

A Cognitive-Pragmatic Model for Translation Studies Based on Relevance and Adaptation

UN MODELE COGNITIF ET PRAGMATIQUE POUR LES ETUDES EN TRADUCTION BASE SUR LA PERTINENCE ET L'ADAPTATION

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Abstract: The current study makes an attempt to explore how Relevance affects the translator's comprehension of the source text (ST) and how Adaptation bears on the choice-making in the reproduction of the source message in the target text (TT) from a cognitive pragmatic perspective. The primary objective is to construct a cognitive pragmatic-oriented model based on Verschueren's Adaptation (2000:66) and Relevance Theory advanced by Sperber and Wilson (2000: 12) for the enhancement of harmony in translation, thus offering effective guidance for translation practice and a unified theoretical framework for a better understanding of pragmatics of human language in its socio-cultural contexts. The major hypothesis is that translation as a communicative activity consists of two dynamic processes---the decoding-inferential process and the encoding-choice-making process in which three parties (writer, translator and target reader) are involved and the work translated is the product of the interaction of the three parties' cognitive environments.

Taking into consideration all the three parties (writer, translator, target reader) involved in the communicative event of translation, the thesis holds the view that the translator's cognitive environment plays a key role in successful communication between the writer and target reader. Based on a review of previous translation studies, this thesis argues that both of the Relevance-guided translation studies and the Adaptation-guided translation studies suffer from one-sidedness since the former is mainly concerned with the first dynamic process---interpretation of the ST while the latter with the second dynamic process--- production of the target text. They fail to pay sufficient attention to the interplay among the cognitive environments of the three participants. The emphasis on this interplay is due to the fact that translation concerns both ST interpretation and TT production. Negligence of either by the translator may lead to inadequate communication and even complete communication failure.

To benefit from the previous studies and, at the same time, to overcome their one-sidedness, the thesis proposes a more comprehensive cognitive-pragmatic model

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for translation studies based on a combination of Relevance and Adaptation. Such a model sees translation in terms of multiple interactions in the two processes among the three parties who are different in cognition and cultural backgrounds. To prove the efficacy of this model, this thesis provides some authentic linguistic evidence collected from translation practice for illustration.

Based on the linguistic evidence and illustration, the thesis arrives at the conclusion that the translator whose task is to produce a target language text that bears a close pragmatic resemblance to the source language text should be aware of the cognitive and cultural issues when translating because different cognitive environment and culture influence people's way of using and comprehending language; the proposed cognitive-pragmatic model, approaching translation studies from a cognitive pragmatic perspective and emphasizing dynamic contextual analysis, represents only a tentative attempt at offering a more unified theoretical guidance for future translation practices.

Key words: Pragmatics; Cognition; Relevance; Adaptation; Translation Studies

Résumé: Cette présente étude essaie d'explorer comment la pertinence affecte la compréhension de l'auteur sur le texte original et quel est le rapport entre l'adaptation et la prise de décision et de choix dans la reproduction du message original dans le texte objectif, à partir d'une perspective cognitive et pragmatique. L'objectif primaire est de construire un modèle cognitif et pragmatique basé sur l'Adaptation de Verschueren (2000:66) et sur La théorie avancée concernant la pertinence de Sperber et Wilson (2000: 12) pour assurer l'harmonie dans la traduction, donner une orientation effective pour les exercices de traduction et offrir un cadre théorique unifié pour une meilleure compréhension des langues humaines dans leur contexte socio-culturel. L'hypothèse principale est de considérer la traduction comme une activité communicative qui consiste en deux processus dynamiques - le processus d'inférence-décodage et le processus de prise de décision encodée dans lequel trois parties (l'auteur, le traducteur et les lecteurs ciblés) sont impliqués et que l'œuvre traduite est le produit de l'interaction des environnements cognitifs de ces trois parties.

En prenant compte de ces trois parties (l'auteur, le traducteur et les lecteurs ciblés) impliqués dans le cas communicatif de traduction, la thèse tient le point de vue que l'environnement cognitif du traducteur joue un rôle important dans une communication réussie entre l'auteur et les lecteurs ciblés. Basée sur une révision des études antérieures en traduction, cette thèse affirme que les études guidées sur la pertinence et les études guidées sur l'adaptation souffrent de l'unilatéralisme, car celles-là sont principalement concernées par le premier processus dynamique - l'interprétation du texte original, tandis que celles-ci par le second processus dynamique - production du texte objectif. Elles ne font pas suffisamment attention aux interactions entre les environnements cognitifs des trois parties. La raison de la mise en accentuation sur les interactions est le fait que la traduction concerne l'interprétation du texte original et la production du texte objectif. La négligence du traducteur pour l'un d'entre les deux pourrait conduire à une communication inadéquate ou à un manquement de communication complète.

A fin de profiter des études antérieures et en même temps, de surmonter l'unilatéralisme, la thèse propose un modèle cognitif et pragmatique plus compréhensif pour les études en traduction, basé sur une combinaison de pertinence et d'adaptation. Ce genre de modèle considère la traduction comme de multiples interactions dans les deux processus entre les trois parties qui ont de différentes cognitions et venant de différents milieux culturels. Pour prouver l'efficacité de ce

modèle, la thèse montre quelques preuves linguistiques authentiques recueillies lors des exercices de traduction en tant qu'exemples.

Basée sur les preuves linguistiques et les illustrations, la thèse arrive à conclure que le traducteur, dont le travail consiste à produire un texte en langue ciblée qui a une ressemblance pragmatique au texte en langue originale, devrait être attentif aux problèmes cognitifs et culturels quand il fait la traduction, car les environnements et les cultures différents peuvent exercer de différentes influences sur les gens dans leur moyen d'utiliser et de comprendre la langue; le modèle cognitif et pragmatique ainsi proposé, en abordant les études en traduction d'une perspective cognitive et pragmatique et en mettant l'accent sur les analyses contextuelles, représente seulement une tentative de donner une orientation théorique unifiée pour les futurs exercices en traduction.

Mots-Clés: pragmatiques; cognition; pertinence; adaptation; les études en traduction

1. INTRODUCTION

1.1 Purpose and Significance of the Current Study

The term Pragmatics was first introduced into the scholarly stream by the American philosopher Charles Morris² in 1938. Since then it has undergone rapid development and established itself as an independent discipline. One of the reasons that contribute to the great interest in Pragmatics, according to Stephen Levinson, is that with the increase of knowledge of the syntax, phonology and semantics of various languages, it has become clear that there are specific phenomena that can be described only by recourse to contextual concepts (2000:36). In the past twenty years or so, different perspectives have appeared on Pragmatics with various definitions offered by linguists. "Pragmatics is the study of relations between language and context that are grammaticalized, or encoded in the structure of a language" (Levinson 2000:9). Pragmatics as a branch "concentrates on those aspects of meaning that cannot be predicted by linguistic knowledge alone and take into account knowledge about the physical and social world" (Peccei 2000:2). Pragmatics, a topic in linguistics, "studies the use of context to make inferences about meaning (Fasold 2000:119). Pragmatics is the study of how hearers add contextual information to the semantic structure and how they draw inferences from what is said (Jaszczolot 2004:1). "Pragmatics studies the use of language in human communication as determined by the conditions of society" (Mey 2001:6). Pragmatics is a general cognitive, social and cultural perspective on linguistic phenomena in relation to their usage in forms of behavior (Verchueren 2000:7). Pragmatics is a capacity of the mind, a kind of information-processing system, a system for interpreting a particular phenomenon in the world, namely human communicative behavior (Sperber & Wilson 2001:183). Pragmatics studies the relationship between linguistic signs and sign users (Xiong 1999:1). Pragmatics is a brand new linguistic area ' studying utterances in given situations and how to understand and use language through context (He 1997: 4).

