Translation Procedures in Span of Time: A Case Study on Newmark's Translation Procedures in Two English Translations of Saadi's Gulistan

Hosna Karshenas
University of Complutense
Madrid**, Spain**
Mahmoud Ordudari
University of Isfahan
Isfahan, **Iran**

ABSTRACT

The study was an attempt to see how translation techniques for translating metaphors have changed over time. To do so, English translations of 24 metaphorical expressions in introductory part of the Gulistan were chosen to be compared together. Translations were selected from two authoritative versions of the Gulistan in English with over one century time span. In order to provide a systematic research, Newmark's (1988) seven procedures for translating metaphors were also taken into account and four questions were raised correspondingly. The results indicated that the more recent translation tend to follow strategies that is more communicative to TL readers rather than faithful to SL text.

1. Introduction

Metaphors as evident features of literary texts have "most prototypically been associated with poetic and literary usage"(Stockwell, 2002, p. 105) and have been "widely discussed within the discipline of Translation Studies, predominantly with respect to translatability and transfer methods" (Schäffner, 2003, p. 1253). Two major concerns of translating metaphors then are translatability of metaphors and metaphor translation procedures. Regarding translateability of metaphors, translation scholars have taken different stands and many have proposed different methods for translating metaphors. Newmark (1988) is one of translation scholars who believed in translateability of metaphors and proposed seven procedures for translating them between languages which are also adopted in our study in this paper. Taking into account Nemark's seven procedures we have compared translation methods of Rehatsek's (1888) and Newman's (2004) translations of 24 selected metaphorical

expressions from Saadi's Gulistan, a Persian literary masterpiece which is internationally known in many languages other than Persian. Regarding the time span between two translations, over one hundred years, and that Newman's translation is based on Rehatsek's translation; we think the comparison of metaphor translation procedures between two translators would be of both interest and concern. We could see how translation procedures have changed over time and which procedures are mostly adopted. Four questions were raised correspondingly that we tried to answer in this paper. First, a review on two main concerns of metaphor translation i.e. translateability of metaphors and metaphor translation procedures is given and then in discussion part we will answer four questions of the study with the help of table and figures.

1.1 Translatability of Metaphors

The problem of translatability of metaphors reflects the culture-oriented approach toward translation studies in which cultural and contextual differences between languages were taken into account after traditional approach. In traditional view, as Schäffner (2004, p: 1254-1255) discusses, linguistic factors were considered as the focal point of translation. In linguistic approach, intact substitution of SL signs with TL signs were the major purpose of translation, and functionalist approach took production of a target text appropriate to TL purpose regardless of having equivalences in source text as a good translation. Such sheer linguistic view ignored the contextual constraints and cultural differences between SL and TL in the translation process in general, and metaphor translation in particular, and led to the stand of 'untranslatability of metaphors' by scholars such as Nida(1964), Vinay and Darbelnet (1958)

and Dagut (1976, 1987). After the emergence of Descriptive Translation Studies (DTS), cultural and contextual factors started to be considered as important as linguistic factors in the translation process. Translation of metaphors similarly turned to be culture specific which required consideration of both contextual and cultural factors and not a mere linguistic phenomenon. Van den Broeck (1981) was the pioneer in applying descriptive model to the translation of metaphors by proposing a translation model which accounted for contextual interaction and functional relevance of metaphors in discourse. Unlike Dagut (1976) who believed in inadequacy of a generalization about metaphor translation due to their culture specificity in each language, Van den Broeck denounced the idea of untranslatability of metaphors as well as the inadequacy of generalizing about them and believed that such view on metaphors would invalidate the applicability of translation theory for "one of the most frequent phenomena in language use" (1981, p. 84). His descriptive model on metaphor translation with three suggested possibilities was later followed and developed by other translation scholars such as Rabadán Álvarez (1991); Toury (1985 and 1995); Newmark (1980, 1988ab); Snell-Hornby (1988); and Schäffner (1997, 1998, 2004) who viewed metaphors translatable though posing a considerable degree of inequivalence.

