

Cross-Cultural Pragmatics and Conceptual Metaphor Theory: The Translation of Idiomatic Expressions

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Abstract

Pragmatics is a field of linguistics that observes the use of language as a social human behaviour and examines how linguistic features and contextual influences interact in translation studies. Cross-cultural pragmatics emphasizes the necessity of examining discourses on the basis of cultural context. Interpreting the translated text at the cross-cultural pragmatics level and examining cognitive processes are common areas of translation studies and pragmatics. For this reason, it is known that this field brings a new perspective to translation studies in terms of contextual meaning creation, reception, interpretation and analysis. Translation and interpretation of idiomatic expressions is one of the most problematic areas for the translator since s/he has to work as a bilateral negotiator on the basis of cross-cultural influences in both the source language and the target language. At this point, the Conceptual Metaphor Theory that guides the translator enables us to see language and translation studies as a field of social practice by analysing the similarities and differences between cultures. In this context, the main purpose of this study is to examine the problems experienced during the translation of idiomatic expressions and to focus on the similarities and differences between metaphorical conceptualizations of both languages (English and Turkish) on the basis of cross-cultural pragmatics. Thus, some translation examples taken from an authentic source are presented in order to show how metaphor is handled in translation. In these examples, how translators handle metaphorical expressions is discussed on the basis of conceptual metaphor theory in terms of similarities and differences between languages.

Keywords: pragmatics, cross-cultural pragmatics, conceptual metaphor, idiomatic expressions, written translation

KÜLTÜRLERARASI EDİMBİLİM VE KAVRAMSAL METAFOR TEORİSİ: DEYİMSSEL İFADELERİN ÇEVİRİSİ

Öz

Edimbilim, dilin sosyal bir insan davranışı olarak kullanımını gözlemleyen ve çeviri çalışmalarında dilsel özelliklerin ve bağlamsal etkilerin nasıl etkileşime girdiğini inceleyen bir dilbilim alanıdır. Kültürlerarası edimbilim, söylemleri kültürel bağlam temelinde incelemenin gerekliliğini vurgular. Çevrilen metni kültürler arası edimbilim düzeyinde yorumlamak ve bilişsel süreçleri incelemek çeviribilim ve edimbilimin ortak alanlarıdır. Bu nedenle bu alanın bağlamsal anlam oluşturma, alımlama, yorumlama ve çözümlenme açısından çeviribilime yeni bir bakış açısı getirdiği bilinmektedir. Çevirmen gerek kaynak dilde gerekse hedef dilde kültürler arası etkiler

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temelinde ikili bir müzakereci olarak çalışmak zorunda olduğundan deyimisel ifadelerin tercümesi ve yorumlanması çevirmen için en sorunlu alanlardan biridir. Bu noktada çevirmene yol gösteren Kavramsal Metafor Kuramı, kültürler arasındaki benzerlik ve farklılıkları analiz ederek dil ve çeviri çalışmalarını toplumsal bir uygulama alanı olarak görmemizi sağlar. Bu bağlamda bu çalışmanın temel amacı, deyimisel ifadelerin çevirisi esnasında yaşanan sorunları incelemek ve kültürlerarası edimbilim temelinde her iki dilin (İngilizce ve Türkçe) metaforik kavramsallaştırmaları arasındaki benzerlik ve farklılıklara odaklanmaktır. Bu nedenle, metaforun çeviri içerisinde nasıl ele alındığını göstermek amacıyla otantik kaynaktan alınan bazı çeviri örnekleri sunulmuştur. Bu çeviri örneklerinde, çevirmenlerin metaforik ifadeleri nasıl ele aldıkları, diller arası benzerlik ve farklılıklar açısından kavramsal metafor teorisi temelinde ele alınmıştır.

