

Conceptual Metonymy in Translation: A Corpus-based
Study of Translating EYE Metonymy into Arabic

الكناية المعرفية في الترجمة:
دراسة ذخائرية لترجمة الكناية المعرفية "عين" إلى العربية

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Abstract

Traditionally, metonymy was seen as a trope where simplistically one thing stands for another. This has been the case until recently, when the cognitive import of metonymy has been discovered, viewing metonymy as a conceptual phenomenon; an instrument of processing information. The most agreed upon definition of conceptual metonymy is Radden & Kövecses's (1999) who see metonymy as a cognitive process where one conceptual entity provides mental access to another conceptual entity within the same Idealized Cognitive Model (ICM). This paper attempts a corpus-based study of the conceptual metonymies of EYE in light of Radden and Kövecses's (1999) ICM taxonomy, and their translation into Arabic, using the 10-million-word Arabic-English parallel corpus (AEPC). The analysis provides insights into how conceptual metonymies behave in both languages, filling a knowledge gap in corpus-based cognitive translation studies of conceptual metonymy. It also sheds light on translating conceptual metonymy as a problem faced by translators everyday and yet goes unaddressed. The study suggests translation strategies for conceptual metonymy which take into consideration the complex phenomenon of multiple mappings through metonymic chaining and metaphonymy. The study aims to give guidance to practicing translators as well as translation trainees/trainers.

Keywords: Conceptual metonymy, Idealized Cognitive Model, metaphonymy, metonymic chaining, corpus-based translation studies, translation strategies.

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ملخص البحث

جرت العادة على اعتبار الكناية وجهًا من وجوه البلاغة النصية، حيث تحوّل الكلمة بعيدًا عن معناها العادي لتشير إلى شيء آخر. كانت تلك هي النظرة السائدة حتى وقت قريب عندما اكتشف البعد المعرفي للكناية، وأصبحت الكناية ظاهرة معرفية وأداة من أدوات معالجة المعلومات معالجة ذهنية. وقد كان تعريف رادن وكوفكسيس (١٩٩٩) للكناية المعرفية أكثر التعريفات التي نالت توافقًا في الآراء بين اللغويين المعرفيين، حيث ذهبوا إلى أن الكناية المعرفية عملية إدراكية تمنح من خلال كيان مفاهيمي إمكانية الوصول العقلي إلى كيان مفاهيمي آخر داخل النموذج المعرفي المثالي (Idealized Cognitive Model) ذاته. يقدم البحث دراسة ذخائرية لتعبيرات الكناية المعرفية لمفردة "عين" بالإنجليزية من خلال تصنيف رادن وكوفكسيس (١٩٩٩) للكناية المعرفية وكذلك ترجمتها إلى العربية باستخدام الذخيرة اللغوية المتوازنة للعربية والإنجليزية (AEPC) والمؤلفة من ١٠ ملايين كلمة. يهدف التحليل اللغوي إلى البحث في ظاهرة الكناية المعرفية في اللغتين الإنجليزية والعربية، في محاولة لملا فجوة معرفية في مجال الدراسات الترجمية الذخائرية التي تتناول الكناية من منظور اللغويات المعرفية. كما أن البحث يهدف إلى تسليط الضوء على مشكلة تواجه المترجمين بصفة دائمة دون أن يتطرق لها الباحثون بالدراسة والتحصيص. تخلص الدراسة إلى استراتيجيات مقترحة لترجمة الكناية المعرفية تأخذ بعين الاعتبار ظاهرتي سلاسل الكنايات المعرفية والكناية الاستعارية. من شأن هذه الدراسة أن تساعد المترجمين الممارسين للترجمة بالفعل وكذلك القائمين على تدريب المترجمين.

الكلمات المفتاحية: الكناية المعرفية، النموذج المعرفي المثالي، الكناية الاستعارية، سلاسل الكنايات المعرفية، الدراسات الترجمية الذخائرية، استراتيجيات الترجمة.

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Introduction

Metonymy is a basic conceptual phenomenon. It is a mode of thinking that is pervasive in our everyday life as well as in our language. When we think metonymically, instead of putting all the knowledge pertaining to a certain concept in a lot of words, we economically choose a salient point of focus in that concept that gives access to the concept as a whole. Despite the significance and pervasiveness of conceptual metonymy, it has not attracted the same attention that conceptual metaphor has received. It has even been a late comer into Cognitive Linguistics, overshadowed by conceptual metaphor. Few scholars have focused on variation in conceptual metonymy in cross-linguistic studies, comparing and contrasting the behavior of the same metonymic expression in different languages. But even less have attempted to study conceptual metonymy in translation. This is a knowledge gap that needs to be addressed, especially between English and Arabic which belong to different cultures and different language families.

This study aims to address the gap in researching conceptual metonymy in translation, adopting a corpus-based cognitive approach. It builds upon research that employed corpus-based methods for the analysis of conceptual metonymy based on source-domain lexis; in the current study, the researcher focuses on EYE metonymy from the viewpoint of Radden and Kövecses's (1999) taxonomy, which has been inspired by Lakoff's (1987) Idealized Cognitive Model theory and Langacker's (1993) "Active Zone" theory, in English. The metonymic expressions that the analysis yields, from exploring Al-Otaibi's 10-million-word Arabic-English Parallel Corpus, are organized into patterns. Their translations into Arabic are further analyzed and organized into patterns in light of the possibilities of translating conceptual metonymy as tackled by Brdar and Brdar-Szabó (2013, 2014), whose study build on Nili Mandelblit's (1995) cognitive approach to equivalence and her famous "Cognitive Translation Hypothesis". The analysis focuses on translation strategies unconsciously employed by translators in dealing with conceptual metonymy.

The current literature on translating conceptual metonymy, meager as it is, focuses on one aspect of conceptual metonymy at a time. This paper aims to combine together research conducted on (1) conceptual metonymy from the viewpoint of ICMs and Action Zones, (2) chained metonymy, and (3) metaphonymy, in an attempt to provide translation researchers and practitioners with an all-encompassing view of this rather complex phenomenon. The study aims to answer the following research questions: (1) how can corpus-based cognitive studies enrich translation research and serve practitioners of translation in dealing with the overlooked conceptual phenomenon of metonymy?, (2) how can studies that outline the features of conceptual metonymy, chained metonymy and metaphonymy come together in a unified approach to analyzing conceptual metonymy in translation?, and (3) what are the suggested translation strategies that can be inferred from the analysis of EYE metonymic expressions and their translations into Arabic? As a contribution, this paper outlines translation strategies for translating conceptual metonymy which take into consideration both metonymy chains and metaphonymy with the hope of providing translation researchers with a new tool of analysis as well as giving guidance to practicing translators and translation trainees/trainers.

Literature Review

Metonymy in Cognitive Linguistics

Although metonymy is an ancient trope, it has only recently emerged as a major field of study. Since the 1990s, there has been a proliferation of books on metaphor, but "no extensive book-length treatments of metonymy that discuss its role in authentic discourse and other forms of communication" (Littlemore, 2015, p. 3). Traditionally, a typical view of metonymy sees it as "a trope that takes its expression from near and close things... by which we can comprehend a word that is not denominated by its proper word" (Panther and Thornburg, 2007, p. 237). This concept of metonymy has, more or less, remained the same since antiquity. It is simplistically regarded as a "stand for" relation, where one thing, the vehicle or the source, refers to another thing, the target with which it is associated or contiguous (Panther and Thornburg, 2007, p. 237).

