Original Paper

A Study on the Translation of Metaphors in Third Volume of Translation of *Legend of the Condor Heroes* from the Embodied Cognitive Linguistics

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Abstract

Traditionally, metaphor was only regarded as a rhetorical device and neglected human cognition. Unlike traditional metaphor studies, contemporary metaphor studies not only view metaphor as a linguistic phenomenon, but also a cognitive phenomenon, and a basic way for humans to understand the world. This study starts from the perspective of Embodied Cognitive Linguistics and analyzes the Chinese and English translations of The Legend of the Condor Heroes from the three core principles. It provides a new perspective for metaphor research in martial art.

Keywords

Metaphor, Legend of the Condor Heroes, Embodied-Cognitive Linguistics

1. Introduction

With the increasingly frequent cross-cultural exchanges in recent years, translation has also become a significant channel for Chinese culture to "go global". With deep cultural connotations, metaphor carries different cultural content. Traditionally, metaphor has been a rhetorical device. In 1980, Lakoff and Johnson published Metaphors we live by, arguing that metaphors were not just a rhetorical tool at the linguistic level, but also a way of thinking. The essence of metaphor is to understand one type of thing through another (Lakoff, 2003, p. 5). Moreover, the conceptual system on which our daily actions depended is also metaphorical (Lakoff, 2003, p. 3). So, they come up with conceptual metaphors. People's perceptions of metaphor have also changed dramatically, and there has been more and more research on metaphor. These include Embodied-Cognitive Linguistics, which was proposed by Wang Yin and others. And Embodied-Cognitive Linguistics is based on cognitive linguistics, but the former

has both the inheritance of the latter and the development of the latter. It emphasizes "reality-cognition-language". In other words, language can't directly express the external world without human experience. Equipped with the authority of reality, language is cognitive processing. (Wang, 2014, p. 6l).

In 2018, the first English translation of *The Legend of the Condor Heroes* was published in Europe and the United States, which attracted widespread attention around the world and was widely recognized by the English-speaking world, while European and American readers also experienced the heroic spirit of "rivers and lakes". This study takes the English translation of the third volume of *The Legend of the Condor Heroes*, *A Snake Lies Waiting*, as the research object, and firstly finds out the metaphors in it, and then analyzes the metaphors in the *A Snake Lies Waiting* by combining theories such as Embodied-Cognitive Linguistics, and discusses their translation strategies and methods, in order to provide reference and guidance for relevant translation research for future translators' practical activities.

2. Metaphor and Embodied-Cognitive Linguistics

Metaphors are ubiquitous in human language. It's not only rhetorical phenomena in language, but also a basic and universal cognitive way of understanding the world; Lakoff and Johnson (2003, p. 5) argue that the essence of metaphor is to understand one type of thing in terms of another, and that there is a metaphorical mechanism in our mind. As a localized subject of Cognitive Linguistics, Embodied-Cognitive Linguistics also inherits the cognitive metaphor theory of cognitive linguistics (Wang, 2020, p. 129, p. 130).

The core principle of Embodied Cognitive Linguistics is "Reality-Cognition-Language", that is, people's mind and language systems are both from the "embodiment" (interactive embodiment) and "cognition" (cognitive processing) of the reality. "Embodied" highlights the fact that language comes from life experience. And the "Reality" level is the interactive experience of the external world, including human body, natural and social environment. In the process of experience and perception, body and space are the main basis for us to form other concepts (including abstract concepts), and play a key role in the process of forming cognition. And "cognition", also acknowledges that language is largely subjective and different. Although people's perception and experience of reality are basically the same, people can choose different "perception channels" or "experience methods", which is "construe" (Construal) (Wang, 2020).

The cognitive perspective of metaphor theory holds that metaphor is not only a linguistic rhetorical device, but also a way of thinking. There are two basic concepts of metaphor from the cognitive perspective: source domain and target domain. The source domain is the concept used to understand and express the target domain. The source domain and the target domain are connected by a series of mapping relations, forming the meaning of metaphor. In a cognitive metaphor, the source domain is the more concrete concept that provides the metaphorical expressions, such as journey or war. The target

domain is the more abstract concept that is understood through the metaphor, such as life or argument. Embodied Cognitive Linguistics is a localized theory based on cognitive linguistics, which holds that language is the result of people's experience and cognition of the reality. From the perspective of Embodied Cognitive Linguistics, the analysis of metaphor can be carried out from the following aspects:

Firstly, determine the source domain and target domain of metaphor, that is, find out the two different conceptual domains involved in metaphor, where the source domain is the domain used to understand the target domain. For example, in the metaphor "life is a journey", the source domain is journey, and the target domain is life. Second, determine the mapping relationship between the source domain and the target domain, that is, find out the correspondence between the concrete elements in the source domain and the abstract elements in the target domain. Finally, determine the type and function of metaphor, that is, according to the similarity and difference between the source domain and the target domain, judge which type of metaphor it belongs to, such as structural metaphor, orientational metaphor, ontological metaphor, etc.