Anahtar sözcükler: edimbilim, kültürlerarası edimbilim, kavramsal metafor, deyimisel ifadeler, yazılı çeviri

INTRODUCTION

According to Cognitive Linguistics, idiomatic meaning is about the human conceptualization of experience, manifested in cognitive mechanisms such as metaphor, metonymy, and traditionalized shared knowledge (Kövecses 1990, p. 211). This is also a phenomenon supported by psycholinguists and psycholinguistic studies investigating the conceptual and psychological reality of idiomatic knowledge (Gibbs 1990; Gibbs and O'Brian 1990).

As Kövecses (2003, p. 314) points out, figurative meaning cannot be expressed literally for cognitive linguists. For example, the Turkish equivalent of the expression *it is raining cats and dogs* is *it is raining like it is pouring out of a glass* (*bardaktan boşalırcasına yağmur yağıyor*) and cannot be translated literally. However, the Turkish equivalent of the idiomatic expression *when it rains it pours* means *setbacks always overlap* (*aksilikler hep üst üste gelir*) and this time we see that the words *rain* and *pour* appear in a different idiomatic expression and meaning in English. Similarly, we see that the idiomatic expression *waste not, want not* is not literal in Turkish, because the Turkish equivalent of this expression is *hide straw, its time will come* (*sakla samanı gelir zamanı*) and it is a completely language-specific translation. On the other hand, there are also expressions that can be translated in a completely literal way between the two languages. For example, we can see that literal translation is possible in examples such as *better late than never*, or *break the ice*. We can reach conceptual metaphors as a result of the generalizations we will make by analyzing the language data that we encounter in different structures. At this point, we refer to conceptual metaphors. For instance, *ANGER IS A HOT FLUID IN A CONTAINER* is a conceptual metaphor in terms of the meaning and concepts of anger. In Turkish, “*öfkesini kusmak* (vomiting), *öfke sağanağında kalmak* (rainfall), *keski sirke küpüne zarar* (vinegar)” are all about anger and it is considered as a liquid (Çalışkan, 2013).

From these perspectives, this study seeks to analyse whether cross-cultural pragmatics and conceptual metaphor theory can provide workable solutions during translation in English and

Turkish and explored the similarities and differences between idiomatic expressions of both languages.

1. Pragmatics

Pragmatics, whose roots go back to the philosophy of language and general linguistics, is concerned with the observation and interpretation of language use as a social human behavior. At the beginning of the 20th century, the foundation of modern linguistics was laid with the work of Ferdinand de Saussure (1916, 1983) called "Lessons in General Linguistics". While the transition from grammatical structure analysis to semantic research has become a necessity, semanticists who do not take into account factors such as time, event, space, language users, and communication purpose have encountered difficulties in determining the fuzzy meanings of linguistic signs. While many things that semantics could not explain were pushed aside, pragmatics, -as a new branch of science-, evaluates and makes sense of everything that was pushed aside with the concept of context being in the interest of linguists. Although pragmatics studies, which gained momentum after the 60s, are seen as a young sub-branch of linguistics, the pragmatic approach in the modern sense has taken its current form for many years with the joint efforts of philosophers, linguists and semiotics (Kansu-Yetkiner, 2009, p. 4).

Many definitions have been made on pragmatics over the years. The definition looks simple, however, a precise meaning does not emerge. Pragmatics is one of the most vibrant and rapidly growing fields in contemporary linguistics and the philosophy of the language (Yan Huang, 2014). Pragmatics is the scientific study of language use; in other words, it examines how linguistic features and contextual factors interact during the interpretation of utterances. There might be various meanings behind conservation or a sentence, the speaker may target a typical purpose and theoretical analysis may help us to understand those hidden meanings in the text.

Pragmatics is the study of language use in communication, especially the relationships between sentences and the context and situations in which they are used. Pragmatics deals with the following topics:

- a) How utterances are interpreted and used based on real-world knowledge,
- b) How speakers use and understand speech acts,
- c) How sentence structures are affected by the relationship between speaker and listener (Kocaman, 1996, p. 11; Leech, 1983).

Pragmatics regards language as an act and a collaboration. In other words, every word is tied to a certain time, a certain place, and a certain linguistic or communication situation in which the speaking subjects are (Kıran Eziler, 2014, p. 727).