Unlike metaphor, the cognitive import of metonymy has not been discovered until recently. "It is a latecomer in Cognitive Linguistics mainly because it was overshadowed by the dominant theory of conceptual metaphor" (Radden, 2018, p. 161). Like metaphor, metonymy has been described as a conceptual phenomenon. Since its advent to Cognitive Linguistics, metonymy has come to focus "as an instrument of organizing, processing and conveying information" (Merina and Sevrika, 2018, p. 141). It is "a mode of thinking pervasive not only in language use but also in people's daily life. In short, metonymic concept structures come from not only...our language but our thoughts, attitudes, and actions" (Merina and Sevrika, 2018, p.142). According to Littlemore (2015), we think "metonymically" because it is impossible to activate all our knowledge on a certain concept, so we need to focus on a "salient aspect of that concept" and use it as a "point of access" to the whole (p. 4-5).

Defining Conceptual Metonymy

Defining metonymy under Cognitive Linguistics does not come without its problems. Cognitive Linguistics has always found it hard to break free from the chains of the traditional, yet "misleading formula SOURCE FOR TARGET" (Radden, 2018, p. 162). This simplistic formula is misleading because it focuses solely on "referential" metonymy, turning a blind eye to metonymies found on the predicational and illocutionary levels (Panther and Thornburg, 2007, p. 238).

There have been several attempts at defining metonymy, with each attempt focusing on a different point of emphasis concerning the "core elements" of metonymy. The most famous of these definitions is the domain-based view, which the current study adopts. This view of metonymy has been initiated by Lakoff and Johnson (1980), and Lakoff and Turner (1989). Attempts to come up with a sufficiently narrow definition of metonymy have always led to attempts to set demarcation lines between metonymy and other tropes, especially metaphor (Panther and Thornburg, 2007, p. 238). The first attempted domain-based definition of metonymy is no different; metonymy is defined as "a within-domain conceptual mapping" as in contrast to conceptual metaphor, which is a cross-domain conceptual mapping, where the properties of one domain are metaphorically mapped on another domain.

The concept of "domain" is central in cognitive semantics. The most basic theoretical construct of cognitive semantics is the "concept", which is the "basic unit of mental representation" (Clausner and Croft, 1999, p. 2). A concept does not occur isolated but is comprehended in a context of background knowledge structure; this background knowledge structure is the "domain" (Clausner and Croft, 1999, p. 2). Lakoff (1987) develops the notion of "Idealized Cognitive Model" (ICM), which plays the same role as "domain". It encompasses "the cultural knowledge that people have and [is]... not restricted to the 'real world'" (Littlemore, 2015, p. 12). An ICM also encompasses "people's subjective views of a particular concept and can be highly idiosyncratic as... [it is] an abstraction from people's encounters with that particular concept" (Littlemore, 2015, p. 12).

A major principle that underlies cognitive semantics is that the mind "conceptualizes or construes the experiences of the speaker in the world in certain ways" which may differ from one speaker to another and from one situation to another for the very same speaker (Clausner and Croft, 1999, p. 3). These conceptualization processes, or construal operations, are used to describe metaphor and metonymy as conceptualization processes (Clausner and Croft, 1999, p. 3).

Langacker's (1993) work on active zones, profiling and reference point ability has helped give cognitive semanticists insights into metonymy which have, in turn, led to a workable definition. Langacker (1993) argues that metonymy is used in conceptualization every time an aspect of a word's meaning, or the domain that it represents, is highlighted by its use in a different context. A different part, or a "facet", of our knowledge of the referent is brought to the fore, becomes the focus of "attention", or is, in other words, "profiled" and becomes an "active zone". For instance, in (a) This *town* has been trying to change me, (b) The next *town* to Ashburton, and (c) A promotion-relegation play-off against Omagh *Town*, "town" refers respectively to the "the people who live in the town", "the physical location of the town" and "the town football club"; the metonymic "work" involved in interpreting these examples involves drawing on the various ICMs, and profiling a certain

"facet" of the domain TOWN, making it an active zone (Littlemore, 2015, p. 54).

Inspired by Lakoff's (1987) ICM theory and Langacker's (1993) "active zone" theory, Radden & Kövecses (1999) define metonymy as: "a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same idealized cognitive model" (p. 21). This definition, as Littlemore (2015) argues, is the most widely agreed upon cognitive linguistic definition of metonymy (p. 9). It is based on three main principles: (1) metonymy, like metaphor, is conceptual, which means that we derive the meaning of a given reference based on our experiences and thoughts (Lakoff and Johnson, 1980); (2) metonymy is a cognitive process, whereby an individual gains mental access to a conceptual entity via another entity (Langacker, 1993), and (3) Lakoff's (1987) framework of "idealized cognitive models" (ICMs) is the best way to describe metonymic processes (Monbaliu, 2015, p. 11).

Metonymy and Metaphor

One of the most enduring approaches to defining metonymy, as the section above shows, has been comparing it to metaphor. However, the demarcation line has never been clear-cut, as the above review displays. It is rather difficult to state beyond doubt where a metaphor begins and a metonymy ends. A more feasible approach is one that views the relation between metaphor and metonymy as one of interaction. Panther and Thornburg (2007) use the following example to prove this point: the expression "Don't get hot under the collar" exemplifies the metonymy BODY HEAT FOR ANGER, which is a sub-case of a more general metonymy SYMPTOM FOR CAUSE, which itself is a sub-case of the higher level metonymy EFFECT FOR CAUSE (p. 243). It also exemplifies the metaphor BODY IS A CONTAINER FOR EMOTIONS (p. 243).

The first research that adopts this approach has been conducted by Goossens (1990/1995). He sees the relation between metaphor and metonymy as one of mutual motivation, where one can lead to the formation of the other. He has coined a neologism, "metaphonymy", to stress the intricate interactions linking metaphor with metonymy. He

proposes four types of metaphonymies: metaphor from metonymy, metonymy with metaphor, metaphor within metonymy and demetonymization in a metaphorical context.

In metaphor from metonymy, the experiential basis of metaphor is in fact a metonymy; the "hot under the collar" expression is an example as it begins life as a metonymy and then develops into metaphor in certain contexts (Goossens, 1995, p. 169). In the metonymy within metaphor, a metonymy functioning in the target domain is embedded within a metaphor (Goossens, 1995, p. 169-170). For example, in the expression "she caught his eye and laughed" (BNC), "his eye" is a metonymy for exchanging glances, but the "catching" implies a conduit metaphor (Littlemore, 2015, p. 135). In the metaphor within metonymy, Goossens (1995) mentions the expression "to be up on one's hind legs", which evokes metonymically the scene of somebody standing up in order to say something, yet the word "hind" imposes the metaphorical reading PEOPLE AS ANIMALS standing on their hind legs (p. 170-171). In demetonymization in a metaphorical context, Goossens (1995) mentions "paying lip service" which at first sight, appears to involve a PART FOR WHOLE metonymy, where the lips stand for speaking, but the expression is only ever used in abstract senses and is therefore a metaphor, and as there is no actual speaking, the expression loses its apparent metonymic element (Littlemore, 2015, p. 136).