Different as the definitions of Pragmatics are in their wording and contents, they represent two major ways approaches to Pragmatics: traditional approach; cognitive, social and cultural approach.

The traditional approach has tended to see Pragmatics as an adjunct to, and a means of solving

² Charles Morris is an American philosopher who lived from 1901 to 1979. He is best known for his monograph *Foundations of the Theory of Signs* published in 1938, in which he proposed his threefold divisions of a sign as consisting of sign vehicle, designatum, and interpreter, and of semiotics as consisting of syntactics, semantics, and pragmatics. This latter distinction became normalized in linguistics. Pragmatics, a basic field of linguistics today, originally had its roots in Morris's idea of a division of signs concerned with "the relations of signs to their interpreters" or users.

problems in Semantics. Topics under its investigation are all restricted within the linguistic forms or pragmatic aspects of linguistics. They usually consist of deixis, presupposition, conversational implicature, speech acts and conversational analysis. The purpose of the traditional approach is essentially to nip off any elements of understood meaning that might complicate semantics and interfere with the hoped-for parallels between logic and natural language.

In a different vein, the cognitive, social and cultural approach concerns itself mainly with the task of finding the 'internal' factors, such as the cognitive bases for linguistic performance, the inferential processes leading to the final interpretation of utterances and the 'external' factors, i.e. social and cultural factors which determine those aspects of the selection and interpretation of linguistic forms.

Concerning the relationship between human cognition and language, Lakoff and Johnson make this remark, "Human cognition originates from reality and language is the product of experience and cognition" (Lakoff & Johnson qtd in Wang 2005:15-18). Chinese scholar Lu echoes his view by saying that language is a cognitive phenomenon and the result of the cognitive process; since language is the representation of cognition, language study must be conducted in combination with cognition study (Lu 2006:1-67). For scholars who advocate the study of language from a cognitive perspective, language system is a combination of various cognitive conventions. Linguistic meanings can not be found in the language system itself. They originate from the knowledge and belief system of the language user. He Ziran gives his support to such a view:

Language is the result and product of human cognition about the objective world. Linguistic faculty simply can not exist as an autonomous sign system independent of other cognitive abilities. (He 2006:13)

Looking at pragmatics in its broadest sense, Verschueren explores the whole range of social, cultural and cognitive aspects involved in constructing meaning. He comes up with the principle of Adaptation, contending that Pragmatics should study the 'acts of meaning', cognitively mediated, performed in a social and cultural environment (Verschueren 2000:68).

Sperber and Wilson's approach, overlapping in part with that of Verschueren's, is more restricted to cognition. For them Pragmatics is a capacity of the mind, a kind of information-processing system, a system for interpreting a particular phenomenon in the world, namely human communicative behavior (2000:183). Their principle of Relevance (Sperber and Wilson 2001:260) is a generalization about the way in which our minds work; it has to do with the special way in which intentional communicative behavior is interpreted.

For the interrelations between cognition and language, it is natural for linguists to turn to cognitive science for answers when they are faced with linguistic problems that can not be solved within the linguistic framework. "Language is a cognitive structure and has to be put in such a structure in order to be understood" (Lu 2006:21).

With regard to translational communication, Song maintains that translation involves two languages and two cultures and is a process of both language production and language comprehension (2004:22). As we know, the communication process of translation concerns three parties: the original writer, the translator and the target reader. Exposed to different physical and cultural environments, the three have different cognitions about the world. However in the actual event of communication, communicators can always make assumptions about their shared cognition despite the difference. In translation, with both the original writer and target reader being absent from the scene, the translator must depend on his assumptions about their shared cognition in order to understand the original text, and to produce in the target language what is communicated in the original. Apparently, translation must be approached from a cognitive perspective. "Only such an approach is able to offer a more comprehensive theoretical explanation for human understanding and translation activities"(Wang 2005:46).

Drawing on Verschueren's Adaptation (2000:66) and Relevance Theory advanced by Sperber and Wilson (2000:12) and based on illustration by authentic linguistic evidence collected from translation practice, this current research is to construct a cognitive pragmatic-oriented model for translation studies

for the enhancement of harmony in translation, thus offering effective guidance for translation practice and a unified theoretical framework for a better understanding of pragmatics of human language in its socio-cultural contexts.

1.2 Research Hypothesis

The cognitive-pragmatic model for translation studies based on Relevance and Adaptation is making attempt to offer a more unified theoretical guidance for future translation practices. It hypothesizes that translation, as a cross-language and cross-cultural communication activity consists of two dynamic processes: decoding-inferential process and encoding-choice-making process in which three parties are involved: the writer, the translator and the target reader. In these two processes, the cognitive environments of the three interact with one another and the translated work is the product of this interaction. The cognitive environment of the translator plays a key role in successful communication between the writer and target reader.

1.3 Research Methods and Framework

To test the hypothesis, this study will review critically the previous studies related and based on the review a more comprehensive cognitive pragmatic model will be proposed for translation studies in combination of Relevance and Adaptation, which sees translation in terms of multiple interactions in the two processes among the three parties who are different in cognition and cultural backgrounds.

To prove the efficacy of this model, this thesis will provide authentic linguistic evidence collected from translation practice, illustrating that the reader/hearer, the translator, in this particular study, makes sense of utterance by linking it up with what is in store in his/her cognitive environment. Departing from Verschueren's Adaptation, the thesis will also look into the significant impact of the social and cultural contexts of the target reader (TR) on the translator's choices at various levels and on his/her translation strategy in reproducing in the target text what is intended in the source text.

1.4 The Overall Arrangement of the Thesis

The thesis consists of five chapters. Chapter one opens with the significance and purpose of a cognitive-pragmatic approach to translation studies, then proceeds to the hypothesis and research questions of the study. Chapter two is a review made on previous researches done in the field of pragmatics in translation. The deficiency of the previous researches is also pointed out and analyzed in this chapter. Chapter three establishes the theoretical framework for the intended cognitive-pragmatic model for translation studies, which deals with important concepts in Relevance Theory, the principle of Relevance; Verschueren's view on Pragmatics; Verschueren's explanation of the making of choices; the key notions of Adaptation Theory and method used to validate the current cognitive pragmatic approach to translation studies. In Chapter four, a tentative cognitive-pragmatic model based on Relevance and Adaptation is introduced, together with examples to illustrate its validity and effectiveness. Chapter five ends the thesis by summarizing the major findings of the study, pointing out its limitations and proposing suggestions for further research in this area.