For the last 30 years, pragmatics, which has developed rapidly, has been witnessing new developments and interdisciplinary studies such as interactional sociolinguistics, interlingual pragmatics, intercultural pragmatics, pragmatics and translation. At the end of the process of pragmatics, which extends from the philosophical view to the cognitive view, and then to the social viewpoint, the necessity of dealing with language in a multidimensional manner has emerged. It has proven to us that we need to perceive discourse in the context of relative culture and evaluate idiomatic structures within their language values. In addition, discourse appears as a

phenomenon that is affected by our cognitive processes, value system and communication style. The path and theoretical development process of general linguistics throughout history have been reflected in the pragmatics field as well as in all its sub-fields. Today, pragmatic approaches, on the one hand, rise on cognitive foundations and are influenced by linguistic and cultural rules, on the other hand, they create a ground that underlines the social and interactional dimensions of language and emphasizes the importance of interaction in the field of cross-cultural communication (Kansu-Yetkiner, 2009). Therefore, at this point, it is important to define pragmatics on the basis of cross-cultural interaction.

2. Cross-Cultural Pragmatics

Communication is a term destined to be intercultural because it includes interactors from different cultures, with different conceptualizations and different first languages, and who use a grammatically common language or lingua franca. (Pütz and JoAnne Neff- Aertselaer, 2008, p. IX). As Wierzbicka (1991, p. 69) expressed “in different societies and different communities, people speak differently; these differences in ways of speaking are profound and systematic, they reflect different cultural values, or at least different hierarchies of values; different ways of speaking, different communicative styles, can be explained and made sense of in terms of independently established different cultural values and cultural priorities”.

Cross-cultural pragmatics offers a systematic comparative analysis on the basis of examining aspects, similarities and differences in language use of different cultures and different communication systems. “Cross-cultural studies focus mainly on speech act realizations in different cultures, cultural breakdowns, and pragmatic failures, such as the way some linguistic behaviors considered polite in one language may not be polite in another language” (Kecskes, 2017, p. 405). In this way, cross-cultural pragmatics explores and compares different cultures. The main field of study is to examine certain aspects of speech acts, behavioral patterns and language behaviors of these cultures. It also examines each language and culture separately and examines the differences and similarities between them. In order for a person to be able to translate any utterance, structure or grammatical discourse, especially idiomatic ones, one must know the differences and similarities of language use and language behavior in a given culture. It also “takes the view that individuals from two societies or communities carry out their interactions (whether spoken or written) according to their own rules or norms, often resulting in a clash in expectations and, ultimately, misperceptions about the other group” (Boxer 2002, p. 151). Therefore, the main purpose of cross-cultural pragmatics has been to explore and highlight the aspects of language behavior in which speakers from various cultures have differences and similarities (Kecskes, 2017, p. 400).

3. Pragmatics in Translation Studies

Translation studies is advancing rapidly as an autonomous discipline. On the other hand, it is an undeniable fact that some terms and concepts used in translation studies are borrowed from linguistics and other related disciplines. Pragmatics can basically be defined as the study of language in use and it brings a new perspective on translation studies, as a philosophical phenomenon. It is obviously seen that past studies above the pragmatics contribute a great deal of

simplicity to comprehend the translation process. Due to the multidisciplinary nature of pragmatics, it might be a complicated issue to describe and examine pragmatics, therefore different definitions may facilitate to associate it with the context of the translation studies. For this reason, translation studies has begun to be seen as an interdisciplinary area due to its nature just like pragmatics. "In real-life sections or fictional contexts, in other words, in oral and written translation practices, in special field translations such as dubbing and subtitles, pragmatic approaches offer extremely important tools, methods and theoretical frameworks both in the translation process and in the evaluation of the translated text (Kansu-Yetkiner, 2009, p. 32)".