As a recent approach toward translation of metaphors, cognitive linguistics by focusing on conceptual mappings grounded in the culture of each particular language and the relevance of cognitive operations in translating metaphors, peaked the effect of both SL and TL cultures in transferring meanings between two languages. The main argument in cognitive linguistics as Schäffner (2004)

and Fernández (2011) state is the cognitive identification of metaphors as thought processes and not decorative or linguistic figures of speech. The assumption in many cognitive approaches (such as Mandelblit, 1995; Al-Zoubi, 2007 and Al-Hasnawi, 2007) is that the translation in similar mapping condition (SMC) _when two cultures conceptualize an experience in a similar way_ is easier than in different mapping condition (DMC) _when cultural differences between two languages hinder translation process.

1.2 Metaphor Translation Procedures

Finding appropriate procedures for translating metaphors is the second problem in translation studies which scholars have tried to tackle it by classifying metaphors into different groups. Fernández (2011) notes that the degree of lexicalization or the novelty of metaphors in the target text, i.e. the extent to which metaphors and their meanings are recognizable in a given language, is the main factor in classifying metaphors in the translation process. Van den Broeck as the pioneer in building up descriptive model for translation of metaphors by classifying metaphors into lexicalized, conventional (or traditional) and private metaphors presented three hypotheses for translating metaphors, including: translation 'sensu stricto', substitution, and paraphrase (1981, p.71). He argued that metaphors should be translated with regard to their function in the text and not by prescribed procedures. Dobrzynska (1995, p. 595-596) with a reference to Newmark's (1988) typology of metaphors including dead, cliche´, stock, recent, and original metaphor, brought this classification into dead and live metaphors and proposed three translation possibilities: metaphor into exact equivalent (M→M); metaphor into metaphorical expression with a similar sense (M1→M2), and

untranslatable metaphor into approximate literal paraphrase (M→P). Zabalbeascoa (2011, p. 860) summarized metaphor translation into two general types: metaphor into metaphor, and metaphor into no metaphor, both of them with different possibilities.

Unlike descriptive model that looks for actual renderings of metaphors or how metaphors are really translated between two languages, prescriptive model provides theoretical hypotheses for how metaphors should be translated in translation process. This trend toward translation of metaphors, i.e. proposing rules and procedures for translating metaphors, as Maalej (2008:62) comments, originates from Newmark's (1980) translation framework and his followers like Larson (1984) and Alvarez (1993) who agreed on seven translation procedures for translating metaphors. This model "in spite of its fuzziness" (Fernandez, 2011, p. 265) remained among the most quoted prescriptive procedures in translation studies and for some "the most practical and wide-ranging account in respect of translation analysis" (Dickins, 2005, p. 236). Schäffner (2004, p.1256) considers these procedures as "principles, restricted rules, and guidelines for translating and translator training" and hence widely applied in translation analysis. Following are seven translation procedures for metaphors that Newmark proposed while discussing stock metaphors[i] (1988, p. 108-111):

1. Reproducing the same image in the TL: This method according to Ingo (2007) and Nida (1969) also Newmark himself, is the best way for translating metaphors, however, they remark that this procedure is only possible when the image in TL has the same currency and frequency as in SL. Newmark believes that this procedure is

more common for single or universal metaphors than extended metaphors.

2. Replacing the image in the SL with a standard TL image which does not clash with the TL culture: Ingo states that when there is no TL image that could portray the same SL image, a different image could be used on condition that it conveys the same SL meaning. This new image however should not clash with the TL culture. Since one-word translation of stock metaphors particularly extended metaphors is rare, Newmark states that often a change in translating SL image and an under-translation occurs.

3. Translating metaphor by simile, retaining the image: This procedure, reducing metaphor to sense, as Newmark argues, weakens the metaphor half to simile and reduces the emotive or pragmatic impact of the metaphor (e.g. *I can read him like a book* to *I can read him as in a book)*. The comprehensiveness is the centerpiece of this procedure than the completeness.

4. Translating metaphor (or simile) by simile plus sense (or occasionally a metaphor plus sense): in a similar trend to procedure 3 above, this method also reduces metaphor to sense and simile but regarding clarity, this procedure is a "compromise procedure which keeps some of the metaphor's emotive (and cultural) effect for the 'expert', whilst other readers who would not understand the metaphor are given an explanation" (1981, p. 110). Then both the layman and the expert will understand the metaphor.

