an objective understanding of the metaphysical phenomena of the world and a rational description of the essence of 'truth' far away from the 'irrationality' of poetic language (Griswold, C. L. ,2003).

Plato based his Allegory of the Cave on a really important metaphor which continued to influence human thought and metaphoric thinking until this time (Jannotta, A. ,2010). The most message behind this metaphor was that the concept of 'truth' isn't absolute and what might appear as if 'truth' is merely an illusion or appearance which emulates the first truth.

The second approach to metaphor the researcher might wish to discuss in reference to the Classical Tradition is Aristotle's theory which has become the topic of the many arguments about the importance of metaphor in language and thought (Cope, E. M., & Sandys, J. E. (Eds.), 1877). Aristotle is the father of Rhetoric, which is that the counterpart of Dialectic and refers to "the faculty of observing the available means of persuasion" (Roberts, 2010, P. 8). Nevertheless, there's more to Aristotle's view than the aesthetics of metaphor.

Aristotle's account also involves watching metaphor in terms of comparison by considering it a simile without the article of comparison, 'like'. Consistent with Aristotle, metaphor has an equivalent function of similes which "are to be used even as metaphors are employed, since they're really an equivalent thing" (Butcher 1998, P.145).

For Aristotle, as long as there's some kind of harmony between its main components, metaphor features a descriptive power which yields clarity and accurate depiction quite it embellishes style (Roberts, 2010, P.154).

## 1.3. The Pragmatic View of Metaphor

Pragmatics is the study of intended "speaker meaning" (Cooper, 1986, P.88) as it appears in a certain verbal and situational context which provides certain propositions that go beyond the limits of the direct semantic associations of utterances. This definition of pragmatic meaning applies not only to non-figurative language, but also to metaphors which are considered "speakers intended meaning" loaded with "some emotional or evaluative aspect" (Morgan, 1993, P.134).

Although the Pragmatic View was introduced in the spirit of departing from the semantic approaches to metaphor, some linguists considered it close to the traditional way of processing figurative meaning as it employs a similar mechanism in interpreting "literal and metaphorical language alike" (Rumelhart in Ortony 1993, P.72).

The next pragmatic approach to the interpretation of metaphoric utterances is 'Indirect Speech Acts' theory. Introduced by Austin in the way to Do Things with Words (1975), this theory argues that the semantic content of utterances isn't confined to what sentences directly say or to the falsity or truth of utterance.

In Grice's (1975) view of Conversational Implicatures, producing a metaphor involves a contradiction between the immediate semantic content of the utterance and its indirect pragmatic implications.

According to Speech Acts Theory, processing a metaphoric utterance involves a good range of possible interpretations that aren't stated directly by the utterance producer, which means that there's some kind of discontinuity between the literal meaning of the metaphor and its indirect implications.

#### **1.4. Cognitive View of Metaphor**

Metaphor Theory, also referred to as Conceptual Metaphor Theory doesn't consider metaphor as a linguistic device whose use abounds within the fields of rhetoric and literature exclusively. The cognitive approach discards the decorative function of metaphor viewing it as “a way of experiencing the facts” (Hawkes, 1972, P.39) and “a way of thinking and of living; an ingenious projection of the truth” (Hawkes, 1972, P.39). The Cognitive School drew a distinction between ‘conceptual metaphors’ and ‘metaphoric expressions’. Conceptual metaphors are basic metaphoric patterns by virtue of which we relate one domain or concept to a particular experience, whereas metaphorical expressions are linguistic embodiments of those conceptual patterns.

The pervasiveness of metaphor implies that the utilization of metaphor as a conceptual device isn't confined to poets or rhetoricians which language abounds in metaphor altogether its uses, whether in literature, science or the daily processes of communication. This is often associated with the very fact that, in conceptualizing their experiences, language users tend to maneuver from abstraction to physical embodiment. The feature of metaphor pervasiveness in our life triggers an issue about the likelihood of our thinking without metaphor. Metaphors are results of the function of our brains once we attempt to add up of the interaction between our physical system, sensorimotor system and therefore the world around us, which is why we cannot separate our metaphorical thinking from our non-metaphorical thinking.