As mentioned earlier, the core principle of Embodied Cognitive Linguistics is "Reality-Cognition-Language". Language originates from people's interactive experience and cognitive processing of the objective world. The formation of metaphors and metaphorical expressions also follows the formation of language, that is:

Firstly, in terms of reality, people interact with the real world through their bodies and obtain perception and knowledge of reality. Secondly, in terms of cognition, people process their acquired experience cognitively to form concepts and thoughts, and different cognitive channels will also have different construal. Finally, in terms of language, language refers to people's communicative tool, which is the result and expression of cognition. People communicate their cognitive processing results to others or feedback to themselves through language.

These three form a sequential relationship of "Reality-Cognition-Language", that is, Reality determines cognition, cognition determines language, and language react upon cognition and reality. And for the analysis of metaphor translation, we should also focus on these aspects of reality and cognition, namely, the acquisition of realistic experience, different cognition among different ethnic groups, and finally the consolidation of metaphors or metaphorical expressions in terms of language.

3. Analysis of metaphors in *The Legend of the Condor Heroes* from the Embodied-Cognitive Linguistics

The core principle of Embodied-Cognitive Linguistics is "reality-cognition-language". This section will analyze the metaphors from the three principles.

3.1 The Language Level

English translation of metaphor at the linguistic level refers to the literal translation, which can better retain the image of the metaphor. And in metaphor translation, it can be concretely represented as the

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representation of the source domain. Reproducing source domain entails preserving the source domain in the translation as in the source text. That is, if the animal metaphor is employed in source text, then the translation should also maintain it.

Example1: ST: 欧阳锋来回走了七、八趟，急得犹似热锅上蚂蚁一般.

TT: Viper came and went eight more times, as jumpy as an ant in a hot pan.

The above three metaphors all preserve the source domain in the translation. In the first example, the source domain is "热锅上的蚂蚁", and the target domain is anxiety and restlessness. Ants are relatively diligent and cooperative insects that normally work hard to gather food and construct nests. But when they face danger or difficulty, such as being burned by a hot pan, they become disoriented and chaotic, running around aimlessly. This situation may evoke a sense of irritation, nervousness and agitation. Therefore, ants on a hot pan becomes a vivid metaphor to depict the mental state of people in trouble. In this context, the source domain is mapped onto Viper Ouyang who is eager to save Gallant Ouyang. In the translation, the translator chooses to render "ants on a hot pan" literally as "ant in a hot pan". The word "jumpy" in this sentence also helps to clarify this metaphor for readers.

Example 2:ST:只见一个长须长发的老儿在海面上东奔西突，迅捷异常，再凝神看时，原来他骑在一头大鲨鱼背上，就如陆地驰马一般纵横自如。

TT: They crowded round and peered down at the water, only to catch sight of an old man, his long, white hair and long, white beard catching the wind as he crested the waves. They looked closer: he is sitting on the back of a shark! Together, man and shark rode the waves with the speed of a horse galloping across dry land.

In the second example, the source domain is "horse", the target domain is "shark", and in this context, the source text maps horses with the fast speed onto Zhou Botong who rides a shark. On the realistic level, horse is one of ancient people's fastest means of transportation. People use horses for warfare communication, travel etc., so cognitively horses become associated with speed. And in Western cultures before industrialization, it is similar to China for a long time: armies and messages also relied on horses. A "galloping horse" refers to a horse sprinting on land. Therefore, translator applied literal translation method and "horse galloping across dry land".

3.2 The Cognition Level

In the translation of metaphor, not all cases are dealt with by the "alienation method", and the cognitive meaning can be directly translated by abandoning the objects involved. Of course, in this translation process, the translator needs to apply metaphorical thinking and make more cognitive efforts to obtain its connotation and strive to accurately convey the original content. Combining with the metaphor translation of the Legend of the Condor Heroes, it can be divided into replacing the source domain and translating the metaphorical meaning.

3.2.1 Replacing the Souce Domain

Replacing source domain means using a familiar vehicle to translate an unfamiliar one, specifically, switching vehicles or images to suit the reader's embodiment and cognition. For example:

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Example 1: ST:老顽童变了落水狗啦，这是咸汤泡老狗啊

TT: I'm now a sea urchin, pickled in brine!

In the first example, there are two metaphors involved. The first one has "咸汤" as the source domain and "the sea" as the target domain, because seawater also contains a lot of salt. "咸汤"is used in the source text to map the sea that Old Urchin falls into. The second one has "old dog" as the source domain and "Old Urchin" as the target domain. In this context, this is what Old Urchin said sarcastically after he fell into water and fought with a shark. Therefore, here it is used to map Zhou Botong who falls into water. "咸狗肉汤" is a dish and China has had custom of eating dog meat since ancient times, so there are differences in reality and cognition between East and West. Here translator employs word "sea urchin" which not only means "海胆" but also urchin means "顽童"which matches Zhou Botong's nickname of Old Urchin. It is wordplay that effectively conveys original message.