5. Converting metaphor to sense: no TL metaphor exists for SL text but the sense is what transfers. The reason for applying such procedure could be the degree of formality of TL text, where translation of metaphors is flowery and obtrusive, or when there is lack of TL equivalence for SL metaphor such as in political texts (ibid)

6. Deletion: If metaphors are redundant, particularly when the text is not expressive, they can be omitted on condition that the intention of the text is not lost with omission of metaphors.

7. Using the same metaphor combined with sense, in order to enforce the image: in this procedure the same SL metaphor is transferred to TL but in an extended way. That is, the translator adds a gloss to make sure that the image will be understood by the target reader.

Toury (1995) notes that from target text's (TT) perspective, we can add two more possibilities to Newmark translation procedures: when the metaphor in TT comes from a non-metaphorical equivalent in ST (non-metaphor to metaphor) and when metaphor in TT has no equivalent or motivation in ST (zero into metaphor) (ibid, p. 259-279).

2. Background of the Study

Newmark's translation procedures have been widely applied in the literature for describing and assessing translations, or for coping with specific translation problems. In Persian language however, there are not many works that have undertaken Newmark's metaphor translation model to study translations of literary works. Sharififar (2000) applied Newmark model to analyze English translations of metaphors in Sepehri's poems, one of the most influential figures in Persian modern poetry. His findings revealed that Sepehri's poems are so complicated that Newmark's procedures are not comprehensive enough to render them into English. Other works such as Bagher (2012) and Alizade (2010) applied Newmark's model for analyzing translations of cultural words between Persian/Arabic and English. Among Persian literary works, Saad's Gulistan has been one of the most appealing texts to go

under translation studies. The first translations of the *Gulistan* trace back to seventeenth century in French. In eighteenth century, the first English translations of the *Gulistan* introduced it to an international reader and in nineteenth century, *the Gulistan* was a well known and popular literary work in the world (Katousian, 2006). Although there have been studies on translations of the *Gulistan*, none of them have applied a systematic model to analyze these translations. This paper has taken into account Newmark's translation procedures for metaphors, to compare English translations of metaphorical expressions in the *Gulistan* in a systematic way.

2.1 Aims and Questions of the Study

In the present study we will compare two English translations of selected metaphorical expressions in *the Gulistan* regarding Newmark's translation framework. Following questions are proposed to answer:
1. Which procedures are adopted by translators? Which one(s) is not applied at all?
2. Which procedure(s) is adopted most by each translator?
3. Which procedure(s) is more common between two translations?
4. Did translators follow a consistency in translation procedures? If not what could be the possible reason(s)?

4. Methodology

To answer the above questions, 24 metaphorical expressions were chosen from introductory part of *the Gulistan*, "a literary gem in its own right" (Katouzian, 2006:31), to be compared to equivalents from two authoritative English translations of the *Gulistan*, namely, The Rose Garden of Saadi (or The Golistan) by Edward Rehatsek (1888) and Selections from Saadi's Gullistan by Richard Jeffery Newman (2004). Rehatsek's translation has been published several times since its first release and is "the most accurate complete translation that we have [in English]" (Newman, 2004, p. 4), and Newman's translation is among recent translations that according to the author is basically based on Rehatsek's (1888) translation. Comparing English translations of 24 Persian metaphorical expressions in Rehatsek's version produced in 19th century to the translations of the same expressions in Newman's version in 21st century is both of interest and concern in that we could see how translation methods have changed after one century time span and what similarities and differences exists in between. Such comparison between translation methods needs a well known translation framework such as Newmark's that is worked well for assessing translations of a literary work. By metaphorical expressions in this study we mean those expressions which have meanings beyond literal meanings. In the *Gulistan*, this metaphorical language usually appears in form of rhyme and compound words.