#### **1.5. Classification of metaphors from a cognitive perspective**

Lakoff and Johnson (2003) have classified metaphors into 4 types: ontological, personification, structural, and orientational metaphors.

##### **1 Ontological metaphor**

The principal characteristic of this first sort of metaphor is that the objectification of an abstract concept or phenomenon. Through this, the ontological metaphors make the understanding of abstract features of experience more easily referenced and quantified.

##### **2 Personification metaphors**

This type of metaphor refers to the attribution of human qualities to things and ideas. By this, the reader is going to be ready to construct a familiar mental representation that can help them to know the concept being explained.

##### **3 Structural metaphors**

Structural metaphors are those during which an idea is structured in terms of another. This characteristically takes one domain, usually more abstract. This structuralization allows a reader to know certain aspects of an idea better via the more accessible physical domain.

#### **4. Orientational metaphors**

This type comes directly from our experience of the planet around us. These new spatial relationships shall make concepts clearer, by referencing easy to know concepts like up and down for ideas associated with emotion (happy is up, down is sad), quantity, and quality (more is up, down is less).

Ontological metaphors ask metaphoric patterns that are wont to reason about our concepts, experiences and activities in terms of concrete things like objects, substances and containers. In ontological metaphors, we represent our concepts in terms of objects we will describe, substances we will quantify, and states we will delineate.

A structural metaphor refers to a metaphorical pattern which is employed to represent an entire conceptual process or experience in terms of another experience or process.

An orientational metaphor may be a metaphoric pattern during which an idea is represented as having a spatial orientation: up-down, front-back, on-off, etc.

#### **1.6. Experimental Background**

##### **1.6.1. National Experimental Background**

Saber Khakipour and Fazel Asad the researcher Amjad (2019) worked on conceptual metaphors in literary discourse. This study was exploratory and used a mixture of qualitative and quantitative research methods. The results of this study suggested that the three Persian translations of Macbeth were somewhere between foreignization and domestication. They believed that their results may improve knowledge about the literary translation because they moved beyond linguistic limits to thinking about cognitive aspects across cultures.

##### **1.6.2. International Experimental Background**

Tatiana Volkova and Maria Zubenina (2015) worked on pragmatic and sociocultural adaptation in translation: Discourse and communication approach. The phenomenon of adaptation was viewed as a translation technique and as a translation strategy. Pragmatic and socio-cultural criteria for a source text that triggers adaptation was defined. Basing on the discourse and communication translation model, the authors suggest a strategy to be applied in translation analysis. The proposed methodology was illustrated by a source text analysis using university lectures as a source text.

## **2. Methodology**

Metaphors are important means of communication and cognition and they present us familiar ways of conceptualizing unfamiliar things and unfamiliar ways of conceptualizing familiar things (Lakoff & Johnson, 2003). Metaphor can make communication more effective and economical (Ortony, 1993) and it can create semantic change and fill lexical gaps. This study aimed to identify the translation strategies used in the translation of conceptual metaphors based on cognitive theory of metaphor and the translation strategies used in the translation of pragmatic metaphors.

### 2.1. Corpus of the study

*Animal farm* was selected as the case study. *Animal Farm* is an allegorical novel by George Orwell, first published in England on 17 August 1945. The novel is translated by Saleh Hoseyni, and Masume Nabizade.

### 2.2. Design

The design of this study is qualitative-descriptive and comparative in the field of translation studies. However, simple frequency analysis was done to quantify the qualitative analysis. Therefore, the data analysis part consists of two separate sub-categories:

1. Qualitative analysis: This analysis is one of the qualitative steps taken separately in this research for each instance of metaphors. The researcher marked out the parts of the novel which contains metaphors and compared them to the translation. Afterward, the data were classified based on the type of instances of metaphors. The researcher employed contrastive textual analysis to recognize whether or not the Persian translations of *Animal farm* could recreate metaphors.
2. Quantitative analysis: Quantitative analysis used in this study consists of calculating the frequency of the strategy types.