Dirven (2002) proposes another way to view the relation of interaction between metaphor and metonymy by suggesting a conceptual continuum between literal and metaphorical language, with metonymy residing in the middle of this continuum (p. 100-109). It has three stages: pre-metonymic, metonymic, and post-metonymic. Radden (2002) proposes another scale of literalness – metonymy – metaphor. He asserts that the relation between metaphor and metonymy is one of "prototypical categories" of a metonymy-metaphor continuum where a wide range of intermediate categories reside in between such as metonymy-based metaphor (p. 431).

Metonymic Chaining

It has been noticed that some metonymies exist stacked upon each other, with one metonymy leading to another. The first to discover this

phenomenon is Reddy (1979). He has observed that some expressions display a chain of metonymic mappings; as in "You'll find better ideas than that in the library", where "ideas" lead to "words" which lead to "pages" which in turn lead to "books" (p. 309). Conceptual metonymic chains are defined as "series of metonymic sources unified by common metonymic targets" (Brdar, 2015, p. 88).

This chaining phenomenon has been taken up and analyzed by several cognitive linguists (Radden and Kövecses 1999; Nerlich and Clarke 2001; Geeraerts 2002; Ruiz de Mendoza Ibáñez & Diez Velasco 2002; Barcelona 2000; Brdar & Brdar-Szabo 2007; Hilpert 2006, 2007; Littlemore 2015; Brdar 2015). They have agreed that confining analysis to a single metonymic mapping is counterproductive, and that empirical evidence from corpus-based research studies has lent credibility to the existence and significance of multiple metonymic mappings.

Taxonomy of Metonymy Types

There are several taxonomies of metonymy-producing relations. Littlemore (2015) mentions a few attempts at categorizing different types of metonymy: (Lakoff and Johnson, 1980/2003; Norrick, 1981; Radden and Kövecses, 1999; Ruiz de Mendoza Ibáñez and Mairal Uson, 2007; Sappan, 1987; Seto, 1999; Ullmann, 1951) (p. 19). The most influential and exhaustive of these taxonomies is the one proposed by Radden and Kövecses (1999). It is a hierarchical taxonomy, based on Lakoff's (1987) ICM theory and Langacker's (1993) "active zone" theory. Littlemore (2015) commends it for making "a significant contribution to the metonymy literature" as it has provided researchers with "a common language" to share insights into metonymy (p. 21).

Radden and Kövecses's (1999) taxonomy. According to Radden and Kövecses (1999/2007), a metonymy arises when the addressee's attention is uniquely directed to the "intended target" and when the intended target is "uniquely accessible" (p. 340). They argue that "the world is organized by structured ICMs which we perceive as wholes with parts" and that "an ICM as a whole and its parts are generally conceptually distinct enough to license a metonymy from whole to part or part to whole" (Radden and Kövecses, 2007, p. 340). Hence comes their taxonomy of metonymy-producing relationships which falls into two main conceptual

configurations: (a) Whole ICM and its part(s) configuration, where one part of an ICM gives access to the whole ICM or vice versa; and (b) Parts of an ICM configuration, where one part of an ICM gives access to another part, with the whole ICM present in the background (Radden and Kövecses, 2007, p. 341). They consent that the taxonomy is not exhaustive but includes the most frequently encountered metonymies.

As for Whole ICM and its part(s) category, it includes six ICMs under which come twenty-one metonymy types. They are: (1) physical entities or "things", where "thing" is to be understood in the schematic sense of Langacker (1991), (2) scales, (3) constitution, (4) events, (5) category membership and (6) properties of categories (for more details, see Radden and Kövecses, 2007, p. 341-344).

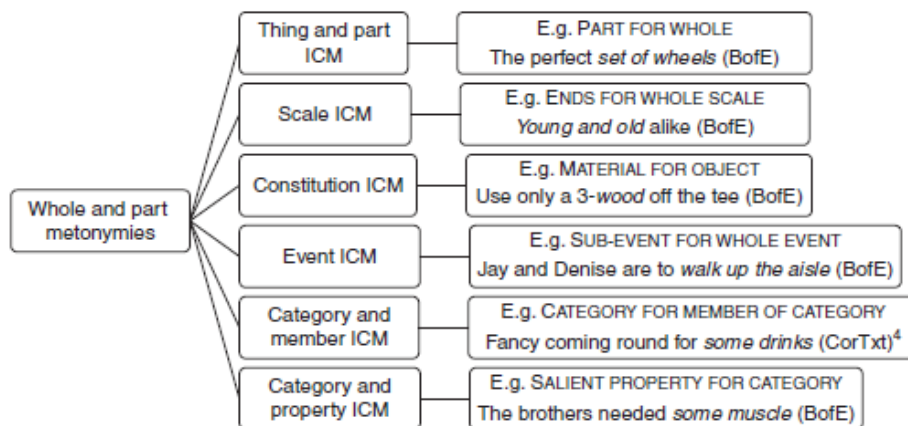


Figure 1: Radden and Kövecses's (1999/2007) taxonomy of Whole-Part ICMs (Littlemore, 2015, p. 22)

As for the parts of an ICM category, it includes PART FOR PART metonymies. According to Radden and Kövecses (2007), it applies to "entities within an event", where an event is "constituted by a relation and participants" (p. 345). PART FOR PART metonymies are either between a relation and a participant, or between two participants in the event (p. 345). They include 10 ICMs; Action ICM, Perception ICM, CAUSATION ICM, Production ICM, Control ICM, Possession ICM, Containment ICM, Location ICM and Sign-and-Reference ICM (for more details, see Radden and Kövecses, 2007, p. 345-349).

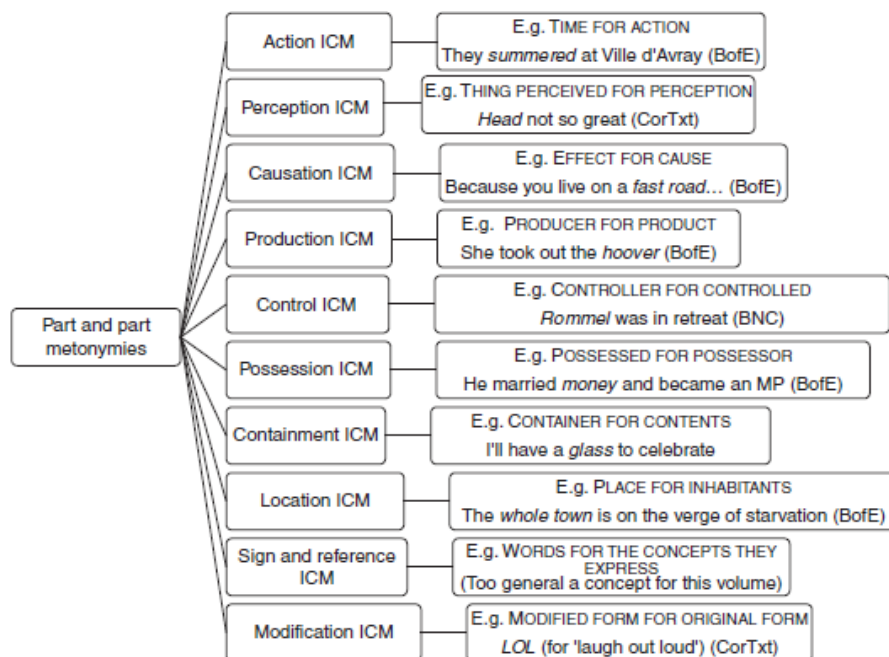


Figure 2: Radden and Kövecses's (1999/2007) taxonomy of Whole-Part ICMs (Littlemore, 2015, p.22)

Conceptual Metonymy in Translation

Conceptualization of the very same thing varies from one language to another, from one context to another, from one community to another and from one individual to another. The same applies to metonymy as a conceptualization tool, which according to Cognitive Linguistics, is an attested cognitive phenomenon that construes the experiences of the speakers in the world in certain ways and shapes conceptual structures and linguistic expressions in all human languages in one way or another. However, "it does not follow from this sort of universality...that all human languages must avail themselves of metonymy in exactly the same way" (Brdar, 2006, p. 55). Lakoff (1987) was the first to warn that "[s]ince such general principles are not the same in all languages, one cannot simply say that anything can stand for anything else in the right context" (p. 78). This leads to the conclusion that, since conceptual metonymy varies from one language to another and from one culture to another, it is only logical that it presents a challenge to cross-linguistic and cross-cultural communication, including translation.