After selecting Persian metaphorical expressions and finding their English equivalents in Rehatsek's and Newmans' translation, each translation was analyzed based on Newmark's translation procedures. In order to make the comparison easier to follow, one table and three figures were assigned to the study. The table indicates times that each procedure is applied in two translations. In the first two figures we have provided readers with comparative analysis of seven procedures for each translator, and figure 3 is a comparative analysis of each procedure for both translators at the same time. For the sake of brevity, we have used letters A to G for Newmark's seven translation procedures as following:

1. Reproducing the same image in the TL (A).
2. Replacing the image in the SL with a standard TL image which does not clash with the TL culture (B).
3. Translation of metaphor by simile, retaining the image (C).
4. Translation of metaphor (or simile) by simile plus sense, or occasionally metaphor plus sense (D).
5. Conversion of metaphor to sense (E).
6. Deletion. If the metaphor is redundant or serves no practical purpose, there is a case for its deletion, together with its sense component (F).
7. Addition. Translation of metaphor by the same metaphor combined with sense. The addition of a gloss or an explanation by the translator is to ensure that the metaphor will be understood (G).

5. Analysis and Discussion

In order to see how translations of similar conceptual metaphors have changed over the time, 24 Persian metaphorical expressions along with their two authoritative English translations were taken into account. As mentioned above, Newmark's seven translation procedures from A to G were also considered to make the analysis more systematic. Table 1 below shows the frequency of each procedure in each of the two translations.

Table1: Frequency of each procedure in Rehatsek's and Newman's translations

Procedures	Rehatseks's translation	Newman's translation
Procedure A	19	3
Procedure B	3	4
Procedure C	0	1
Procedure D	0	0
Procedure E	2	12
Procedure F	0	1
Procedure G	0	3
Total	24	24

With regard to the first question of the study, a comparison between two columns in Table 1 above shows that almost all of strategies have been adopted although the variety of procedures adopted by Newman is more than Rehatsek. The first procedure (A), reproducing the same image in TL, is considered by both translators however with different currencies. Rehatsek has reproduced the same image in his translations 16 times more than Newman. The other procedure with high frequency as A's is procedure E which is conversion of metaphor to sense and is applied 12 times in Newman's translation and 2 times in Rehatsek's translation. The table shows that the spread of currencies between two translations are not noticeable except that for some strategies it reaches to zero times. For example, the translation of metaphor by simile plus sense or procedure D has neither used by Rehatsek nor Newman. Zero currency is more observable in Rehatsek's translations when procedures C, F, and G similarly have not been used in any of his translations. Then, Newman has adopted more strategies in rendering Persian expressions into English while Rehatsek has kept the same strategy in most of his translations. In general though, we could see that among seven translation procedures, six of them were adopted.

The reason for not finding a Persian metaphor translated into English through procedure D in Reahtsek's translation, is the same as the reason why we cannot find other procedures in his translations too. That is, as the results show, from 24 metaphorical expressions that were selected from introductory part of the *Gulistan* in this study, 79% (see figure 1) are translated through procedure A, 12.5% through procedure B, and 8% through procedure E. Other procedures have not been considered and procedure A alone covers great deal of translated expressions. Rehatsek, a translator in 19th century, mostly known for his allegiance to the source language and maintaining literary translation, has focused

on form rather than meaning in transferring metaphorical language from Persian to English, something that analyzing further sections of the book approves. The translator seeks to present a translation as intact to SL as possible, something that Newmark recognizes as the most satisfying translation procedure when the SL image is similarly reproduced in TL.

Figure 1: Newmark's translation procedures in Rehatsek's translation
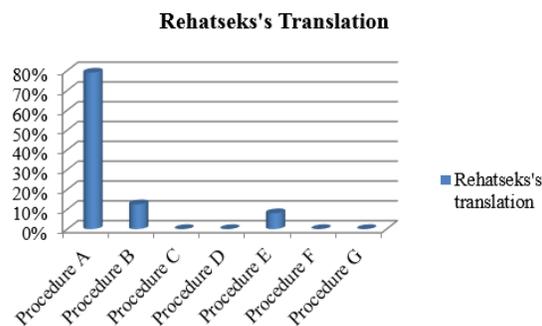
Newman, on the other hand, has tried a wider range of procedures in his translation which he thinks is more engaging, entertaining, and moving compared to Rehatsek's translation (2004:6). He has translated 50% of Persian expressions through transferring the sense (procedure E) between two languages (see figure 2). This method seems to adjust with Newman's aim in rendering the *Gulistan* into contemporary English rather than a "foreignized" translation which suggests foreignness of Saadi both in terms of culture and the date (1200s) the book originates from (Newman, 2004:8). With procedure E, Newman tries to keep his translation away from "translating literally figurative expressions that have no equivalent in English" (ibid, p. 9-10). The 50% left as shown in figure 2 are divided between other procedures except procedure D. The use of different procedures in Newman's translation could stand for the complexity of source language which requires the

translator to attempt different methods each time to find the most communicative procedure in conveying the message into contemporary English.