### 2.3. Procedures

To increase the reliability of our results, the researcher also intended to calculate the frequency of translation strategies that were used by the Persian translators.

The researcher counts up what percentage of conceptual metaphors are used in *animal farm*, by reading through each line of the novel carefully. Then, she read the corresponding Persian translations of the novel to ascertain how metaphors are translated in the target text based on the cognitive-pragmatic approach. Once the reading of the novel in two languages was done and the cognitive metaphors were identified, the researcher picked a couple of cases of cognitive metaphors in *animal farms* and their corresponding renditions. Following that, a qualitative and cognitive-pragmatic analysis was done by contrasting metaphors in the source text and their translations into the target text.

## 3. Data Analysis

The current study aimed to examine the kinds of conceptual metaphors common between the source text and the target text, and translation strategies used in the translation of cognitive metaphors based on Lakoff and Johnson's model. It also investigated translation strategies used in the translation of pragmatic metaphors based on Chesterman and Wagner's model. Finally, the quality of English-Persian translation of metaphors based on cognitive and pragmatic theory of metaphor was explored.

### 3.1. Answer to the Research Questions

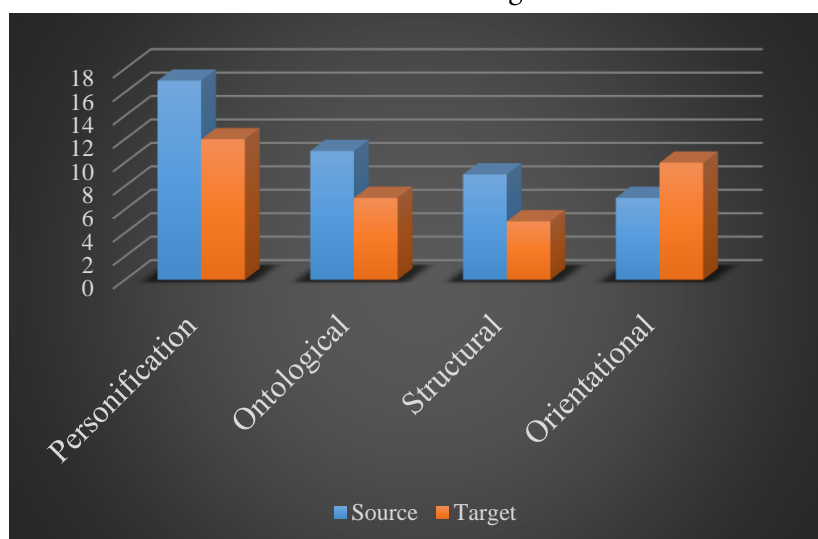
#### 3.1.1. Answer to the First Research Question

The first research question explored the kinds of conceptual metaphors common between the source text and the target text. To this end, the frequency and percentages of the kinds of common conceptual metaphors are calculated and reported. Table 1 presents the results.

**Table 1**  
The frequency and percentages of the common conceptual metaphors

Metaphor	Source Text		Target Text		Example	
	Freq.	Percent.	Freq.	Percent.	English	Persian
Ontological	11	25.00	7	20.58	Pass on to you such wisdom.	آگاهی را بشما عطا کردند
Personification	17	38.63	12	35.29	Dogs have no better fate	سگها سرنوشت بهتری ندارند.
Structural	9	20.45	5	14.70	it (England) is capable of affording food in abundance...	سرزمین ما آذوقه فراوانی مهیا می کند...
Oriental	7	15.09	10	29.4	Adopt his vices.	نیروهای شیطانی را جمع کرد
Total	44	100	34			

As illustrated in Table 1, regarding the source text, the highest means refers to *Personification*, *Ontological*, *Structural*, and *Oriental*, respectively. In contrast, for the target text, *Personification*, *Oriental*, *Ontological*, and *Structural*. Figure 1 shows the conceptual metaphors common between the source text and the target text.