A great amount of research addresses the translation of metaphor based on a traditional understanding of metaphor as a figure of speech, and as a linguistic expression. It has been addressed from the viewpoint of Nida and Taber (1982), who have developed the important concept of Formal Correspondence and Dynamic Equivalence, where the former is a word-for-word translation and the latter is sense-for-sense. It has also been addressed from the viewpoint of Newmark (1982, 1988) who has proposed two terms of translation equivalence: semantic and communicative, where the former is more literal in nature and the latter is freer and more idiomatic. In the particular area of translating metaphor, he suggests a prescriptive framework, where a metaphor can be translated by one of the following ways: (1) reproducing the same image in the TL; (2) replacing the image in the SL with a standard TL image which does not clash with the TL culture; (3) translation of metaphor by simile, retaining the image; (4) translation of metaphor by simile plus sense, or metaphor plus sense; (5) conversion of metaphor to sense; (6) deletion; and (7) using the same metaphor combined with sense to enforce the image (Newmark, 1985).

Different levels of equivalence have also been discussed by Baker (1992) in a more detailed approach, outlining different levels, including grammatical equivalence, textual equivalence, and pragmatic equivalence. She also suggests common translation strategies used by professional translators to deal with different translation problems among which is the translation of metaphors, including translation by cultural substitution and translation by paraphrase using a related word, and more (Baker, 1992). Venuti (1995) has also discussed the important translation strategies of domestication and foreignization, where domestication refers to “an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home”, and foreignization refers to “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (p. 20). The two concepts have been adopted by numerous studies conducted on the translation of metaphor.

The above-mentioned approaches are all based on a traditional understanding of metaphor, let alone metonymy. Recently, a cognitive

approach to metaphor has been applied to Translation Studies. Based on a cognitive approach to equivalence, Mandelblit (1995) has presented her famous "Cognitive Translation Hypothesis" (CTH), where she considers two schemes for the translation of conceptual metaphor; similar mapping conditions (SMC) and different mapping conditions (DMC). SMCs are obtained if no conceptual shift occurs between the metaphors of the two languages and DMCs are obtained when a conceptual shift takes place between the metaphors of two languages. When the SL and TL share similar mapping conditions, the translation of the SL metaphor will be simply done by choosing an equivalent TL metaphor or a TL simile. However, if the SL follows different mapping conditions from that of the TL, the translation of the metaphor will be more problematic and more time-consuming, as the translator might choose to render the SL metaphor through choosing a TL simile, a paraphrase, a footnote, an explanation or by resorting to omission (Mandelblit, 1995).

Compared to the great amount of research exploring metaphor cross-linguistically, studies investigating cross-linguistic variation in conceptual metonymy are rather limited. Zhang (2016) hypothesizes that the reason for this lack of investigation is due to the assumption that the "experiential grounding" of conceptual metonymy is clearer than that of conceptual metaphor, with conceptual metonymy involving direct physical association (p. 28). However, cognitive linguistic research has been able to bring to the forefront significant cross-linguistic differences of certain conceptual metonymies across languages. For instance, Panther and Thornburg (1999) compare conceptual metonymy in English and Hungarian. Ibarretxe-Antuñano (2005) explores the same metonymy across English, Spanish and Basque. Brdar and Brdar-Szabó (2003, 2009, 2011) make corpus-based comparisons of conceptual metonymy in media discourse in English, Croatian, German, and Hungarian. Charteris-Black (2001, 2003) studies HAND, MOUTH, LIP and TONGUE metonymies in English and Malay. These studies and others show how metonymy construes meaning differently in different languages, causing comprehension difficulties between their speakers.

Metonymy can be subtle, heavily culture-bounded and imprecise in nature. Translators find themselves dealing with a challenge that has

not been paid the same attention that translating metaphor in general and conceptual metaphor in particular has received. Rojo López (2009) addresses translating conceptual metonymy-based humor from English into Spanish and suggests a process involving frame semantics and ICMs when translating this type of humor. Zheng (2014) explores translating conceptual metonymy from Chinese into English, with an eye on Chinese learners of English as a foreign language. Sherwani (2016) studies the translatability of conceptual metonymy in some Urdu translations of the Holy Quran. Muhammad (2017) explores translating conceptual metonymy, again in the Holy Quran, in terms of lexical, semantic, and grammatical equivalences. However, neither of the above studies suggests concrete strategies for translating conceptual metonymy, especially complex ones involving multiple mappings.

The only studies found by the researcher which actually shed light on strategies suggested to deal with the daunting, yet overlooked, challenge of translating conceptual metonymy in a way that respects their conceptual nature are those made by Brdar and Brdar-Szabó (2013, 2014). Brdar and Brdar-Szabó (2013) argue that "research on metonymy shows that cognitive linguistics and translation studies can cross-fertilize each other in more than one way" (p. 233). They hold that "data gained through the translation method can... [bridge] the gap between intuition and some more empirical sources of data such as corpus-based research, the study of language acquisition" (p. 233). They assert that translation is likely to provide "insights into fine-grained differences and similarities between languages" (p. 233).

A translator dealing with conceptual metonymy is expected to employ different strategies that might be deemed appropriate in different contexts of use. Thus, strategies "vary according to the type of metonymy involved, the function that it is performing, and the genre and register features of the text within which it is found (Littlemore, 2015, p.187). By the type of metonymy in question, we mean "its regularity, its complexity, the kind of relation involving parts and wholes, its cognitive and pragmatic function" (Brdar and Brdar-Szabó, 2014, p. 234). Strategies to be chosen from may also vary according to "the language pair involved in the translation situation (including their cultural background and

structural givens), and the type of (con)text" (Brdar and Brdar-Szabó, 2014, p. 234).

Brdar and Brdar-Szabó (2014) build their suggestions of translation strategies upon Mandelblit's (1995) two scenarios of "Cognitive Translation Hypothesis" mentioned above. They admit that metonymic expressions can be translated with relative ease compared to conceptual metaphor due to the fact that the conceptual distance between the metonymic source and metonymic target is smaller than that in conceptual metaphor, as both belong to the same domain (p. 243). However, if the conceptual distance grows wider in a metonymy, as the case is in chain metonymies or metaphonymy, translation equivalence becomes more difficult to achieve, as different languages behave differently with respect to the number of layers or levels allowed under certain circumstances.

	source text/ language	non-metonymic expression	
target text/ language		translated by a metonymic expression	
	metonymic expression	metonymic expression	metonymic expression
	translated by a non-metonymic expression	translated by a cognate metonymic expression	translated by a different metonymic expression

Figure 3: Brdar and Brdar-Szabó's (2014) possibilities of translating conceptual metonymy

Based on the cognitive approach to equivalence and Mandelblit's Cognitive Translation Hypothesis, Brdar and Brdar-Szabó (2014) propose an overview of how translators translate metonymic expressions in a given context (p.233). The possibilities are that a metonymy in the source language can be translated either by "a cognate metonymic expression", "a different metonymic expression", or "a non-metonymic expression". Another possibility they suggest is for a non-metonymic expression in the source language to be translated using a metonymic expression in the target language. In this case, metonymy becomes "a translation tool or strategy" (p. 233).