Next is a general picture of what has been accomplished in cognitive-pragmatic translation studies.

2. A REVIEW OF LITERATURE

2.1 Pragmatic-oriented Translation Studies Abroad

When linguistics, or in other words, the study of language shifted its focus from discovering the nature of language to the actual use of language, translation studies have accordingly switched in this direction. Translation scholars began to divert their attention from static language analysis to the analysis of the speaker/writer's use of language for a particular purpose and to the analysis of the hearer/reader's understanding of utterances.

Defining sentence-building as a process of endowing a meaningful linguistic unit with an illocutionary function, Sandor Hervej explains that although the illocutionary functions of a speech act³ are able to be understood across cultures, it is always difficult to transfer them in translation due to cultural relativity. To achieve the same illocutionary effect of a speech act by the source text (ST) in the target text (TT), he proposes a strategy of "ensuring that target texts are not unnaturally devoid of properties considered stereotypical of the target language"(2000:23).

In her thesis entitled *Cooperation and Literary Translation*, Kirsten Malmkjar examines the theory of meaning by Grice⁴ and discusses the application of his theory of conversation to the study of literary translation. She points out that the notion of conversational cooperation does not, on its own, serve as a satisfactory theory of translation because of the crucial distinction between literal and non-literal meaning, which may not coincide across languages. However, it does not mean it is not applicable to translation. Many translational phenomena in a literary translation can be described and explained in terms of its concepts and descriptive terms such as adjusted punctuation and other orthographic measures (lists or brief notes of things about which the reader of translated texts have no knowledge, or intra-textual additions) (2000: 33-39).

The relationship between politeness⁵ and translation is talked about by Juliane House in her *Politeness and Translation*. According to House, politeness operates in all speech communities. Since politeness as a social norm differs due to difference in culture, it is of immediate relevance to translation theory and practice. Classifying translation into overt and covert types, she argues that whatever the politeness is portrayed in the original, in an overt translation where the work of the translator is visible, cross-cultural differences in politeness norms are not relevant. But in a covert translation where the translator attempts to reproduce the function the original has in its linguistic-cultural framework, a cultural filter has to be applied. (2000: 65-69)

³ Speech act is a technical term in linguistics and the philosophy of language. Theory of speech act proposed by British philosopher J.L. Austin (1911-1960)

aims to do justice to the fact that even though words (phrases, sentences) encode information, people do more things with words than convey information, and that when people do convey information, they often convey more than their words encode. Recognizing that words are in themselves actions, Austin proposed that when an utterance is made, an act is being performed. A speech act involves locution (what we say), illocution (what we mean when we say it) and perlocution (the actual result of what we say).

⁴ Herbert Paul Grice (1913-1988) is a British philosopher and linguist, best known for his innovative in philosophy of language. He made his contribution to the study of language use by proposing conversational implicatures which, according to him, are things that a hearer can work out from the way something is said rather than what is said and formulating Cooperative Principle (CP). He broke his CP down into four basic maxims: Relevance, Quality, Quantity and Clarity. Relevance means that whatever you say should be relevant to the conversation at hand; quality is that you should not say what you believe to be false; quantity is to make what you say sufficiently informative for the current purpose of conversation but not more informative than is necessary; clarity is to make what you say clear and to avoid ambiguity.

⁵ The politeness principle is a series of maxims, which Geoff Leech has proposed as a way of explaining how politeness operates in conversational exchanges. Leech defines politeness as forms of behavior that establish and maintain comity. That is the ability of participants in a social interaction to engage in interaction in an atmosphere of relative harmony. He proposed a tact maxim and approbation maxim. He summarized tact maxim as minimizing the cost to others and maximizing the benefit to others; approbation maxim as minimizing dispraise of others and maximizing praise of others.

There are another two pragmatic aspects that have been explored in terms of translation: presupposition and deixis.

Acknowledging the complexity of presupposition, Peter Fawcett makes it explicit that presupposition, as background assumption built into utterances and allowing them to make sense, requires that the translator be able to link such utterances to their context. However he argues that since what might be considered a presuppositional trigger⁶ in one language may not indicate a presupposition in another language because of collocation and connotation issues, presupposition can be problematic to translation. This problem forces the translator to decide whether or to what extent the target audience may need hint to what is presupposed in the original, which is really a difficult decision to make (2000: 113-122).

Deixis is discussed by Bill Richardson. In *Deictic Features and the Translator*, Richardson points out that deixis is related to translation in at least four domains of language: the morph syntactic, the semantic, the pragmatic and discourse. At the morph syntactic level, deictic reference may cause shifts in word class; at the semantic level, basic lexical distinction between two languages can lead to differences in the pattern of expression of similar concepts; pragmatic differences between languages can result in differences of usage; and finally at the discourse level, when the arrangement of features of a text bear deictic information, alteration need to be made in the transition from one language to another. This is why he argues for the recreation of the original message using a deictic perspective appropriate to the target language (2000:124-129).

Basil Hatim, Ian Mason and Ernest-August Gutt are among the first who approach translation from a cognitive pragmatic perspective. Focusing their analysis on translation processes, Hatim and Mason argue that the translator has to see meaning of a text as something which is negotiated between producer and receiver and not as a static entity independent of human processing activity once it is encoded. In light of Grice's Maxim of quantity, they regard ellipsis and redundancy as pragmatic variables, entirely dependent on assumptions concerning the mutual cognitive environments of source text (ST) and target text (TT) users (2001: 77-95).

German scholar Ernst-August Gutt explains translation studies entirely on the basis of Relevance, which is the theoretical foundation of Cognitive Pragmatics. He views translation as an inferential process of the mental faculty, an ostensive-inferential activity aimed at interpreting the ST, a verbal communicative event and a cognitive process in which the translator searches for optimal relevance. Applying Sperber and Wilson's Relevance Theory to translation studies, Gutt attempts to formulate a general theory of translation which is able to account for a range of translation phenomena, not just some specific problems encountered by translation practitioners (2000).

2.2 Pragmatic-oriented Translation Studies in China

Chinese translation scholars have also noticed the significance of Pragmatics to translation studies. In fact, Pragmatics has provided Chinese translation scholars with a novel perspective to look at translation. The result is that in the past ten-odd years, many essays are written and published on pragmatic theories and translation, He, Ziran (1997) Li Lu (1994), Zhang Xinhong (2001), Chen Shuping (2003), to name only a few.

Cognitive-pragmatic translation studies was first introduced into China by Mr. Lin in 1994. Since then a myriad of essays and monographs have been published on the application of cognitive-pragmatic theories in translation studies. Those who take Relevance Theory as a point of departure agree that translation is an ostensive-inferential process involving two cultures and languages (Zhao Yanchun 1999, Zhang Xinhong & He Ziran 2001, Li Yin & Luo Xuanming 2004).