The pragmatic perspective towards translation first contributes to the interpreter's power of interpretation. In addition, communicative expression, which is the most important study area of pragmatics, helps the translator create a message for the target culture in the dimension of communication between the receiver and the transmitter. By using pragmatics, the translator can develop solutions on how to overcome translingual problems in translation, and in this context, mutual communication can proceed in an effective way because, "when it comes to translation, the translator works as a bilateral negotiator for the pragmatic impact of the text in both the source language and the target language" (Kansu-Yetkiner, 2009, p. 35). The meaning of the sentence in the context in which it is used, the interaction of the texts with the culture to which they belong, the determination of the author's intention, the formation of the target text according to the target language's audience and the source/target culture relation are the factors taken into consideration during translation. The translator's ability to examine such elements and finalize the translation action with quality outputs is related to his pragmatic ability (Ayvaz, 2014, p. 89). During the translation, the translator does not only take into account the literal meanings of the words, but also reveals the intentions and what is meant to be said with them. While doing these, the translator also examines the conditions of use of the discourses of the source text and transforms them into discourse situations suitable for the target text. In short, the translator has to live in the target text and reflect its culture.

4. Conceptual Metaphor in Translation

Conceptual Metaphor Theory (CMT) began to develop with the idea put forward by George Lakoff and Mark Johnson (1980) and was later expanded as a concept by many researchers (see Gibbs, 2008; Kövecses, 2010a, 2016). "The phenomenon of metaphor has regularly been of concern to translation scholars who have argued about problems of transferring metaphors from one language and culture to another In the course of its development, the focus of Translation Studies has, thus, shifted markedly from linguistic towards contextual and cultural factors which affect translation" (Schaffner, 2004, pp.1254-1255). It is claimed that metaphors are not only intended to create an artistic effect, but also used as a conceptual tool for restructuring and creating reality (Kövecses, 2016; Lakoff & Johnson, 2008). In literature, there are some definitions of it. "The standard definition of conceptual metaphors is this: A conceptual metaphor is understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete) (Kövecses, 2016, p. 13)". When considered in the context of the relationship between language and thought, language metaphors are the metaphorical thought codes that enable us to say these

expressions in our minds (Çalışkan, 2013, p. 97). Akşehirli (2005, p. 1) states that CMT is the study of metaphor in a modern/contemporary sense and according to this theory, the concept of metaphor is placed at the center of cognition/mind (cognition) and communication studies with interdisciplinary practices.

The general objectives of raising the awareness of metaphors can be listed as follows: "(i) recognition of metaphor as a common ingredient of everyday language; (ii) recognition of the metaphorical themes behind many figurative expressions; (iii) recognition of the non-arbitrary nature of many figurative expressions; (iv) recognition of possible cross-cultural differences in metaphorical themes; and (v) recognition of cross-linguistic variety in figurative expressions" (Boers, 2000b, p.566). According to CMT, metaphor is not about a word, but about the concept itself. In short, each metaphor should be examined within its own conceptual field. For example, in our culture, time is a valuable commodity and a limited resource we use to achieve our goals. The concept of *work* is associated with the concept of *time*, and the concept of *time* with the concept of *money*. Therefore, TIME means MONEY in many ways. Therefore, in the sentences such as;

You are *wasting* my time,
I don't want to *steal* your time,
I don't have enough time to *spare* for it,
You are *running out of* time,

What do you do in your *spare* time?, the words "*waste, steal, spare, run out of*" are all concepts and metaphors related to both time and money (Lakoff and Johnson 1980, pp. 8-9).

For example, in Turkish culture, if an expression about cunning is to be mentioned, it is usually made with the *fox* metaphor. For example, *sly as a fox, fox sleep* (seeking opportunity by pretending to sleep), *cheeky fox is caught by his hind leg*" (the person who cheats in his job is eventually caught) etc... Likewise, the other cultures share the similar metaphors or they have their own ones to express their cultural features.

In English setting, the word *elbow* is conceptualized with the expressions *power, force, strength, success* or *luck* and it can be encountered the conceptual metaphors such as *all power to your elbow* (yolun açık olsun/şansın bol olsun), *elbow one out of something* (birinden el çektirmek), *elbow out* (istifaya zorlamak), *elbow grease* (ağır yorucu iş).