Figure 2: Newmark's translation procedures in Newman's translation
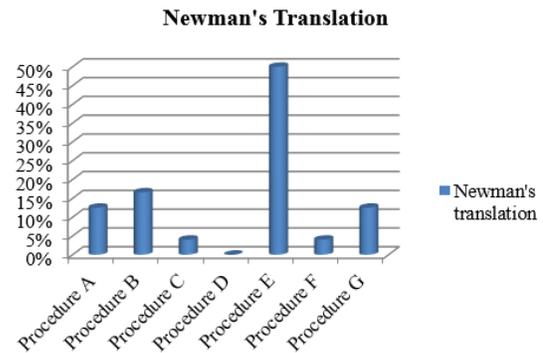
Regarding the second question of the research, the most applied procedure in each translation, figure 3 provides a comparative analysis among translation procedures through which we could see procedure A in Rehatsek's and procedure E in Newman's translations are the most applied strategies. Rehatsek with a literary translation approach has kept the same image in approximately 80% of his translations which is almost 70% more than Newman. Then procedure A, as "the first and the most satisfying procedure" (Newmark, 1988, p. 108) takes account of most of Rehatsek's translations. This amount drops considerably in Newman's translation when only 12.5% of his translations are made through reproducing the same SL image in TL (see figure 3). This big difference, about 70%, approves what earlier mentioned about the strategy each translator has adopted in translating the *Gulistan*. Newman, on the other hand, with 50% usage of procedure E which accounts for conveying the SL message to TL reader, focuses on TL comprehension rather than fidelity to the SL text.

Except procedures A and E which are both the most applied procedures and

two common strategies in two translations, procedure B by reproducing similar TL image in SL is also a common procedure between Rehatsek (12.5%) and Newman (16.6%). With respect to the third question of the study then, figure 3 indicates that procedures A, B, and E are commonly applied strategies by two translators, however, the amount is not comparable. That is, for Rehatsek, procedure A is way prior to procedure B since it retains the same SL image than replacing it with a similar TL image which is different and against Rehatsek's literal translation. For Newman, the usage of procedure B is not considerable too since compared to 50% usage of procedure E, procedure B only takes account of 16.6% of his translations.

It is noticeable that although Rehatsek has tried to provide a literal translation which best occurs through procedure A and to lesser extent through procedure B, he has used procedure E in two cases. The first expression is as following:

برگ عیشی به گور خویش فرست .1

Bargi eishī bi gūri khīsh firist

Send <u>provision</u> for thy journey to thy tomb.

The literal translation for underlined SL metaphor is 'leaf of life' which turns the translation into 'send leaf of life for thy journey to thy tomb'. Although Rehatsek has tried to provide a faithful translation which makes it sometimes very difficult for TL readers to understand the SL meaning, his translation has remained to be one of the most accurate translations and the reference to many works afterwards. If Rehatsek had kept the same literal translation, hardly ever could an English reader understand leaf of life as provisions for death. So while the whole translation keeps the literal meaning, Rehatsek has conveyed the SL message through transferring the SL sense

'provisions' instead of the SL image 'leaf' into English.

The other expression that Rehatsek has applied procedure E is the following:

اطفال شاخ را به قدوم موسم ربیع <u>کلاه</u> .2 <u>شکوفه</u> بر سر نهاده

Atfāli shākh rā bi ghodūmi mūsimi rabī kolāhi shokūfi bar sar nahādi

<u>Adorned their heads with blossoms</u>

The SL metaphor 'the hat of blossom' is translated into a sentence. Rehatsek has referred to the function of blossoms which is similar to that of a hat. Adorning the head is the similar feature, i.e. the sense between hat and blossom. Although the SL image, hat, is missing in Rehatsek's translation, his translation is very close to literal translation again.