⁶ Presupposition is a background belief relating to an utterance that must be mutually known or assumed by the speaker and addressee for the utterance to be considered appropriate in context and that generally will remain a necessary assumption whether the utterance is placed in the form of assertion, denial or question and can be associated with a specific lexical item or grammatical feature in the utterance. Presupposition trigger is a construction or an item that signals the existence of a presupposition in an utterance.

They argue that Relevance Theory has provided a unified theoretical framework under which all the translation events can be explained. Therefore, it possesses great explanatory force for translation.

On the other hand, some other scholars have investigated translation from another angle—Verschueren's Adaptation. Ge Lingling and Song Zhiping both contend that translation is a dynamic process in which adaptation has to be made. They agree that target language choice must be adapted to different cultural context. But Ge insists that target text adapts itself to source context and linguistic structure for faithful expression of the intention of the original writer (2002:7-11) while Song believes that target text should be adaptable to the need of target context for successful cross-cultural communication (2004:28-33). Impact of contextual adaptation on choice of lexical meaning is another aspect that has been looked into. Ge Lingling (2001), Guan Meihui (2003) and Liao Kaihong & Li Jin (2005) all maintain that adaptation to cultural context constrains the choice of lexical meaning for cultural context is non-linguistic. Since language and culture are interdependent with language being the carrier and product of culture, linguistic meaning varies with difference in culture. In translating, the translator must make adaptation to cultural context for appropriate choice of lexical meanings. Li Jin & Liao Kaihong (2005) have also discussed about how cultural adaptability may affect translation strategy by saying that translation involves not only language switch, but also culture transfer. Choice of a translation strategy depends on adaptation to cultural context.

Whatever the research focus of the scholars is, they all have helped translation studies switch from static analysis of pure linguistic structures of the two languages and to dynamic analysis of speaker's meaning or in other words, the intended meaning. However we find little among the existing literature that analyzes translation in terms of both source text interpretation and target text production.

To draw on their strength and avoid their weakness, the thesis will introduce a cognitive-pragmatic model based on a combination of Relevance and Adaptation in an attempt to provide a more comprehensive explanation for the translation process and a unified theoretical framework for future translation practice.

3. THEORETICAL FRAMEWORK AND METHODOLOGY

3.1 Principle of Relevance

Dan Sperber and Deirdre Wilson, in their joint effort to unveil what happens in the process of human communication, advanced Relevance Theory in their book published in 1986. This theory is mainly concerned with communication and cognition. The central claim of their Relevance Theory is that human communication crucially creates an expectation of optimal relevance on the part of the hearer that his attempt at interpretation will yield adequate contextual effect at minimal processing effort. They believe this expectation to be a part of human psychology and describe it in their Relevance Theory as principle of Relevance:

Every act of ostensive communication communicates a presumption of its own optimal relevance. (2001:158)

3.2 Important Concepts in Relevance Theory

Regarding human verbal communication as an ostensive-inferential process, Sperber and Wilson argue that in an ostensive-inferential communication, the communicator produces a stimulus which makes it mutually manifest to communicator and audience that the communicator intends, by means of stimulus, to make manifest or more manifest to the audience a set of assumptions. Successful communication depends on cognitive environments and mutual manifestness because verbal communication is much more than linguistic coding and decoding.

3.2.1 Cognitive Environment

A cognitive environment of an individual is a set of facts that are manifest to him. The total cognitive environment of an individual is the set of all the facts that he can perceive or infer. It is a function of his physical environment and his cognitive abilities. It consists of not only all the facts he is aware of, but also all the facts he is capable of becoming aware of.

3.2.2 Context

Another important concept Sperber and Wilson have introduced in their book is context. But context as described by Sperber and Wilson is entirely different from the context in the traditional sense. Context in the traditional sense is predetermined. It is linguistic pragmatic, therefore static in nature.

Context in Sperber and Wilson's Relevance Theory is "a psychological construct, a subset of the hearer's assumptions about the world" (2001:15). It is something generated in the very dynamic process of an individual's cognition and it keeps changing and expanding with new experiences. The assumptions rather than the actual state of the world affect the interpretation of an utterance. Context in this sense is not limited to information about the immediate physical environment or the immediate preceding utterances. It is dynamic and highly idiosyncratic. It is not predetermined but a variable.

3.2.3 Informative and Communicative Intention

In communication, people use ostensive act to convey intentions. Sperber and Wilson make a distinction between informative and communicative intention. Informative intention is to make manifest or more manifest to the audience a set of assumptions. It is the speaker's intention about the explicit content of his/her utterance. To put it simply, it is what the speaker says literally.

Communicative intention is to make mutually manifest to audience and communicator that the communicator has this informative intention. It modifies and extends the mutual cognitive environment they share with one another. The two layers of intention are interrelated in that informative intention gives rise to the response of audience to communicative intention. In another way, communicative intention identifies the fulfillment of informative intention.

3.3 Verschueren's View on Pragmatics

Adopting a cognitive, social and cultural approach toward Pragmatics, Verschueren argues that Pragmatics does not constitute a component theory of language. Rather it offers a perspective, a general functional perspective on language, which is applicable to any level of structure. Therefore, Verschueren takes the meaningful functioning of language in use as the topic of investigation for Pragmatics. He emphasizes that meaning, as a defining feature of what Pragmatics is concerned with is not a stable counterpart of linguistic form. It is dynamically generated in the process of language use.

3.4 Verschueren's Explanation of the Making of Choices

Firstly, Verschueren explains, choices are made at every possible level of structure. In the production of an utterance, choice has to be made with form, word, phrase, genre, phonological pattern and sentence construction.

Secondly, speakers do not only choose form, they also choose strategies.

Thirdly, choice-making may show any degree of consciousness. Some choices are made more consciously than others. Some are made completely automatically.

Fourthly, the making of choices occurs in both the production and interpretation of an utterance. Both

types of choice-making are important for the communication flow and the way in which meaning is generated.

Fifthly, a person can choose to use language or remain silent. But once he decides to use language, he does not have the freedom of choice of choosing and not choosing.

Sixthly, choices are not equal in status. Among a range of choice, not every specific choice enjoys the same significance. There are preferred/unmarked choice and marked choice.

Lastly, choices evoke or carry along other alternatives. A choice of a specific form calls up the entire dimension of which the specific form is a part.

3.5 The Three Properties of Language

Verschueren holds that language use is a process of choice-making for the fact that language has these three properties: variability, negotiability and adaptability. Variability is a property that defines the possible range of choices. Negotiability is the language property that accounts for the fact that people do not make choices according to a fixed form-function relationship, but on the basis of highly flexible principle and strategies. A specific choice does not depend on grammaticality and/or acceptability. It depends on motivation and the actual communication context. In this sense, negotiability involves indeterminacy.