As can be seen, although there are similarities between languages, there are also some differences in the context of conceptual metaphors, and these differences show that each language has its own culture and context. In short, Conceptual Metaphor Theory emphasizes how important metaphor is in cross-cultural translation and states that it should be at the centre of translation.

SIMILARITIES AND DIFFERENCES IN IDIOMATIC EXPRESSIONS FROM THE PERSPECTIVE OF CONCEPTUAL METAPHOR THEORY

In order to examine the translations of idiomatic expressions from Turkish into English in the context of cross-cultural pragmatics and Conceptual Metaphor Theory, some translation examples were collected. These examples are available from the Turkish Airlines' in-flight magazine published in September 2019 (Skylife, September 2019, Issue: 434, Turkish Airlines). The reason for

choosing the translation examples in this magazine in the study is that literary texts are included in the magazine and both Turkish and English translations of these texts are presented. In order to explain conceptual metaphor theory on the basis of idiomatic expressions, the importance of interlingual translations in literary texts is an undeniable fact.

The samples were analysed on the basis of Conceptual Metaphor Theory and keywords of all idiomatic expressions were determined. The keywords that are idiomatically specific for each example are explained, and other idiomatic expressions related and conceptualized with these words are also explained. During the explanation, both cross-cultural elements were detailed, and the pragmatic effects of the concepts were determined.

1. Similarities in Idiomatic Expressions

	TIE*	ET**	EGTT***
	Çok daha gelişmiş sensörlerle donatılan cihaz, yapay zeka desteğiyle de sesli iletişimin önünü açıyor (p.28).	Equipped with greatly improved sensors, it <i>paves the way</i> for audio communication with its artificial intelligence support.	Equipped with much more advanced sensors, the device also <i>paves the way</i> for voice communication with artificial intelligence support.

Table 1. Conceptual Metaphor Sample related with *the Way*

*TIE: Turkish Idiomatic Expressions,

**ET: English Translation,

***EGTT: English Glosses of Turkish Translation

Although the expression *to pave the way* is used without the expression *way* (yol) in Turkish (önünü açmak), this expression is translated as *paves the way* as seen in its English equivalent. Conceptually, the idiomatic expression *to pave the way* includes structures related to the *way/path*. For example, the phrase *to win/find one's way* (yolunu bulmak) in Turkish means *to find the necessary remedy and solution*, and it is formed with the word *way* in English similarly. In both languages, expressions such as *tread a difficult path* (yola girmek), *lose one's way* (yoldan çıkmak), *look for a way* (yol aramak) are used with the word *way/path*, and expressions such as *find*, *tread*, *lose*, *look for* are used as conceptual metaphors. It is seen that there are words integrated with the word *way/path*.

	TIE	ET	EGTT
	Dünyanın kültür-sanat nabzını bu sayfalarda tutun (p.15).	<i>Keep your finger on the pulse</i> of world culture and art on these pages.	<i>Keep your finger on the pulse</i> of the world's culture and art on these pages.

Table 2. Conceptual Metaphor Sample related with *the Pulse*

Pulse contains the conceptual expressions necessary for survival and is used in both languages to express concepts related to life. For example, phrases like *keep your finger on the pulse* (nabzını tutmak), *have one's finger on the pulse* (herşeyden haberdar olmak), *quicken one's pulse* (heyecanlandırmak, ilgisini çekmek), *get someone's pulse racing* (birini heyecanlandırmak) are all about *life* or *staying alive* and covers related concepts.

	TIE	ET	EGTT
	Güneşli hafta sonları haricinde burada saatlerce araba kullanmak, bisiklet sürmek ve yürüyüş yapmak mümkün ve göreceğiniz insan sayısı bir <i>elin parmaklarını geçmez</i> (p.75).	Outside of sunny weekends, it's possible to drive, cycle, or hike here for hours on end and hardly see <i>more than a handful</i> of other people.	Except on sunny weekends, it's possible to drive, cycle and walk for hours here, and the number of people you'll see is just a <i>handful</i> .