Example 2: ST:周伯通侧头寻思，答不上来，脸上红一阵，白一阵，突然间竟似满腹心事。

TT: Zhou Botong cocked his head, but could not think of a reasonable answer. His cheeks flushed red, then white. Worry spread across his face.

In second example, in the first metaphor, source domain is belly and target domain is specific space. This is spatial metaphor that likens belly to specific space that can hold one's thoughts. In the second metaphor, the thoughts are likened to real object. Zhou Botong's thoughts are seen as objects in his stomach and his stomach's fullness is used to indicate his worry and anxiety. Here, Zhou Botong is reminded of his former wife Ying Gu. Therefore, he is anxious and worried. He doesn't want anyone to know about it. The metaphor "满腹心事" employs belly to imply mood, reflecting habit of using body parts to express emotions in Chinese. For example, "心酸 心寒 肝肠寸断 肺腑之言" etc. As for this metaphor of "满腹心事", English literal translation will confuse people because the belly is rarely used to imply mood in English. The translator would like to preserve original metaphor effect, that is, to use specific thing to suggest abstract concept to enhance language's vividness and expressiveness. He chooses "worry" to replace "心事", "face" to replace "满腹", creating new metaphor that could also make readers feel the speaker's emotional changes.

3.2.2 Translating the Metaphorical Meaning

Abandoning metaphor, as the name suggests, means canceling the metaphorical expression that reflects the metaphor in the source text when translating, and directly translating the underlying metaphorical meaning behind it, abandoning the image in the source/ text. Here are some examples:

Example 9: ST:鲁长老，帮主他老人家倘若尚在人世，谁吃了豹子胆、老虎心，敢来咒他？

TT: Elder Lu, do you think someone would be so audacious as to spread such lies about our chief ?

In the first example, the source domain is "豹子胆老虎心", and the target domain is "courage". On realistic level, different animals have different implications in Eastern and Western cultures. Leopards are fierce and agile animals that do not fear strong enemies and show great courage and strength. Therefore, leopards are regarded as symbols of bravery and fierceness and one of "五福" in Chinese.

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Leopards also rhyme with the "保" in Chinese, implying protection, guarding, and blessing for their owners. In ancient Chinese courts, leopard skins are used to make noble's clothing, symbolizing nobility and power. In addition, leopards are also used as mascots or amulets to ward off evil spirits and disasters, and bless their owners with peace and happiness. Therefore, leopards are considered auspicious and lucky symbols that can be used to describe people's courage. Tigers are animals that live in Asia and are not very common in Western culture. They do not have much symbolic meaning or experience. As a consequence, translator here chooses to delete the image and metaphor and directly use "audacious".

3.3 The Reality Level

In the process of translation, the translator should first understand the literal meaning of the metaphor, then translate its cognitive meaning, and finally supplement the information according to the context. In some cases, it is necessary to supplement it in relation to the specific context to ensure that readers can better understand the metaphorical meaning of the original text, which is specifically reflected in the addition of some contextual reality information in the source domain.

Example 1:ST:陆冠英见他这形势正是俎上之肉，举刀过顶，猛往他颈中斫下。

TT: Laurel regarded him as if he was a piece of meat laid out for sacrifice. He raised his sabre high and aimed at his neck.

In third example, source domain is "piece of meat", target domain is people who are unable to resist. "俎上之肉" means meat on cutting board, which is used in source text as source domain and maps it onto Gallant Ouyang at this time, meaning that Gallant Ouyang is meat on cutting board for anyone to butcher. This metaphor comes from Sima Qian's Records of Historian·Biography of Xiang Yu which says "人为刀俎，我为鱼肉". Therefore, difference in understanding this sentence mainly lies on cognitive level. Previous sentence is also key to understanding this. So linguistically, translator here applies "laid out for sacrifice" as explanation, chooses literal translation of image plus supplement translation method. If it is only translated as piece of meat, people feel baffled. Reproducing source domain with supplement can help readers more directly understand this metaphor.

4. Conclusion

This paper takes the Chinese and English versions of the third volume of *The Legend of the Condor Heroes* as the object of study, and collects and studies the metaphor phenomena and translation strategies in the book from the perspective of Embodied Cognition Linguistics, aiming to provide reference for the future translation practice and research of metaphors in martial arts or literary texts. From the perspective of Reality, Cognition and Language of Embodied Cognitive Linguistics, by analyzing the translation of metaphors in the third volume of *The Legend of the Condor Heroes*, and it is found that most of the literal translations are due to the fact that the Chinese and Western cultures have common experiences in some aspects of reality, and also form the same cognition, which leads to the language level. Even if translated literally, they can understand each other's language and the

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meaning to be expressed. As for the free translation, besides the different experiences of both sides in the reality level, that is, the same experience, but people can choose different "perception channels" and "experience methods", that is, different construal, which will also lead to different cognition, and thus affect the understanding at the language level, so they choose free translation. Based on the three core principles, this study also found that four translation strategies are mainly used, namely reproducing source domain, reproducing source domain with specific context information, translating the metaphor meaning, Replacing source domain.

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