Figure 3: Comparing the use of Newmark's translation procedures in Rehatsek's and Newman's translations
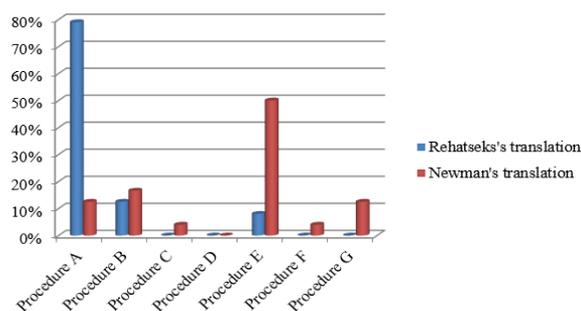
Regarding the last question of this paper, whether there is a consistency in adoption of procedures between two translators, we see that Rehatsek is more consistent in using the same strategy in 80% of his translations and only 20% has been devoted to two more strategies. Newman on the other hand has applied a wider range of procedures for his translation with 50% under procedure E and 50% divided among procedures A, B, C, F, and G. Then consistency in Newman's translation procedures is less than Rehatsek's translation and this is due to Newman's goal in providing a communicative translation

which occurs each time through a different method while Rehatsek knows a consistent way which provides literal translation.

6. Conclusions

This paper was an attempt to study two English translations of metaphorical expressions in Saadi's Gulistan introductory part with regard to Newmark's seven metaphor translation procedures. Translations were chosen from Rehatsek's (1888) and Newman's (2004) translated versions with over one century time span. Newman's translation is based on Rehatsek's and this made the comparison of both more interest and more concern to see how translations of the same metaphorical expressions have changed over time. Regarding the first question of the study, which procedures are adopted by translators and which one(s) is not applied at all, we discovered that nearly all of strategies were used in both translations however; Newman had applied wider range of techniques in transferring metaphorical meanings between two languages. Translation of metaphor (or simile) by simile plus sense, or what we called procedure D in this research was the only method that was not used by Rehatsek nor by Newman.

Considering second question of the study, the most frequent procedure among translations, results indicated that reproducing the same image in TL (procedure A) in Rehatsek's and conversion of metaphor to sense (procedure E) in Newman's translation were the most applied procedures. This shows how translation methods have changed over time between two translators. That is, Rehatsek has paid attention to the SL content and form more than TL comprehensiveness and hence his translation of metaphors is based on keeping the same SL image in TL text. Unlike Rehatsek, Newman who favors a translation which is more understandable to TL reader than faithful to SL text, has mostly focused on the content rather than the form. Newman as a 21st century translator although bases his translation on Rehatsek's 19th century translation has shifted to methods which care for meaning more than text such as conversion of metaphor to sense (procedure E) which contains 50% of all of his translations.

To answer the third question of the paper, which procedure(s) is more common between two translations, the results indicated that procedures A, B, and E were commonly used by both translators. Also we saw that Rehatsek has been more consistent in using the same procedure in his translation compared to Newman who has changed his strategy more. This answers the final question of the study: Did translators follow a consistency in translation procedures? Rehatsek with a literal translation has most adopted procedure A and has been more consistent in using the same strategy to provide a faithful translation to SL text. Newman with a communicative translation though, has transferred the SL sense into contemporary English rather than keeping the same SL image in TL. He has been less consistent in adopting the same strategy which we discussed is due to his goal in providing a translation more understandable to TL reader than faithful to SL text. That is why procedure E alone covers 50% of his translations and four methods together cover 50% left. We could also say that since Newman looks for a communicative translation of the *Gulistan*, his main concern each time has been to find the best way in transferring the SL message into contemporary English and hence has used different methods to reach this aim.

The results of this paper could further develop by taking into account the types of metaphors underlying

metaphorical expressions in the *Gulistan* and procedures that are used in translating each type. This way we could see if there is a relationship between type of metaphor and the procedure used to translate them. By extending corpus of study such as taking into account more metaphorical expressions, we could compare translations of different metaphors under different concepts and see if we could classify metaphors into groups based on certain procedures adopted to translate them.