**Figure 1.** The conceptual metaphors common between the source text and the target text



In addition, the frequency and percentages of English metaphorical expressions and their conceptual metaphors are shown in Table 2.

**Table 2.**  
The frequency and percentage of English metaphorical expressions

No.	English Metaphorical Expression	Example	Conceptual Metaphor	Freq.	Percentage
1	Spent their Sundays	...یکشنبه ها را سپری کردند.	Leisure time is a restricted resource.	3	10.3
2	Pass on to you such wisdom	چنین آگاهی را بشما عطا کردند.	Motivation exists.	2	6.8
3	I have had a long life	تجربه زیادی کسب کرده ام.	Life is a journey.	2	6.8
4	Let us face it (life)	چاره ای جز پذیرش نداریم.	Like a physical object, life has a front and a back.	1	3.4
5	Last atom of our strength	آخرین توانمان	Strength is a chemical thing.	3	10.3
6	Dogs have no better fate	سگها سرنوشت بهتری ندارند.	Destiny can be possessed.	2	6.8
7	Adopt his vices	نیروهای شیطانی را جمع کرد.	Vices do exist.	3	10.3
8	...who (pigs) settled down in the straw	خوکها بروی علف ها دراز کشیدند.	Resting has downward position.	1	3.4
9	The two horses had just lain down	دو اسب تازه نشسته بودند.	Resting has downward position.	1	3.4
10	The ducklings nestled down inside it	جوجه اردک ها در آن لانه کرده بودند.	Resting has downward position.	1	3.4
11	Even the stupidest of them had already picked up the tune	حتی احمق ترین آنها به موضوع پی برده بود.	Learning the tune has upward position.	1	3.4
12	The meeting broke up hurriedly	جلسه فوراً برچیده شد.	Completion is up.	1	3.4
13	Words had gone round during the day	شایعات پخش شده بود.	Words are physical objects.	2	6.8

14	is it because this land of ours (England) is so poor that it	سرزمین مادری ما بحدی نیازمند بود که ....	Nation is considered as our family and parent.	1	3.4
15	cannot afford a decent life to those who dwell upon it?	زندگی یک شرافتمندانه برای کسانی که سزاوار آن هستن فراهم نکند...	People deserve a decent life.	2	6.8
16	...it (England) is capable of affording food in abundance...	سرزمین ما آذوقه فراوانی مهیا می کند...	Nation is considered as our family and parent.	1	3.4
17	No argument must lead you astray	هیچ بحثی نباید شما را از هدفان منحرف کند.	Argument is an evil thing.	2	6.8
Total				29	100

According to Table 2, the highest frequency of the frequency and percentage of the English metaphorical expressions and their conceptual metaphors are *Leisure time is a restricted resource*, *Strength is a chemical thing*, *Vices do exist*, *Life is a journey*, *Destiny can be possessed*, *Words are physical objects*, *People deserve a decent life*, and *Argument is an evil thing*.

### 3.1.2. Answer to the Second Research Question

The second research question investigated the translation strategies used in the translation of cognitive metaphors. To this end, the translation strategies used in the translation of cognitive metaphors were calculated.

Table 3.  
Translation strategies used in the translation of cognitive metaphors

No.	Strategy	Example		Frequency	Percentage
		English	Persian		
1	Reproducing	ray of hope	بارقه امید	27	13.9
2	Replacing	dairy cow	مطیع و فرومایه	23	11.8
3	Translating by simile	As bright as day	مثل روز روشن (بود)	11	5.6
4	simile + sense	He was an old fox.	بمانند روباه مکار	58	29.8
5	Converting to its sense	tall trees attract the wind	افراد طبقه بالای جامعه در معرض انتقادند	36	18.5
6	Deleting	"(our) lives miserable, laborious and short"	زندگی رقت بار و کوتاه ما	17	8.7

7	Combining with the sense	...that is the plain truth...'	غیر قابل انکار	حقیقتی	22	11.3
Total					194	100

According to Table 3, the frequency and percentage of each translation strategies used in the translation of cognitive metaphors are *Simile + sense*, *Converting to its sense*, *Reproducing*, *Replacing*, *Combining with the sense*, *Deleting*, and *Translating by simile*, respectively. Figure 2 also illustrates the translation strategies used in the translation of cognitive metaphors.