The third property of language, adaptability, is the core of Adaptation Theory because it enables human beings to make negotiable linguistic choices from a variable range of possibilities in such a way as to approach points of satisfaction for communicative needs (2000:61). To put it another way, variability, negotiability and adaptability constitute an interrelated hierarchy in which the three cannot be investigated separately. It is adaptability that brings into play the role of variability and negotiability and constructs them into a functioning framework.

4. A COGNITIVE-PRAGMATIC MODEL FOR TRANSLATION STUDIES

In chapter one, the thesis has explained the close relationship between language and cognition and the need to study translation from a cognitive perspective. Indeed, many scholars have approached translation from this perspective. However as is pointed in chapter two, their studies lay particular emphasis on one side of the translation process: either understanding or production. The thesis agrees with the claims made by the relevance-guided and adaptation-guided translation models, but insists that a Relevance-Adaptation based model is better able to explain what happens during the entire process of translation. In this chapter, the thesis will use authentic examples from translation practices to validate the hypothesis that translation consists of two dynamic processes: decoding-inferential process and encoding-choice-making process in which three parties are involved: the writer, the translator and the target reader; the translated work is the product of the interaction of the three parties with the translator's cognitive environment being the key to successful communication between the writer and target reader.

4.1 The Relevance-oriented Decoding-inferential Process

In "Relevance and Communication" carried in Modern Foreign Languages, Wilson makes explicit the following:

Relevance Theory is a new approach to Pragmatics, which attempts to answer not only philosophical questions about the nature of communication, but also about psychological questions about how the interpretation process unfolds in the hearer's mind. (Wilson 2000:218)

With regard to the decoding of utterances in a communication, Wilson observes:

Linguistic encoding is only a part of the input that needs to be understood. Another important part of the input is the hearers' contextual assumptions...Generally speaking, intentions can be inferred but not decoded. (Wilson 2000: 212)

These remarks by Wilson indicate that Sperber and Wilson's Relevance, as the theoretical foundation for Cognitive Pragmatics, is concerned mainly with the study of the interpretation of utterance. It fully corresponds to what needs to be first accomplished in the translation process: understanding of the source text (SL), or interpretation of the writer's intention.

4.1.1 Relevance and Context Convergence

According to Sperber and Wilson, human verbal communication is an ostensive-inferential process. What is ostensive is the utterances made by the speaker. The hearer has to use his inferential ability to process the utterances. But utterances are seen not as signals arbitrarily linked to the message they convey, but as pieces of evidence about the speaker's meaning, with the aim of the hearer being to able to recognize this meaning from the evidence. The thesis believes whether the hearer is able to process the utterances in the direction as is intended by the speaker depends on a shared context/cognitive environment between the two.

- 1) A: You are going out to the beach?
B: It is raining. (Hou 2003:25)
- 2) If you are expecting the stork to visit your home this year and he has to come by way of Royce city, he will have to bring a check-book to pay his bill before delivery. (Ge 2005: 47)

Relevance Theory makes the fundamental assumption that human communication and cognition are governed by a search for relevance. That is to say, when utterances are made, expectations of relevance are created on part of both the speaker and hearer. When neither the hearer nor speaker is able to fulfill their expectation of relevance, communication will fail.

In 1), speaker B does not give a direct "yes" or "no" to speaker A' question. Instead he/she makes the utterance "it is raining". Obviously, this utterance is not made for reporting an event in the world; it is made to draw B's attention to his/her intended meaning. On the other hand, when A poses the question, he/she expects B to give a direct "yes" or "no" answer. So when B replies by uttering "it is raining", A is unlikely to take it as a report of an event. Surely he/she will search for relevance between "the beach" and "rain" to satisfy his/her expectation of relevance. He/She starts the search by making inferences using all his/her knowledge about the world, or in other words, all the cognitive contexts available to him/her. He/she makes various assumptions about A's utterance: A enjoys rainy weather; A is pleased to see it rain because it has not rained for a while; A is not going to the beach because of the rain; A wants to B to know that it is raining. Of the various assumptions B settles on one: A is not going to the beach because of the rain since it is the most relevant to the question posed. Thus the preferred translation would be:

- 1) A. ni yao qu hai tan ma? 你要去海灘嗎?
B. tian zai xia yu , bu qu le. 天在下雨，不去了。

As is mentioned at the beginning of this chapter, translation is a communicative event involving three participants who differ in language, cognitive abilities and culture. Their physical environment may overlap in part, which enables them to converge somewhat on inferential abilities. But culture and experiences vary and accordingly their assumptions of the world or their cognitive environments are in no way the same. "...Language and cognition are intimately connected; but cognition is related to culture" (Dai 2003:127). In this sense, the decoding and inferential process, or in other words, the translator/hearer's interpretation of the writer's intended meaning may be constrained by the lack of shared cognitive environments caused by culture. When this happens, the translator/hearer is required to

expand his/her cognitive environment or context until he/she finds a context which is able to fill up the gap and fulfill his/her expectation of relevance.

2) is a passage taken from The Glory and the Dream written by William Manchester.⁷ The informative intention of the passage is that the stork has to pay for his delivery. A Chinese translator who is proficient in the English language would have no trouble understanding the linguistic meaning conveyed in the passage. However he/she is unable to establish any relevance between a bird paying delivery fees and all the knowledge he/she has about birds. The problem lies in that the translator is not the intended reader of the original writer. They do not share the same cognitive context concerning the stork. This lack of mutual cognitive environment caused by cultural difference leads to the failure of establishment of expected relevance on part of the translator. In this case he/she must fill up the gap by expanding his cognitive context until it converges with that of the writer's. The cognitive expansion gives him the knowledge that according to English folk legend, babies are brought to the world by storks. Stork's visit in this passage implies the birth of a baby. With the gap bridged, relevance is easily found between the stork and payment for delivery and also the implicature. Definitely successful communication follows. Wang Zongyan's translation:

2) ru zun fu ren you xi, yao lai luo yi si cheng liu chan, qing bei zu kuan xiang jiao fei, cai neng jie sheng. te ci tong gao. 如尊夫人有喜，要來羅伊斯城留產，請備足款項交費，才能接生。特此通告。

However, if the translator does not make any attempt to enlarge his/her cognitive environment so that it will converge with that of the writer's, he/she will translate "stork" into "guan he"(鸛鶴), and the passage into: 2) ru huan he yao lai ni jia, er qie yao tu jing luo yi si cheng, qing zhun bei hao zhi piao zai lai shen chan. 如鸛鶴要來你家，而且要途徑羅伊斯城，請備好支票再來生產。Readers of this translated passage would not comprehend what the writer is trying to communicate. Communication would break down.

Here is another example of communication failure for want of convergence of cognitive environment between the writer/speaker and the translator.

3). The veiled threat also has a stereotype: the Mafia wiseguy offering protection with the soft sell, "Nice store you got there. Would be a real shame if something happened to it." (Pinker 2007)

In 3), the writer/speaker has made it explicit that he/she is talking about veiled threat. By this informative intention 'veiled threat', he/she wants to make it manifest to the hearer/translator that there is something else behind it. However one of the translators did not pick up the implication hinted by the informative intention and translated the passage into:

3).an di li de wei xie ye you tao lu. hei shou dang zai quan shuo jie shou bao hu. ni qu de shang dian shi hao shang dian, yao shi chu le cha cuo, na ke zhen diu ren.