Table 3. Conceptual Metaphor Sample related with *Hand*

The expression *more than a handful* (bir elin parmaklarını geçmez) is also used with the word *hand*, and proves the similarity between the two languages. Hand-related expressions all illustrate the concepts of *community*, *number*, and *set* in both languages. For example, we see expressions such as *by the handful* (çok miktarda, aşırı ölçüde), *in a handful of cases* (bir avuç vakada), *have one's handful* (iş başından aşkın olmak) are used for constructs and concepts that mean *many*. Thus, also in this example, it is clear that there are conceptual similarities between the two languages.

As seen in the examples, some idiomatic expressions in both languages are quite similar to each other and coincide almost totally. Therefore, the idiomatic expressions such as *paves the way*, *keep your finger on the pulse* and *handful* are used similarly and they represent the same expressions and signals.

2. Differences in Idiomatic Expressions

	TIE	ET	EGTT
	Dayanıklı gövdesiyle tatilinize hızla ayak uyduracak modelin gri antrasit rengi ise <i>tüm dikkatleri üzerine çekiyor</i> (p.28).	This model will quickly adapt to your holiday with its durable casing and <i>stands out with its charcoal grey color</i> .	The gray anthracite color of the model, which will quickly adapt to your holiday with its durable body, <i>attracts all attention</i> .

Table 4. Conceptual Metaphor Sample related with *Attention*

The expression *attract the attention* is translated as *stands out with* in English. In fact, while there is a literal equivalent of the expression in English, the translator preferred to use the expression *stands out with*. The word *attention* seems to have different concepts in both languages. For example, while it is seen that the words related to attention in Turkish are generally used as attracting attention, giving attention, paying attention, it is seen that in English there are different equivalents giving the same meaning.

	TIE	ET	EGTT
	"Komşunun tavuğu komşuya kaz görünür." derler ama, ne tuhaf, Galler'de gerçekten de her şey çok daha güzel görünüyor (p.76).	It's strange, they say that <i>the grass is always greener on the other side</i> , yet in Wales the grass is always greener in every possible way.	"Neighbor's chicken looks neighbor's goose." They say, but, oddly enough, things really look better in Wales.

Table 5. Conceptual Metaphor Sample related with *Chicken*

In Turkish, the expression *neighbor's chicken seems as if it is a goose* (literal translation) means that although we have the same thing, we see the property of someone else as more valuable, better and superior than ours. The English equivalent of this expression is “*the grass is always greener on the other side*” and is translated as such. When the English origin of this expression is examined, we come across the following explanation: “In herds when grazing, there is a movement towards what seems to be greener pastures. When people maintain gardens outside their houses, they want the grass to be as green as possible. But the truth is that when you look from far away, the grass on the other side looks greener. When you go near it, you find out that it was only an illusion. The phrase originated in the 19th century and is considered a modern-day saying (<https://www.theidioms.com/grass-is-always-greener-on-the-other-side/>)”.

As can be seen, there are differences between the two languages in terms of the conceptual equivalents of some expressions. For example, expressions related to *income*, *earnings* or *property* in Turkish are conceptualized with the word *chicken*. Because chicken has an important place in Ottoman cuisine and there is even an expression as *sultan chicken*. During the Ottoman period, when the sultan and his entourage were traveling, live chickens were fed for them, and these chickens were prepared when there was a need or request. There was a wide variety of dishes from soup to food, from pastry to dessert, and it is known that the price of chicken meat was even higher than lamb at that time. For this reason, in Turkish, the expressions such as “*kaz gelen yerden tavuk esirgenmez* (you must lose a fly to catch a trout), *yarınki kazdan bugünkü tavuk daha iyidir* (a bird in the hand is worth two in the bush), *altın yumurtlayan tavuk* (the golden goose)” are all formed with the word *chicken*. However, it is seen that the same expressions are used with words such as *fly*, *bird* or *goose* in English.