When a metonymy is translated by a cognate metonymy, it is due to the fact that the conceptual distance between the metonymic sources and the metonymic targets is small, as they are both within the same

domain; thus, displaying similar mapping conditions. These metonymies are easily dealt with in translation because the "active zones metonymies and the facetization type metonymies are so common and the metonymic expression so regular" (Brdar and Brdar-Szabó, 2013, p. 212). In other words, the equivalent item is linked to an equivalent concept which serves as a metonymic source that activates an equivalent metonymic target concept (Brdar and Brdar-Szabó, 2013, p. 212).

A metonymy can also be translated by means of another metonymy that is not equivalent to, or is different from, that used in the source text, displaying a case of different mapping conditions. This might be due to the fact that the metonymy in question is culturally specific and if it is used as it is in the translated text, the speaker of the target language will not be able to "draw [the] rich encyclopaedic knowledge necessary to work out the metonymy" (Brdar and Brdar-Szabó, 2013, p. 218). Therefore, the SL metonymy is replaced by a different, or parallel, metonymy in the TL that carries out the same function. So, one reason for using a different metonymy is different cultural backgrounds. Another reason they propose is "differences in the entrenchment of certain high-level metonymies" where a word-for-word translation might produce an odd result (Brdar and Brdar-Szabó, 2013, p. 220). Using a different metonymic expression or no metonymy at all can also go back to the "structural givens" of the language in question (p. 220).

Brdar and Brdar-Szabó (2013) take the example discussed by Radden and Kövecses (1999) as a case in point (p. 212). The example is "aspirin" which is an instance of MEMBER FOR CATEGORY ICM, as it evokes "any pain-relieving tablet". They discuss how in some languages, such as German, it can be translated using the equivalent of aspirin because "aspirin" is a brand name that dominates the market in the countries using these languages. However, when translating the metonymy into Croatian or Hungarian, where another brand is more dominant; namely, *plivadon*, the metonymy would be translated using another metonymy due to cultural differences (p. 216).

The same applies to translating it into Arabic. The brand is available and well-known in most Arab countries, such as Egypt. If the audience is Egyptian, the translator will not find it difficult to translate it

as "اسيرين", using the cognate in the target language, as it will evoke the intended meaning. However, if the target audience is more accustomed to another brand such as Panadol, for instance, the translator will have to make the metonymic shift using a different metonymy that will "facilitate the activation of the appropriate ICM, prompted by the relative lack of the cultural background" (Brdar and Brdar-Szabó, 2013, p. 220). The third possibility suggested by Brdar and Brdar-Szabó (2014) is also available to the translator, which is to substitute it using a non-metonymic lexical item, or a paraphrase, saying "مسكن للآلام".

Brdar and Brdar-Szabó (2013) refer to translating the special case of "metaphonymy" discussed above. It can be translated using a different metonymy or using a replacement of a metonymy by a metaphor (p. 220). They also address the problem of translating chains of metonymy or complex metonymies, which are "cases of metonymic operations stacked onto each other, producing double or even triple metonymies" (p. 223). Translating complex metonymies might be by using a TL metonymy that does not evoke all the metonymies involved in the SL complex metonymy. This might very well result in the "loss of this facetization type of metonymy" (Brdar and Brdar-Szabó, 2014, p. 240).

Methodology

This study explores the metonymic mappings of the body part "eye" in English and their translations into Arabic. The study adopts the taxonomy proposed by Radden and Kövecses (1999) of metonymy-producing relationships based on Lakoff's (1987) ICM theory and Langacker's (1993) "active zone" theory. The study also adopts Brdar and Brdar-Szabó's (2013, 2014) overview of suggested possibilities for translating conceptual metonymy in the analysis of the translations of the metonymic extensions of "eye" into Arabic. Body part terms have been identified as a lucrative source of figurative lexical meaning (e.g. Deignan and Potter 2004; Hilpert 2006). This makes body lexis a fruitful point of departure for a comparison of metonymies and their translations, in attempt to detect translation patterns in dealing with the challenges presented by metonymic expressions in translation.

Until recently, the method of choice for analyzing conceptual metonymy has been manual search where the researcher carefully reads

through a corpus and extracts all the metonymies encountered. This method, however meticulous, drastically limits the size of the corpus, whether monolingual corpora or translation corpora, where the researcher resorts to comparing in parallel a printed text and its translation. However, advances in computer technology have yielded a plethora of electronic resources and tools such as electronic corpora which can facilitate an objective and practical approach to translation studies. Corpus-based approach to translation analysis allows access to a wide range of naturally occurring texts and their authentic translations. It also allows for a consistent and reliable analysis based on real-time evidence.

One established method for corpus-based search of conceptual metonymy is by searching for source domain vocabulary. According to Stefanowitsch and Gries (2006),

[m]etonymic expressions always contain lexical items from their source domain (this is what makes them non-literal in the first place). Thus, it is a reasonable strategy to begin an investigation by selecting a potential source domain (i.e., a semantic domain or field that is known to play a role in metaphorical or metonymic expressions). (p. 2)

Based on previous studies in detecting metonymic expressions through source-domain search, (e.g. Koller, 2006; Hilpert, 2006; Deignan, 2006), a first step would be for the researcher to search for individual lexical items from the source domain. The choice of search words can be based on a "p*riori* decision" and it can be based on "a preceding keyword analysis of texts dealing with target-domain topics" (Stefanowitsch and Gries, 2006, p. 2). A second step would be for the researcher to identify the target domains in which these items occur, and, therefore, the metonymic mappings in which they participate (Stefanowitsch and Gries, 2006, p. 3).

Method of Research

This study attempts to follow these two steps and build upon them for the purpose of detecting metonymic expressions and their translations, with the aim of reaching suggested translation strategies for translating conceptual metonymy. These strategies are to combine together the

findings of several studies conducted on conceptual metonymy. First, a corpus analysis using the individual lexical item from the source domain represented by the token's "eye" and "eyes" in the source-language corpus is carried out. Literal uses of the words are excluded, and metonymic expressions are kept for analysis and put together with their translation counterparts. The second step is identifying the target domains and the metonymic mappings in which they occur in light of Radden and Kövecses's (1999) taxonomy in addition to two important phenomena of relevance; namely, metaphonymy and chained metonymy. Thirdly, metonymic mappings of the same types are set in individual groups, together with their translation counterparts into Arabic. Fourthly, translations are analyzed in light of Brdar and Brdar-Szabó's (2013, 2014) overview of translation possibilities of conceptual metonymies, in an attempt to explain the translators' decisions and strategies to translate the conceptual metonymy. A generalization of translation strategies of conceptual metonymy is the final target of the study.