暗地裏的威脅也有套路。黑手黨在勸說接受保護：“你去的是好商店，要是出了差錯，那可真丟人。”

This mistranslation occurred because the translator did not make any attempt to search for relevance between his/her interpretation of the writer/speaker's intention (it will be a shame if anything happens to the store the writer/speaker has visited) and the ostensive stimulus 'veiled threat'. If he/she did, he/she would have found that no relevance could be set up between them. Then he would have enlarged his/her cognitive environment until relevance could be established between the two. In fact by offering the ostensive stimulus 'veiled threat', the writer/speaker wants the hearer/translator to draw the assumption that the Mafia is not offering protection; he is intimidating. Since the translator did not share the

⁷ William Manchester (1922-2004) is an American historian and biographer. Known as an author of military history, his books about men in military and political life made him one of the greatest popular historians of the 20th century. He wrote and published more than a dozen books in his life time. The book *The Glory and the Dream* published in 1974 is a narrative history of America from 1932-1972. It presents a panorama of America's political, economic, cultural, military and social life of the period. Through the book Manchester reveals compelling pictures of the Depression, bank and crop failures, Franklin Roosevelt's election and the New Deal, World War II, and the Korean and Cold Wars. He also includes near month by month chronicles and analysis on America's roots and involvement in the Vietnam War and Watergate.

writer/speaker's context, he/she was unable to interpret the writer/speaker correctly. The result is failed communication between the writer and the target reader. The revised translation is:

3). bian xiang de wei xie ye you tao lu. zi zuo cong ming de hei shou dang zai wei bi li you di ti gong bao hu. ni zhe jia xiao dian bu cuo, yao shi zao yu shen me bu ce jiu tai ke xi le. 變相的威脅也有套路。自作聰明的黑手黨在威逼利誘地提供保護：“你這家小店不錯，要是遭遇什麼不測就太可惜了。”

4.1.2 Relevance and Selection of a Context

As is often the case that writers/speakers do not always make ostensive all the informative intentions. Therefore, according to Zhou (2002), it is essential for the translator to bring out all the “missing links” in the source text to be translated since failed retrieval of the missing links will result in unsuccessful communication.

3) The river had been dry for a long time. Everyone attended the funeral. (He 1997:136)

In this utterance, the speaker makes two things ostensive to the hearer: the river is dry and there has been a funeral. Drawing upon these informative intentions, the translator makes such a set of assumptions as: (1) death has occurred; (2) the death is caused by the drying-up of the river; (3) the death is related to an animate thing; (4) the death is related to a person; (5) the thing or the person is important to people. According to Relevance Theory, relevance is inversely proportional to processing effort. The informative intention “the funeral” immediately calls up the association of death of a person. The translator could have decided on the assumption (4) and translated the utterance into:

3). he liu gan he hen jiu le, suo you ren dou can jia le na ge ren de zang li. 河流乾涸很久了，所有人都參加了那個人的葬禮。

But this translated version confuses the target reader because they can not fulfill their expectation of relevance between the dry river and a person's death. Of course the confusion proves that the translator's selection of the context is inappropriate. Bearing in mind what is made ostensive in the utterance, the translator must start a search for a context that might help him retrieve the missing link between dry river, death and funeral. By looking deep into his/her stored knowledge, the translator discovers that in some cultures, people believe that there is a god of river. People worship the god of river because they consider the god of river to be extremely powerful. Of course the god of river lives in the river and water in the river means life and death for him. The discovery enables the translator to satisfy his expectation of relevance among the dry-river, death and funeral and settle on context (3) for retrieving the missing information, ‘the god of river died’, between the ostensive information chunks.

3). he liu gan he hen jiu le, he shen si le, suo you ren dou can jia le he shen de zang li.

河流乾涸很久了，河神死了，所有人都參加了河神的葬禮。

4.1.3 Relevance and Selection of Lexical Meaning

Relevance Theory also has great implication for the study of lexical meaning. Wilson explains that words take on different meanings in different contexts. The hearer's expectation of relevance may lead him to narrow or loosen the meaning of a word, so that the word conveys much more specific or much more general meaning than the literally encoded meaning.

4). At Christmas, the bird was delicious.

5). The birds circled above the waves, searching for fish. (Wilson 2000:215)

In these two utterances, ‘bird’ should be understood as conveying something more specific than the literally encoded meaning. In both 4) and 5), the literally encoded meaning of “bird” is a generic term for all feathered creatures with two legs and two wings that are usually able to fly. If the translator did not narrow its meaning and translated the utterances into:

sheng dan jie chi de niao te bie xiang. 耶誕節吃的鳥特別香。

niao zai hai mian shang pan xuan, zhao yu chi. 鳥在海面上盤旋，找魚吃。

Readers of the translation would take the bird as any feathered creature having two legs and wings. In this case, the writer/speaker would not succeed in getting across his intended meaning: at Christmas, people have roast turkey and it is the seagull that hovers above the sea/ocean and seagulls live on fish.

To determine the actual meaning of ‘bird’ in 4), the hearer/translator needs to narrow down its meaning through searching for relevance between his/her interpretation of delicious bird at Christmas and what he/she knows about Christmas. The same is true for identifying the meaning of ‘bird’ in 5). Once the expected relevance is established, the specific meaning of the word can be identified and success achieved in the communication between the writer/speaker and target reader/hearer.

4) sheng dan jie shang chi de huo ji wei dao hen xian mei. 耶誕節吃的火雞味道很鮮美。

5) hai ou zai hai mian shang pan xuan, zhao yu chi. 海鷗在海面上盤旋，找魚吃。

On some other occasions, the hearer/translator has to loosen the word meaning in order to establish the expected relevance.

6) “How old was I when you first took me in a boat?”

“Five and you nearly were killed when I brought the fish in too green and nearly tore the boat to pieces. Can you remember?” (Hemingway: *The Old Man and the Sea* from Zhou 1992)

The literally encoded meaning of ‘green’ is color. But this encoded meaning can not satisfy the reader/translator’s search for relevance between the color “green” and a fish which is so strong that it nearly tears the boat to pieces. He/She is justified to loosen the encoded meaning to include ‘energetic, vigorous’. Only then can he/she establish the expected relevance between ‘green’ and ‘fish’ and make sure that his/her interpretation of “green” as ‘energetic, vigorous’ is appropriate. Zhu Haiguan’s translation:

6) “ni tou yi tang dai wo shang chuan, na shi wo duo da?”

“wu sui.dang nian wo ba yi tiao sheng long huo hu de yu tuo shang chuan de shi hou, na jia huo xian xie ba chuan zhuang de fen sui, ni ye xian xie song le ming. hai ji de ma?”