	TIE	ET	EGTT
	Otranto'da yaz aylarında <i>adım atacak yer kalmıyor</i> ; beyaz kumlu plajları dolduran insanlar turkuaz denizin ve ıslıl güneşin tadını çıkarıyor. Bahar aylarında ise kasabaya sakinlik ve huzur hakim. Kendimi eski şehrin dar sokaklarının ağır temposuna bırakıyorum (p.89).	Otranto is <i>bursting at the seams</i> during summer months; people flood the white-sand beaches, enjoying the turquoise sea and shining sun. During the spring, the town is peaceful and restful. I allow myself to enjoy the slow pace of the narrow streets of the old city.	In Otranto, there is <i>no place to step</i> in the summer; People filling the white sandy beaches enjoy the turquoise sea and the bright sun. In the spring, the town is calm and peaceful. I surrender myself to the slow pace of the narrow streets of the old city.

Table 6. Conceptual Metaphor Sample related with *Step/Jump/Move*

The idiomatic expression *bursting at the seams* means that a place is very crowded. When the origin of the idiomatic expression in English is investigated, we come across an explanation as follows: “The phrase refers to the ‘seams; (the place where one piece of cloth is stitched with another one) of clothing that threatens to rupture when the garment that is made out if it is too tight for the individual wearing it. It is used in a hyperbolic manner. The origination is speculated

to be from the 17th century when women wore corsets. The women who chose not to would be subjected to banter about the seams of their dresses (<https://www.theidioms.com/burst-at-the-seams/>)". In Turkish, the literal equivalent of the same expression is *if you throw a needle, it will not fall down* (literal translation). This expression based on an event in English refers to a different conceptual structure in Turkish.

On the other hand, it is seen that idiomatic expressions containing the word *step* in Turkish are conceptually used to convey the source expressions that will overlap each other, such as *progress*, or *achievement*. For example, expressions such as *büyük bir adım* (a big jump), *beş adım önde* (fives moves ahead), *bir adım önde olmak* (be one up on somebody), *olumu;/iyi bir adım olmak* (be good going) in Turkish are used with the word *step*. However, it is seen that the same expressions in English are conceptualized with words such as *jump*, *move*, *up* or *going*.

	TIE	ET	EGTT
	Buruciye Medresesi de biraz uzaktan onlara <i>kulak kabartıyor</i> sanki (p.114).	It is as if the Buruciye Madrasah, a little bit further away, is <i>eavesdropping</i> on the other two.	Buruciye Madrasa <i>seems to be listening to them</i> from a distance.

Table 7. Conceptual Metaphor Sample related with *Ear*

The idiomatic expression which is frequently used in English *eavesdropping* reflects a cultural element. It is expressed that "*Eavesdrop* started off literally: first, it referred to the water that fell from the eaves of a house, then it came to mean the ground where that water fell. Eventually, *eavesdropper* described someone who stood within the eavesdropping of a house to overhear a conversation inside. Over time, the word obtained its current meaning: "to listen secretly to what is said in private. (<https://www.merriam-webster.com/dictionary/eavesdropping#h1>)"

Turkish has a different conceptual metaphor from English in terms of *ear*-related discourses. Because idioms related to ear in Turkish such as; *birine göz kulak olmak* (babysit/watch out for someone), *kulak ardı edilmek* (fall on something), *kulak kesilmek* (listen out for someone or something), are conceptualized with the word *ear*, which is an important organ, and have more positive meanings. It is seen that the English translations are more literal. However, expressions such as *ear*-related expressions in English, such as *tin ear* (not understanding a joke), *ear hustler* or *ear-duster* (gossip person), *a box on the ear* (slapping) appear to contain mostly negative conceptualizations. In this respect, it is understood that there are also differences between the two languages when it comes to the word *ear* conceptually.