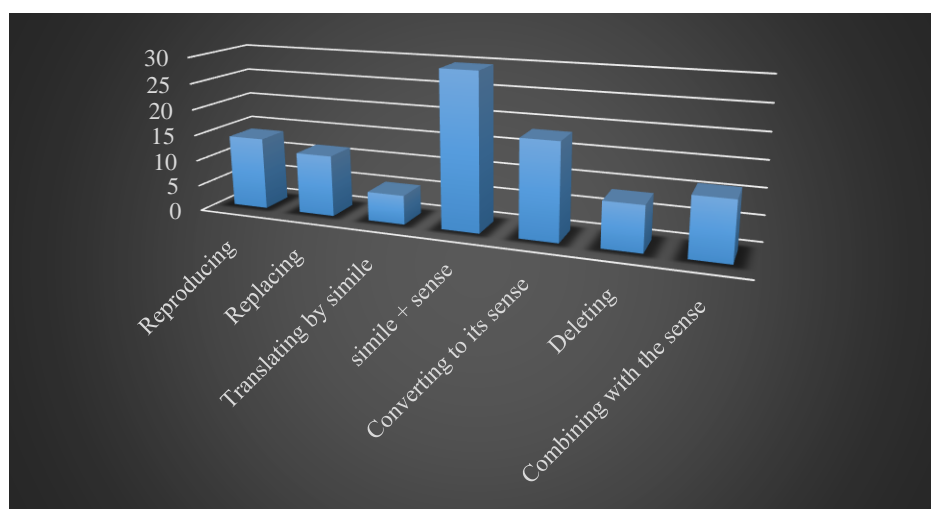


Figure 2. The translation strategies used in the translation of cognitive metaphors

### 3.1.3. Answer to the Third Research Question

The third research question explored the translation strategies used in the translation of pragmatic metaphors based on Chesterman and Wagner's model. In such doing, the frequency and percentage of the translation strategies used in the translation of pragmatic metaphors based on Chesterman and Wagner's model were calculated and reported. The results are presented in Table 4.

Table 4.

The translation strategies used in the translation of pragmatic metaphors

No.	Strategy	Example		Frequency	Percentage
		English	Persian		
1	Explicitness change	I don't think, Comrades	رفقا فکر نمیکنم ...	11	14.8
2	Interpersonal change	Mr. Jones With the News of the Worlds over his face.	آقای جونز در حالیکه صورتش گویای اخبار بود...	8	10.8

3	Illocutionary change	Something between Clementine and La Cucaracha	چیزی بین کلمنتین و لاکوکارچا	10	13.5
4	Coherence change	Early in October	یک روز صبح اوایل آفتاب	12	16.2
5	Partial translation	Sugarcandy	کوه شوکرکندی	17	22.9
6	Visibility change	Characters were their destiny, and their weakness was virtues as a human being.	هایشان شخصیتش سرنوشت را رقم می زد و نکات مثبت آنها نقطه ضعفشان بود. بسان مرغی که چون شیر می غرید.	9	12.1
7	Trans editing	Animalism and seven Commandments	مکتب آنیمالیسم و هفت دستور	7	9.4
<b>Total</b>				<b>74</b>	<b>100</b>

As illustrated in Table 4, the translation strategies used in the translation of pragmatic metaphors based on Chesterman and Wagner's model include *Partial translation*, *Coherence change*, *Explicitness change*, *Illocutionary change*, *Visibility change*, *Interpersonal change*, and *Trans editing*, respectively. Figure 3 shows the results.