“你頭一趟帶我上船，那時我多大？”

“五歲。當年我把一條生龍活虎的魚拖上船的時候，那傢伙險些把船撞得粉碎，你也險些送了命。還記得？”

The implication of Relevance Theory for the study of lexical meaning is further extended to the understanding of figurative utterances. Wislon, viewing rhetoric language from Relevance Theory, argues that figurative utterances are not open and intentional violation of the truth-conditional principle as insisted by Grice. They are loose talk of various kinds and cannot be taken literally.

7). Susan is a butterfly. (Wilson 2000:216)

Comprehension of this utterance depends on sufficient enlightenment from the cognitive context, so the hearer/the translator has a reason to loosen the meaning of the word ‘butterfly’ on the basis of its literal meaning. The cognitive context tells people that butterflies differ in appearances and preferences of nectar, both in color and taste. They are usually beautiful and always fly from one plant to another. They seldom perch on one plant for long. The enlightenment calls up association between the butterfly and women who are beautiful and frivolous in behavior. With this association, the hearer/translator is able to establish relevance and interpret the utterance as an assertion to mean that Susan has the characteristics of a butterfly. ‘Susan is a butterfly’ is seen as involving a loose use of the word ‘butterfly’ and the use of the word ‘butterfly’ is the most cost-efficient way of conveying the intended meaning of the writer/speaker.

7). su shan xiang zhi hua hu di. 蘇珊像只花蝴蝶。

In the translation, the word ‘hua’ is added because in Chinese culture ‘hua hu die’ has the

association of a beautiful but pleasure-loving woman.

From the above examples, we can judge that Relevance Theory is a key contributor to understanding and interpreting utterances. The search for relevance guarantees that the translator decodes and infers the original message correctly. Since verbal communication is taken as an ostensive-inferential process in relevance theory, the translator must first of all, in the decoding-inferential process of translation, utilize his inferential ability to make various assumptions with the help of his world knowledge. Then he needs to decide on assumptions which the writer intends him to make. It is at this point that relevance steps in to his assistance. Finishing this process, the translator goes into another process in which he is a writer and has to reproduce the communicative intention of the original writer in such a way that his translated work may produce on its readers an impact which is just as close as the impact the original work has produced on its readers.

4.2 The Encoding-choice-making Process

As the term suggests, encoding and choice-making is that the translator is to produce a text using the target language; in the course of his/her production, he/she has to choose among choices available to him/her. But what guides him/her to make an appropriate choice is a question. To this question, the thesis gives the answer---“Adaptation”.

Adaptation theory contends that linguistic communication consists of continuous choice-making for language internal and language-external reasons. Choice-making serves to smooth communication. The theory stresses that choices should be made in agreement with communicative environment, communicators concerned and communicative purpose. That is to say choice-making is often constrained by such factors as the mental, social and physical worlds of the communicators.

Since translation is one type of linguistic communication which is related to two languages and cultures, it is certainly a choice-making process. But this choice-making process is much more complex than that involved in mono-linguistic and mono-cultural communication. In order to achieve success, the thesis argues that the translator must take language differences into account, but more importantly he/she must give consideration to cultural differences. The argument rests upon the supposition that language is the carrier of culture and culture influences the way people perceive and conceptualize the world. Therefore, more often than not linguistic meanings vary with culture.

With reference to the relationship between language and culture, Sapir⁸ made the observation as early as in 1929 that language could be only interpreted within culture. Chinese scholars Lin and Yu also express the view that language is a part of culture and reflection of culture; differences in culture inevitably present themselves in language (1994:83).

Due to the interrelation between language and culture it is justifiable for us to study translation in a broad cultural environment. “Real translation, viewed on the surface, is transference of linguistic forms. In essence, it is a cross-cultural communicative activity of a very high degree. In translating, the translator tries his best to convey as much as possible the cultural information contained in the source text to the target reader” (Song 2001:88). “...meaning and culture are very closely connected. Their interdependence is an indication of the relationship between culture and translation. Translation is in fact restricted by culture...” (Li & Liao 2005: 93).

What we should point out here is that emphasizing the significance of social and cultural context to

⁸ Edward Sapir (1884-1939) is American linguistic theorist. He is noted for his work with the ethnology and linguistics of Native American groups, and saw language as a verbal symbol of human relations. Sapir stressed that language shapes our perceptions, and he thought that understanding cultural behavior was impossible unless its development through language was thoroughly traced. Sapir is best known for his work with [Benjamin Lee Whorf](#) on what has come to be known as the [Sapir-Whorf Hypothesis](#). The hypothesis consists of two parts, linguistic relativity and linguistic determinism. In simpler terms, the hypothesis postulates that the thoughts that we construct are based upon the language that we speak and the words that we use. In its strongest sense, linguistic determinism can be interpreted as meaning that language determines thought. In its weakest sense, language partially influences thought.

choice-making does not mean a denial of the influence of the cognitive environment of the target reader on it. Instead, this thesis suggests that it is the very consideration of the target reader's cognitive environment that makes it a necessity to focus on cultural context. The justification for the argument lies in that the translator, living in the same social culture, possesses larger shared cognitive environment with the target reader. He/She has a better idea of what may constitute comprehension problems for them. He/She also knows better what their expectation of relevance might be in interpreting the communicative intention of the writer. The translator must base his choice-making on their cognitive environment as to what culture he/she should adapt to, so that the translated text is more readily accepted and better able to produce a pragmatic impact close to that of the original.

4.2.1 Culture-based Contextual Adaptation and Choice of Language Structure

We may have noticed that communicators from different cultures often differ in their way of speaking, use of words and strategies. They also differ in the way of constructing sentences and discourse or in other words, in the way of organizing language and thought. Cultural characteristics are reflected in almost every aspect of language use. This might explain why Verchueren is of the view that choices are made at every possible level of language structure. Such being the case, the translator, in encoding or reproducing the original information, must take into account both the source culture and target culture and then decide which culture his/her choices should fit into.

8) wo de di zhi shi bei jing shi hai dian qu cheng fu lu 205 hao. 我的地址是北京市海澱區成府路205號。

9) The United Nations was officially founded on October 24, 1945.

A translator who is culturally-informed knows that American or British people are not the same as Chinese in their conceptualization of time and space or more specifically in their temporal and spatial sequence. American or British people focus on the specific first and then move toward what is more general. This is in direct opposition to the Chinese convention: moving from the general to the specific. This cultural difference influences their utterance-building principle. In translating 8) into English, the translator has to adapt to the temporal and spatial sequence which conforms to the target culture as to be accepted by the target reader.

8) My address: 205, Chengfu Road, Haidian District, Beijing.

9) lian he guo zheng shi cheng li yu 1945 nian 10 yue 24 ri. 聯合國正式成立於1945年10月24日。

Another cultural difference reflected in language is the syntactic and discourse organization of the two languages.