Corpus Data

The study uses the parallel corpus prepared by the College of Languages and Translation, King Saud University available at <http://aeparallelcorpus.net/> (Alotaibi, 2017, p. 328). It is a 10-million-word Arabic–English parallel corpus (AEPC). The corpus has been manually verified at different stages, including translation, text segmentation, alignment, and file preparation; it is available as full-text in XML format and through a user-friendly web interface that provides a concordancer to support bilingual search queries and several filtering options.

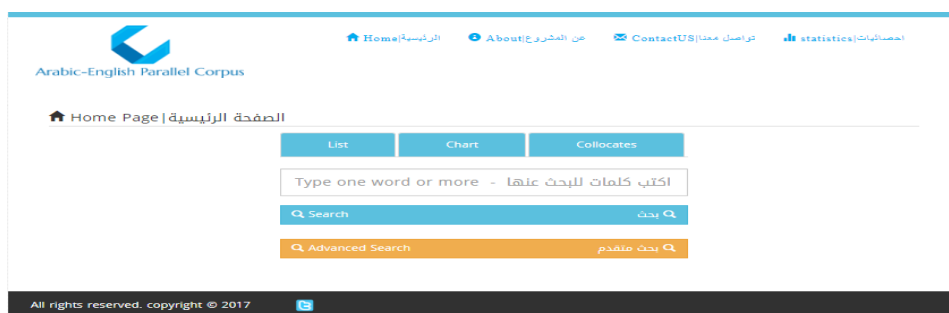


Figure 4: Screenshot of Arabic-English Parallel Corpus interface

The reason for choosing this corpus is that most Arabic-English parallel corpora are limited in size (1-3 million words) (Alotaibi, 2017, p. 239). Also, most of the available Arabic–English corpora tend to be restricted in terms of genre and text types (Alotaibi, 2017, p. 239). AEPC texts are collected from several sources: printed material, such as books, magazines, and newspapers; websites; and translation graduation projects (Alotaibi, 2017, p. 330). The texts are categorized into eight genres: social, biographical, literary, administrative, medical, legal, religious, and scientific (Alotaibi, 2017, p. 330). The translations are human-translated text samples which have been "compiled, cleaned, and aligned manually to ensure high levels of accuracy" (Alotaibi, 2017, p. 329). The advanced search gives the researcher the option to choose the type and genre of texts to be explored. This option is essential, especially if the user wants to exclude some types of texts from the results, such as students' work, which cannot be considered a reliable source of search, given the nature and aim of some studies. The researcher has made use of this option and excluded graduation projects from the results.

Analysis & Discussion

Metaphors and metonymies using body parts, in general, have attracted corpus-based cross-linguistic and cognitive studies (Ruiz de Mendoza Ibáñez & Diez Velasco 2002; Mol 2004; Hilpert 2006, 2007; Wang Fangfang 2009; Wei 2010; Nissen 2011; Zhong 2012; Mårup 2016). EYE, in particular, has received the attention of Hilpert (2006) who has made an exhaustive corpus-based study of metonymic extensions of "eye" and their patterns in the British National Corpus. The following is an analysis of the conceptual metonymies in the ST and the TT, followed by a generalization of translation strategies for conceptual metonymies.

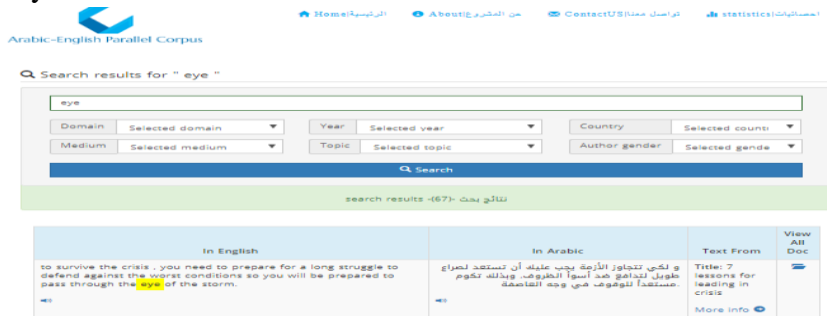


Figure 5: Screenshot of the results of AEPC parallel concordancing for "eye"

Radden and Kövecses (2007) dedicate, as seen above, an ICM of its own to the five senses calling it "Perception ICM". They notice that this ICM cross-classifies with the ACTION ICM; AN ORGAN OF PERCEPTION FOR PERCEPTION metonymy is, in fact, similar in mapping to the AN INSTRUMENT FOR ACTION metonymy. The corpus search has yielded (38) "eye" instances and (22) "eyes" instances, with a total of (60) instances, after excluding instances that don't use EYE metonymically, such as "try an eye mask to block out light", "put his eye to the hole, and looked through it into his neighbors' room", "he had black hair and dark eyes", and "everyone opens their eyes and looks around".

None of the instances uses the WHOLE-PART ICM, where an "eye" stands for the person as a whole. PART-PART ICM is the configuration used, where the "eye" as one part of the Perception ICM gives access to another part within the same ICM, with the whole Perception ICM present in the background. The ruling PART-PART ICMs are EYE FOR SEEING and EYE FOR WATCHING. Different near-synonyms for the targeted activity/function of the SIGHT perception are used in the analysis, where SEEING is the simple ability of the eyes, or the sense of sight itself, and WATCHING is, according to the online *Longman Dictionary of Contemporary English* (LDOCE), "to look at someone or something *for a period of time*, paying attention to what is happening" (my stress). Both EYE FOR SEEING and EYE FOR WATCHING metonymies interact with the two phenomena "metaphonymy" and "chained metonymy". The outcome is different construals whereby an individual gains mental access to a conceptual entity via another entity either through combining metaphorical and metonymic mapping in an intricate interaction between the two cognitive processes, or through stacking metonymies on top of each other in another intricate mapping process. On a rare occasion, both metaphonymy and chained metonymy coincided in the same metonymic expression.

Out of the (60) instances, the compound "eye contact" accounts for (12). This metonymic expression shows a mapping of the "eye" onto "vision", profiling the facet of SEEING in the domain EYE. "Eye

contact" is a vivid example of metaphonymy as depicted by Goossens (1995) where the EYE FOR SEEING metonymy functioning in the target domain is embedded within the metaphors SEEING IS TOUCHING and TOUCHING IS COMMUNICATING. The eyes are metaphorically understood as being limb-like and visual contact becomes an act of involvement and engagement (Lakoff, 2012, p. 34).

In the Arabic translations, two instances keep the metaphonymy using "تواصل بالعيون" and "يتواصلون بالعيون". Both are cognate metonymic expressions, using Brdar and Brdar-Szabó's (2013, 2014) terminology. Six instances use syntactic variations of "التواصل البصري" (visual communication); such as "تواصلنا البصري" (our visual communication) and "يتواصل بالنظر" (communicates by looks). These translations opt to skip the metonymy, EYE FOR SEEING, and keep the metaphors used in the metaphonymy; SEEING IS TOUCHING and TOUCHING IS COMMUNICATING. The remaining four instances use variations of "النظر" (look) as in "تبادل النظرات" (exchange looks or glances), "النظرات" (glances), and the verb "ينظر" (looks (at)), which also display the same strategic decision of omitting the EYE metonymy and keeping the metaphors.