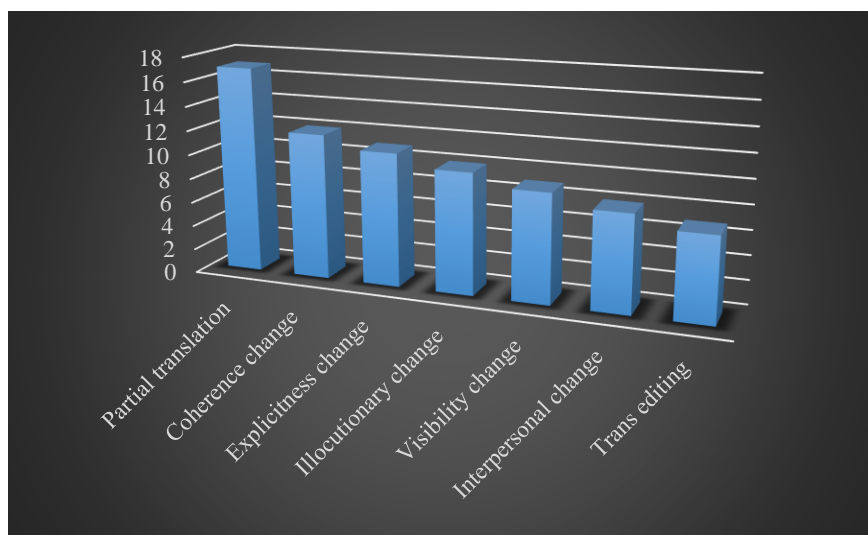


Figure 3. The translation strategies used in the translation of pragmatic metaphors

#### 3.1.4. Answer to the Fourth Research Question

The final question asked the quality of English-Persian translation of metaphors based on cognitive and pragmatic theory of metaphor. The qualitative analysis of the translated texts revealed that the metaphors used are all closely associated with personal experience and its framing is originated

from the psychological framing of individuals to the world, namely, the cognitive and pragmatic modes. The translated metaphors seemed to easily arouse resonance. Therefore, the metaphors applied in the translated texts were not selected randomly; they had close connection with its social and culture contexts and reflected the real occurrence of the society the novel reported.

From the cognitive pragmatic perspective, it is concluded that in translating *Animal Farm*, the Persian translators utilized some metaphors in Persian language, which have been translated word-by-word in both texts. One justification for such translation confirmed the approximate of English language with the target readers' culture (Persian culture) in translating some of these metaphors to some extent. Moreover, the Persian translators used both denotative and connotative meanings of each metaphors based on their cognitive and pragmatic loadings. In addition, some metaphors were deleted from the translation, which may cause some loss in meaning. Overall analysis showed that Persian translators were to some extent successfully conveyed all metaphors. It might be related to the translators' background of being fluent in both English and Persian. Omissions revealed that English text is conventional to the target Persian culture. In fact, if looked at from the cognitive pragmatic perspectives, the differences were handled successfully if the translator was familiar with the conceptual system of both the Persian and the English.

#### 4. Discussion

The present study inquired the kinds of conceptual metaphors common between the source text and the target text, and translation strategies used in the translation of cognitive metaphors based on Lakoff and Johnson's model. It also examined translation strategies used in the translation of pragmatic metaphors based on Chesterman and Wagner's model. Further, the quality of English-Persian translation of metaphors based on cognitive and pragmatic theory of metaphor was explored. The findings revealed that in the English text the highest means refers to *Personification*, *Ontological*, *Structural*, and *Orientalional*, respectively.

However, Persian translated text, *Personification*, *Orientalional*, *Ontological*, and *Structural* had the highest frequency. In addition, the results indicated the translation strategies used in the translation of cognitive metaphors were *Simile + sense*, *Converting to its sense*, *Reproducing*, *Replacing*, *Combining with the sense*, *Deleting*, and *Translating by simile*. Moreover, the translation strategies used in the translation of pragmatic metaphors based on Chesterman and Wagner's model included *Partial translation*, *Coherence change*, *Explicitness change*, *Illocutionary change*, *Visibility change*, *Interpersonal change*, and *Trans editing*. Finally, overall analysis of the translated texts showed that the translators were abided by the cognitive and pragmatic modes of the original texts by utilizing different translation strategies, and the translated texts were satisfactory.