CONCLUSION

Contextual factors and concepts within each language are responsible for the production of idiomatic expressions. As the examples show, different languages use different contextual concepts. In this respect, the translation of idiomatic expressions is always more difficult because the translator's job has moved from literal translation to context and culture translation, which requires a longer process. Moreover, when we consider each idiomatic expression in its own

conceptual metaphor, it is seen that each structure has more than one translation possibility. For example, s/he could translate the expression *more power to your elbow* as *may god speed you* or *all the best*. At this point, the translator has to choose the most appropriate structure for the context. Also, if we consider the possibility that these concepts contain abstract expressions, the work of the translator will become more difficult. Therefore, the translator must know the context of the source culture very well, and make the most correct and rational choice from translation possibilities.

The main purpose of this study was to determine the nature of some systematic difficulties in the translation of idiomatic expressions that show similarities or differences between languages. From this point of view, it is an undeniable fact to emphasize how important context and contextual metaphors are in translation. Thus, as Ponterotto (2010, p. 366) expressed although the conceptual metaphor has a "universal" aspect, it is based on human embodied experience. As such, it is subject to a wide spectrum of variation resulting from cultural differences, language specificity, text typology, and message context. By understanding the interaction of such variables, it may be possible to compare conceptual metaphors across cultures.

In order to understand how metaphors are handled in translation, to investigate the content of conceptual metaphor theory, to understand what different procedures translators should use when there are similarities or differences between the target language and the source culture in terms of conceptual metaphor, some translation examples are included in this study. Based on the translation examples in this study, as Al Harrasi (2001) mentioned in his study results there is a need for the theory of "metaphor translation" between languages. While translating metaphorical expressions, the translator should discover the implications of the conceptual metaphor theory within the scope of this theory, and be able to successfully convey the cultural translation to the reader by adhering to the target text without departing from the source text. Discovering the different translation problems encountered in the handling of intertextual metaphors should be another task of the translator.

Different metaphorical pairings in Turkish have similar or different metaphorical connotations with English within the context of intertextuality. It is observed that these similarities and differences are directly related to translation. In this context, the translator should not ignore the relation of concepts derived from cognitive linguistics and conceptual metaphor theory to translation. At this point, the role of the translator should also be involved in translation as a cultural expert, and he should work on the nature of figurative translations as well as literal translation.

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Başka Bir Tarih Hayal Etmek

TÜRK EDEBİYATINDA ÜKRONYA

MURAT GÜR




Günce Yayınları

Edebiyat Üzerine Söyleşiler

MAKSUT YİĞİTBAŞ




Günce Yayınları

FEMİNİST EDEBİYAT KURAMI BAĞLAMINDA

GÜLTEN AKIN ŞİİRİ

GÖKAY DURMUŞ

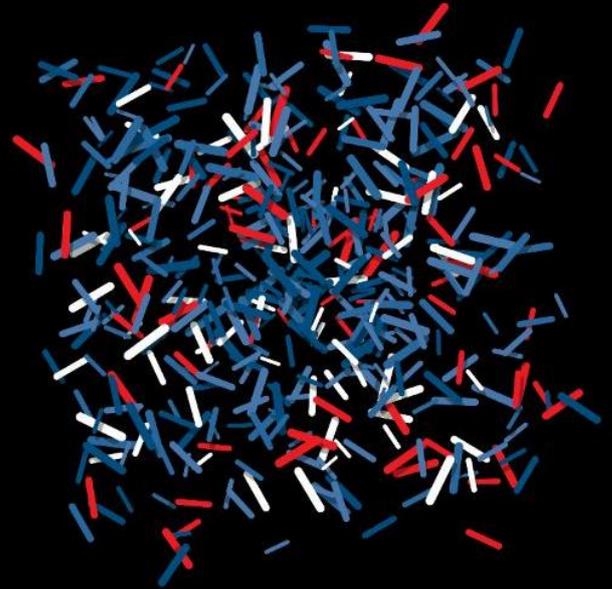



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KARŞITSAL VE DAĞILIMSAL BİR ÇÖZÜMLEME

Dr. Yusuf Topaloğlu




Günce Yayınları