The next, in terms of frequency, are the metonymic expressions that use a combination of the verbs "fix/focus" together with "eyes" whether as in "fix/focus POS (ADJ) eyes on" or "POS eyes fixed/focused on". These metonymic expressions share the metonymy EYE FOR WATCHING where visual perception maps onto watching. The act of visual perception does not stop here but becomes a metonymical source for a more abstract target; namely, "attention", WATCHING FOR ATTENTION, in an instantiation of the phenomenon "chained metonymy". This chained metonymy, as Hilpert (2007) explains it, is an example of the metonymic mapping of "an activity that is accessible to the observer" (WATCHING) onto "a non-observable mental state" (ATTENTION), or the domain-based PART FOR PART metonymy BEHAVIOR FOR MENTAL STATE (p. 133-34). Hilpert (2007) takes account of similar instantiations of the BEHAVIOR FOR MENTAL STATE metonymy in relation to the EYE FOR WATCHING metonymy; namely, WATCHING FOR WANTING, FOR INTEREST, FOR

DESIRE, FOR CONCERN and FOR SUPERVISING, in addition to the FOR ATTENTION metonymy (p. 133-36).

The Arabic translations of six variations of "fix/focus" and "eyes" metonymic expressions in English show five examples where the translator opts for keeping the metonymic chain using expressions like "ثبت ناظريه", "ركز عينيه", and "مثنبًا عينيه", which all show that the translator has kept the same construals in the TL where EYE activates WATCHING and WATCHING activates the mental state ATTENTION, in an instantiation of cognate metonymic expression. Only one translation omits the metonymies altogether and uses a paraphrase, translating "fixed our eyes on the reward" as "كنا نرجو المعروف". The reasoning behind this shift might be that the object of attention, unlike the other examples, is abstract (reward).

Other metonymic expressions that share the same metonymic mappings using EYE FOR WATCHING and WATCHING FOR ATTENTION are variations on "keep ART (ADJ) eye on", as in "keep a sharp eye on" and "keep an eye on", and "catch ART/POS eye" as "caught his eye" and "catch the eye of". There are five examples of the variations on the "keep an eye on" expression, two of which are translated using a cognate metonymic expression "يسلط عينًا على" and "ركزت عيني على". The other three translations kept the second metonymy in the chain (WATCHING FOR ATTENTION) translating the eye metonymy into "to observe", as in "تراقب", "مراقبة", and "رقبية". There is no clear explanation for this shift other than stylistic preferences on part of the translator. There are examples of "catch the eye", all of which keep the same metonymic chain in cognate metonymic translations as in "رصدته عين" and "انجذبت عيناها إلى".

The metonymic chain EYE FOR WATCHING and WATCHING FOR ATTENTION are also manifest in the metonymic expression "eyes riveted on", which has occurred twice. It uses the chained metonymies EYE FOR WATCHING and WATCHING FOR ATTENTION, in addition to the metaphor FOCUSING ATTENTION IS FASTENING WITH RIVETS, in an amazingly intricate interaction between the two phenomena; metaphonymy and chained metonymy. The two translations into Arabic are "عيناها متمسرتان" and "أنظار العالم بقيت ثابتة". The first

translation uses a cognate metonymic expression with the same construals maintained. The second one omits the metaphonymy and keeps the chained metonymy in a strategic decision.

The same chained metonymy is clear in the single instance of "eyes glued to" translated as "أبقوا أعينهم مسمرة". The source-language expression uses the same chained metonymy together with another metaphor where FOCUSING ATTENTION IS USING GLUE. The translation keeps the same construals combining chained metonymy and metaphonymy, with the slight twist of replacing "glue" with "rivets", as a literal translation "أعينهم ملتصقة" might have sounded awkward to the translator and "مسمرة" sounds more natural. There are two instances that use the same metonymic chain EYE FOR WATCHING and WATCHING FOR ATTENTION, but in negative expressions as in "never taking his eyes off". Both instances use cognate translations "لا تبعد عينيها عن" and "دون أن تبعد عينيها عن".

As for the "eye on" expression, there are two instances; "every eye in the room on" and "with one eye on the clock". The first expression, which is a manifestation of the chained metonymy EYE FOR WATCHING and WATCHING FOR INTEREST is translated as "توجهت كل العيون" (all eyes were directed to), in a translation that used a different metonymic expression altogether EYE FOR SEEING and SEEING IS MOVING. The second is translated as "عينه على الساعة", in a cognate metonymic expression that kept the same metonymic chain EYE FOR WATCHING and WATCHING FOR ATTENTION.

The analysis shows five variations on "in POS mind's eye" and a single "POS mental eyes". Both are manifestations of the interaction between the metonymy EYE FOR SEEING and the metaphor MENTAL IMAGINATION IS VISUAL PERCEPTION. Two out of five translations of this metaphor-within-metonymy metaphonymy kept the same metaphonymy in a cognate translation "في عين عقلك" and "بعين عقلك". The compound is not a famous one in Arabic. A search in *Al-Waraq's* online library of classical Arabic books shows that it has been selectively used in philosophical contexts such as in Al-Kinndyy's *First Philosophy* (*Al-Falsafatu Al-'Oula*) saying "وشهابا حاسرا عن عين عقلك ظلمة الجهل" (a protector of your mind's eye against the darkness of ignorance), and Abu

Hamid Al-Ghazaly's *Scientific Standard in the Art of Logic (Mi'yar 'Al-'Ilm fi Fan 'Al-Mantiq)* saying "بل ينبغي أن يكون عين عقلك مقصورة على المعنى" (your mind's eye should be confined to meaning). Another general web search shows that it has started to be more frequently used in Contemporary Arabic as of the new millennium in human development contexts, in a clear example of calque translation as a method of coining terms. The other three translations have opted for omitting the metonymy and keeping the metaphor MENTAL IMAGINATION IS VISUAL PERCEPTION in "رأيت في خيالي" and "تتصور بخيالك", "تراها في خيالك". The translation of the other expression "your mental eyes" has also omitted the metonymy and the metaphor altogether and used a different conceptual metaphor MIND IS A ROOM and IMAGINATION IS WINDOW in "تجعل عقلك مفتوحاً" (open up your mind).

There are single instances of other EYE metonymies. The "to have an eye for" expression is used in "having an accurate eye for small details" which is a clear example of the chained metonymy EYE FOR WATCHING and WATCHING FOR ATTENTION. It is translated using a cognate metonymic translation "أن لديهم عين دقيقة تُعنى بالتفاصيل الصغيرة" (having an accurate eye that cares for small details). Another metonymic expression that uses chained metonymy is "towards whom almost every lady's eye was turned", where "eyes turned towards" is an example of the EYE FOR WATCHING and WATCHING FOR INTEREST. It is translated as "التفتت إليه أعين كل الفتيات" which is another example of cognate metonymic translation.

There are two instances of expressions that use "eye" metonymically with the verb "wander" as in "my eye wandered on" and "their eyes were immediately wandering up the street", in a manifestation of the interaction between the metonymy EYE FOR SEEING and the metaphor SEEING IS MOVING, where the eye becomes limb-like, able to move in different directions and touch objects (Lakoff, 2012, p. 34). The translations keep the same metaphonymy using expressions like "بدأت أعينهن تجوب أركان المدينة" and "أخذت عيني تجول هنا وهناك".