#### 5. Conclusion

Although metaphors are often considered to be mere acts of rhetoric, recent research in cognitive and pragmatic theories has suggested that metaphors are much more fundamental in the normal act of comprehension. Moreover, this study places the experts' use of metaphor to communicate

deep scientific knowledge that laymen would not normally understand related to these theories of metaphor. The cognitive theories of metaphor (Lakoff & Johnson, 2003) have demonstrated that metaphors are much more than a cultural symbol or ornamental within a discourse, but a cognitive phenomenon that takes place in order to categorize and understand experience.

Based on the findings, it is concluded that Orwell and the Persian translators were of the same mind with regard to the false interpretation of the Soviet Union by the world at that time and this appears to be the main reason that had initiated their writing/translation of the novels. It is overlapped with Genette's (1997) proposed designating and identifying the function of the cognitive and pragmatic theories. Lefevere (1992) believes in one's occupation as an aspect of patronage and one of the influencing factors in the translator's ideology. It, therefore, can be said that Hosseini (2003), as one of the translators, was very likely influenced by his occupation as a critic to write a foreword to his translation, which highlights language distortion in the animals' commandments and likewise in the promises made in the slogans chanted during the Islamic Revolution that insidiously led to a failed rebellion/revolution. This is compatible with the temptation function of cognitive and pragmatic theories expressed by Genette (1997). To conclude, it is noteworthy to say that "socially shared representations, as well as personal models, may influence the structures of discourse" (van Dijk 1998, p. 87) as it becomes obvious in this study. Why did George Orwell choose pigs instead of any other animal as the representatives of the main members of human society? It is of course not the result of a random selection. The pigs were chosen here not because of the appearance but because of their "greedy, stupid, dirty and noisy" characteristics which are quite similar to the evil natures of human beings. These aspects are respectively highlighted in the story and various vivid characters are created. Napoleon became the final leader on the farm, the substitute of Mr. Jones, is just because he is the utmost greedy one. Humans are complicated and varied, so are the pigs in this story. To distinguish between those pigs, the author gave them different depictions for their roles on the farm. Snowball was full of life and spirits, quick in speech and inventive, but not deep in character. Squealer, a brilliant talker, was small and fat, with very round cheeks, twinkling eyes, nimble movements, and a shrill voice.

What about the image of a cat? It is a small four-legged animal with soft fur and sharp claws. People sometimes say that a cat has nine lives, meaning that it always seems to stay alive and unhurt even in dangerous situations. This specific characteristic can be seen from the cat of this story: The Cat looked round, as usual, for the warmest place, and finally squeezed herself in between Boxer and Clover; there she purred contentedly throughout Major's speech without listening to a word of what he was saying (Orwell, 2003). The other minor animals on the farm, like the dogs, the hens, the pigeons, the sheep, and the cows, are not given adequate distinct individual descriptions. The readers can use their common images to understand their positions in this story.

All in all, no other animals than pigs are more like the humans, especially like the people at the top of the hierarchy of the society. All the other animals are the minor people in the whole society. Animals have their own complex peculiarities and they can perfectly match the intricacy of human nature.

Whether Orwell intended to mock at the exact revolutionary leaders in the Soviet Union by creating these vivid animal characters is not that important today, because we find that the stereotypes of those animal characters exist in any dictatorial society. Napoleon can be any dictator in a non-democratic country.

Besides, it also arouses our deep thoughts in a modern society. The thoughts are not only concerned with the cruel leaders but also with the obedient populace. It appeals to people's emotions and gives us warnings. We may feel scary because we can see the populace's emotions and beliefs are so easy to be made use of. However, have you ever thought about whether our human beings are such stupid? Do we really totally believe in what the government said all the time? Or it is just because we convince ourselves to have the faith that the justice and the bright future are held tightly in our leaders' hand without further thinking? Yes we do. We do care about our own lives much more than our society, our nation and our world's future, so more and more people prefer to be worldly-wise to make them safe. Therefore, the reality happens not only because of the controlling government, but also because of our own weakness.

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