References

Alizade, A. (2010). Cultural Categories and Elements and Their Rendition in Emami's Translation of The Great Gatsby. *Journal of Research on the Contemporary World Literature 59*, 53-66.

Al-Hasnawi, A. (2007). A cognitive approach to translating metaphors. *Translation Journal* 11(3). In http://accurapid.com/journal/41metaphor.htm

Al-Zoubi, Q.M., Al-Ali N.M. & Al-Hasnawi, A. (2007). Cogno-cultural issues in translating metaphors. *Perspectives: Studies in Translatology* 14(3), 230–239.

Bagher, A. (2012). Difficulty of Metaphor Translation: A Case of the Translation of Tabari. *Quran and Hadith Journal* 11, 53-69.

Dagut, M. (1976). Can metaphor be translated?. *Babel* 12(1), 21–33.

Dagut, M. (1987). More about the translatability of metaphor. *Babel* 33(2), 77–83.

Dobrynska, T. (1995). Translating metaphors. Problems of meaning". *Journal of Pragmatics* 24, 595–604.

Dickins, J. (2005). Two models for metaphor translation. *Target* 17(2), 217–273.

Fernández, S. E. (2011). Translation Studies and the cognitive theory of metaphor. *Review of Cognitive Linguistics*. John

Benjamins Publishing Company, 262-279.

Ingo, R. (2007). *Konsten att översätta*. Lund: Studentlitteratur.

Katouzian, H. (2006). *Saa'di, The Poet of Life, Love and Compassion*. One world publications: England.

Mandelblit, N. (1995). The cognitive view of metaphor and its implications for translation theory. *Translation and Meaning* 3. In M. Thelen (Ed), Hogeschool Maastricht, The Netherlands, 483–495.

Maalej, Z. (2008). Translating metaphor between unrelated cultures: A cognitive-pragmatic perspective. *Sayyab Translation Journal (STJ)* 1, 60–82.

Mashhady, H., Pourgalavi, M. & Fatollahi, M. (2015). Newmark's Procedures in Persian Translation of Golding's Lord of the Flies". *International Journal of English Language & Translation Studies* 3(1), 57-69. In http://www.eltsjournal.org

Newmark, P. (1980). The translation of metaphor. *Babel* 26(2), 93–100.

Newmark, P. (1988a). *Approaches to Translation*. London: Prentice Hall.

Newmark, P. (1988b). *A Textbook of Translation*. London: Prentice Hall International Limited.

Newman, J. R. (2004). *Selections from Saadi's Gulistan*. New York, Global Scholarly publications.

Nida, E. (1964). *Towards a Science of Translating*. Leiden: E.J. Brill.

Rabadán A. R. (1991) *Equivalencia y traducción. Problemática de la equivalencia translémica inglés-español*. León: Universidad de León.

Rehatsek, E. (1888). *The Rose Garden of Sa'di*. In http://www.omphaloskepsis.com

Schäffner, C. (2004). Metaphor and translation: some implications of a cognitive approach. *Journal of Pragmatics* 36(7), 1253–1269.

Snell-Hornby, M. (1988). *Translation Studies: An Integrated Approach*. Amsterdam: John Benjamins Publishing Company.

Stockwell, P. (2002). *Cognitive poetics, an introduction*. London: Routledge.

Toury, G. (1985). A rationale for Descriptive Translation Studies. In T. Hermans (Ed). 6e Manipulation of Literature Sydney: Croom & Helm, 16–41.

Toury, G. (1995). *Descriptive Translation Studies and Beyond*. Amsterdam/Philadelphia: John Benjamins.

Van Den Broeck, R. (1981). The limits of translatability exemplibed by metaphor translation". *Poetics Today* 2(4),73–87.

Vinay, P. J. & Darbelnet, J. (1958). Stylistique Comparée du Français et de L'Anglais . *Méthode de traduction*. Paris: Didier**.**

Zabalbeascoa, P. (2001). Un marco para el análisis de la traducción de la metáfora". In Anne Barr et al. (Coords.), *Últimas corrientes teóricas en los Estudios de Traducción y sus aplicaciones*. Salamanca: Universidad

[i] Newmark distinguishes between five types of metaphors: dead, cliche´, stock, recent, and original.