The same metaphonymy applies to the two expressions that combine "eye" with "follow"; "her eyes followed the winding road" and "his eyes follow me wherever I go". The translations, respectively, "سمرت

"كانت عيناه تتابعني حيثما ولّيت" and "عينيها على الطريق", show different strategies in dealing with the metaphonymy. The former has changed the metaphor from SEEING IS MOVING along a path to combining the chained metonymy WATCHING FOR ATTENTION with the metaphor FOCUSING ATTENTION IS FASTENING WITH RIVETS in "riveted her eyes on the road". The shift in metaphor is not necessary as a cognate translation "تتبعت عينها الطريق" (her eyes followed the road) is an acceptable translation. As for the second translation, it is a cognate metonymic expression that uses the same metaphonymy (his eyes were following me everywhere I went). The expression "ran his eyes over" is also another example of the metaphonymy EYE FOR SEEING and SEEING IS MOVING. The translation "مر بعينه سريعاً على" (passed with his eyes quickly over) is a cognate metonymic translation that kept the same mappings.

There are other single instances of eye metonymic expressions. The metonymic expression "in her eyes", is an example of the metonymy EYE FOR SEEING, in interaction with the metaphors SEEING IS KNOWING and OPINION IS VIEWPOINT. This metaphonymy is translated in Arabic by omitting the metonymy and keeping the metaphors SEEING IS KNOWING and OPINION IS VIEWPOINT in "ترى أنهم". The expression "his red eyes scanned the lobby" is an example of the chained metonymy EYE FOR WATCHING and WATCHING FOR ATTENTION, as "scan", according to LDOCE, means "to examine an area carefully but quickly, often because you are looking for a particular person or thing". The translation "نظر بعينه الحمرابين مراقباً" is a cognate metonymic expression using the same metonymy chain.

"His eyes rested thoughtfully on" maps EYE onto SEEING where SEEING does cross-domain mapping with TOUCHING in another example of metaphonymy. The translation "استقرت عيناه في تدبر على" is a cognate translation that has kept the same mappings. The expressions "eyes evaded" and "cannot meet another's eyes" are both examples of the metaphonymy AVOIDING SEEING IS AVOIDING TOUCHING and AVOIDING TOUCHING IS AVOIDING COMMUNICATING, which is, in fact, a corollary of the already-established metaphonymy EYE FOR SEEING, SEEING IS TOUCHING and TOUCHING IS

COMMUNICATING. The translation of the first metaphonymy keeps the same line of mapping in the cognate translations "تجنبت عينيه" (avoided his eyes), whereas the translation of the second one, "لا يستطيع ... أن ينظر في" (cannot look into his eyes), shifts to a totally different metaphor where EYE IS A CONTAINER.

Results and Conclusion

The analysis and discussion reveal a plethora of ways in which EYE behaves through conceptual metonymy. (30) instances out of (60) show EYE being metonymically mapped onto SEEING; (15) of which interact with the metaphor SEEING IS TOUCHING, where TOUCHING is also mapped onto COMMUNICATING; (6) instances interact with the metaphor MENTAL IMAGINATION IS VISUAL PERCEPTION; (5) instances interact with the metaphor SEEING IS MOVING; (4) instances intricately interact with the chained metaphor SEEING IS KNOWING and OPINION IS VIEWPOINT. The remaining (30) instances are metonymical mappings of EYE onto WATCHING, where WATCHING maps onto ATTENTION/ SUPERVISING/ INTEREST in an example of chained metonymy based on the PART-FOR-PART metonymy BEHAVIOR FOR MENTAL STATE.

An analysis of the translations provided by the AEPC yields several translation strategies of conceptual metonymy, especially metonymies that are stacked on top of other metonymies using chained metonymies and metonymies that interact with conceptual metaphors using metaphonymy. The suggested strategies are as follows:

1- Chained metonymy:

a- Translating using a cognate metonymic expression that keeps both metonymies included in the chain. This strategy is employed when the Target Language has similar construals and metonymies that give the same meaning. (e.g. his eyes focused on --- تركزت عيناه على, where both keep the chained metonymy EYE FOR WATCHING and WATCHING FOR ATTENTION).

b- Translating using a non-metonymic expression which omits the original metonymy and keeps the second one used in the chain (e.g. keep your eyes on --- تراقب, where there is a shift from EYE FOR

WATCHING and WATCHING FOR ATTENTION to only WATCHING FOR ATTENTION).

c- Translating using a different metonymic expression that uses a totally different metonymy or a new metaphonymy in the TL which gives the same meaning. (e.g. Every eye in the room was on --- توجّهت كل العيون إلى, where there is a shift from EYE FOR WATCHING – WATCHING FOR INTEREST (chained metonymy) to EYE FOR SEEING – SEEING IS MOVING (metaphonymy)).

2- Metaphonymy:

a- Translating using a cognate metonymic expression that uses the same metaphonymy (e.g. in your mind's eye --- في عين عقلك, where the EYE FOR SEEING – MENTAL IMAGINATION IS VISUAL PERCEPTION metaphonymy is kept in the TL).

b- Translating using a non-metonymic expression that omits the initial metonym, but keeps the metaphor (e.g. eye contact --- التواصل البصري, where the EYE FOR SEEING is omitted and the conceptual metaphors SEEING IS TOUCHING and TOUCHING IS COMMUNICATING are maintained).

c- Translating using a different metaphor/metaphonymy which uses a totally different metaphor in the TL with or without the metonymy (e.g. cannot meet one's eyes --- لا يستطيع أن ينظر في عيني الشخص, where the metaphonymy EYE FOR SEEING - SEEING IS TOUCHING – TOUCHING IS COMMUNICATING shifts to a totally different metaphor EYE IS CONTAINER).

3- Chained metonymy and metaphonymy come into play together in the same metonymic expression:

a- Translating using a cognate metonymic expression that keeps both construals (e.g. eyes riveted on --- عيناه متسمرتان على, where the chained metonymy EYE FOR WATCHING – WATCHING FOR ATTENTION, in addition to the metaphonymy FOCUSING ATTENTION IS FASTENING WITH RIVETS are maintained in the TL as an equivalent exists).

b- Translating using the same chained metonymy, but a different metaphor (e.g. eyes glued on --- عيناہ متسمرتان علی , where the chained metonymy EYE FOR WATCHING – WATCHING FOR ATTENTION is kept, and the metaphor in the metaphonymy FOCUSING ATTENTION IS USING GLUE shifts to a more acceptable mapping in the TL FOCUSING ATTENTION IS FASTENING WITH RIVETS).

c- Translating by omitting one of the two phenomena.

The current study has attempted to investigate an overlooked conceptual phenomenon, and to fill a knowledge gap in the field of corpus-based cognitive translation studies. It has attempted to show how a corpus-based cognitive study of conceptual metonymy can be an add-on to translation research and serve practitioners of translation in dealing with the overlooked conceptual phenomenon of metonymy. It has also provided a unified approach to analyzing conceptual metonymy in translation that brings together the features of conceptual metonymy, chained metonymy and metaphonymy. The study has also come up with suggested translation strategies inferred from the analysis of EYE metonymic expressions and their translations into Arabic. These translation strategies try to respect the complexity of the phenomenon.

Further studies on conceptual metonymy need to be carried out, especially in relation to translation. The suggested strategies need to be tested and verified through application to different translation corpora, with different levels of specialization. Translation practitioners as well as translation trainers/trainees need to pay more attention to conceptual metonymy and to learn how to detect it during the process of translation. They need to better understand how pervasive it is in language use and how it impacts the way a thought is conceptualized. They also need to give special attention to the way conceptual metonymy comes into play together with other significant phenomena; namely, chained metonymy and metaphonymy, and the suitable translation strategy to be used in dealing with such intricate phenomena that displays multiple conceptual mappings.

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