10) Writers cannot bear the fact that poet John Keats died at 26, and only half playfully judge their own lives as failures when they pass that year. (Li 2001: 43)

Heavily influenced by the philosophy that man and nature are one, Chinese culture stresses the functional complementarity among elements and their entirety. In comparison to Chinese culture, Western culture puts more emphasis on rationality and logical analysis because it believes that the integration of scientific method and logical inference leads people to objective and true understanding of things. The cultural difference triggers differences in discourse organization. When English speakers use long sentences they rely on connectives and formal agreement to indicate the relationship between elements in the sentences. On the contrary, Chinese speakers use more parallel structures. Connectives are rarely used. Relationship between elements is expressed in content and meaning. Formal agreement is seldom found in Chinese. While English shows hypotactic prominence, Chinese shows paratactic prominence. The translator, in reproducing the message in 10), should take this cultural difference into consideration and adapt his/her choice of syntactic and discourse arrangement to the target culture, so that his/her translation is readable on part of the target reader. Neglect of the difference in discourse arrangement resulted from culture does not necessarily mean complete failure in communication; but at least it causes difficulty of understanding for the target reader. Let us look at the translation of the

sentence by a fourth-year English major.

10) zuo jia men wu fa jie shou zhe yang de shi shi: yue han ji ci er shi liu sui jiu si le, yu shi jiu ban kai wan xiao de ping pan zi ji de yi sheng shi ge shi bai, zhe shi ta men gang gang guo le zhe yi nian. 作家們無法接受這樣的事實：約翰·濟慈二十六歲就死了，於是就半開玩笑地評判自己的一生是個失敗，這時他們剛剛過了這一年。

As is said in the last section, readers/hearers interpret writers' intended meanings through search for expected relevance. Such a translation puzzles the reader because they cannot see any relevance between the informative intentions: yue han ji ci er shi liu sui jiu si le and zhe yi nian. It is therefore difficult for them to figure out the intended meaning of the sentence. What caused the trouble is that the translator did not consider the difference in discourse organization between English and Chinese. However if we revise the translation by adapting the discourse arrangement to the target culture, it will be very easy to get what is meant.

10) shi ren yue han ji ci nian jin 26 sui bian ke ran chang shi, zuo jia men dui ci shen gan wan xi. ta men guo le 26 sui zhi hou, bian bu wu xi nue de tan xi zi ji yi sheng wu suo zuo wei. 詩人約翰·濟慈年僅 26 歲便溘然長逝，作家們對此深感惋惜。他們過了 26 歲之後，便不無戲謔地歎息自己一生無所作爲。

People from different cultures have different ways of organizing sentences and discourses. They are, in the same way, different in their choice of lexical meanings.

4.2.2 Culture-based Contextual Adaptation and Choice of Lexical Meaning

Culture influences people's way of perceiving and conceptualize the world. Very often culture poses restrictions on their choices of lexical meanings. Therefore, the translator needs to adapt his/her choice of lexical meaning accordingly, so that the communicative intention of the speaker/writer can be rightly conveyed to the target reader.

11) The holographic image must be viewed by looking directly through the film. Consequently, the size of the film limits the size of the audience that may view it at one time. (Ge 2001: 29)

12) Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter. (Liao & Li 2005: 93)

The word 'size' in 11) can be used in English to measure different things. However in Chinese the same word has to be translated differently into "da xiao" (大小), "chi cun" (尺寸), "gui mo" (規模), or "ren shu" (人數) to match what is being measured. The translator in translating 11) into Chinese must consider all the lexical meanings of the word and see which one corresponds with the Chinese conceptualization of the things being measured. From the short passage, it can be seen that the word 'size' is used to measure an object and describe an audience. With knowledge about the way Chinese people conceptualize measurement, the translator can safely settle upon "chi cun" (尺寸) and "ren shu" (人數) for 'size'.

11) quan xi tu xiang yi ding yao zhi jie tou guo di pian cai neng guan kan. yin ci ,di pian de chi cun xian zhi le tong shi guan kan de guan zhong ren shu. 全息圖像一定要直接透過底片才能觀看。因此，底片的尺寸限制了同時觀看的觀眾人數。

As for 12), many Chinese English learners may immediately equate 'newspaper' with 'bao zhi' (報紙). Then the translation of 12) would be:

12) ru guo rang wo jue ding wo men shi yao mei you bao zhi de zheng fu, hai shi yao mei you zheng fu de bao zhi, wo hui hao bu you yu de xuan ze hou zhe. 如果讓我決定是要沒有報紙的政府，還是要沒有政府的報紙，我會毫不猶豫地選擇後者。

The target readers will have trouble understanding what is meant by "mei you bao zhi de zheng fu"

(沒有報紙的政府) or “mei you zheng fu de bao zhi” (沒有政府的報紙). If “yao mei you bao zhi de zheng fu” (沒有報紙的政府) still makes some sense, “mei you zheng fu de bao zhi” (沒有政府的報紙) does not make any sense at all. Communication gets stuck here.

At this point, the translator must expand his/her knowledge about the meaning of the word ‘newspaper’ in western cultures. Once he/she gets to know the cultural connotation of the word ‘newspaper’, he/she will understand that in the West where capitalist system is exercised, people have a strong belief in freedom of speech. They regard the newspaper as a platform for their free expression of views. ‘Newspaper’ in this case implies freedom of expression. Since in Chinese culture newspaper and freedom of speech are used separately to mean “bao zhi” (報紙) and “yan lun zi you” (言論自由), The translator must adapt his choice of the lexical meaning to this source cultural connotation.

12) ru guo rang wo jue ding wo men shi yao yi ge mei you yan lun zi you de zheng fu, hai shi yao yige zhi you yan lun zi you er mei you zheng fu de guo jia, wo hui hao bu you yu de xuan ze hou zhe. 如果讓我決定我們是要一個沒有言論自由的政府，是要一個只有言論自由而無政府的國家，我會毫不猶豫地選擇後者。

The examples the thesis has provided serve to prove Verschueren’s claim that choices are made at every possible level of structure. As a matter of fact, cultural consideration is also an important determinant factor in choosing translation strategy.

4.2.3 Culture-based Contextual Adaptation and Translation Strategy

Culture and language interact. Cultural influences people’s way of using language and language is a reflection of culture. In face of differences in language use caused by culture, the translator has to decide which cultural context he/she should adapt to. His/Her decision will impact his choice of a translation strategy. This is particularly true when what to be translated are proverbs, cultural-specific expressions and metaphors.

13) da bo xiao he he di dui wo shuo, “wo men bei fang ren dou xi huan shui kang, ni ye jiang jiu dian ba. su hua shuo, ‘ru xiang sui su ma.’” 大伯笑呵呵地對我說：“我們北方人喜歡睡炕，你也將就點吧。俗話說：‘入鄉隨俗嘛。’”(Li & Liao 2005:51)

As is pointed out in chapter three, Verschueren proposes that language has three properties: variability, negotiability and adaptability. It is these three properties that determine that language use is a process of making choices. What he means is that language users always have a range of possible choices accessible to them. They make a specific choice for a particular occasion not on the basis of a fixed form-function relationship, but on the basis of highly flexible principle and strategies. In face of a wide and unstable range of possibilities available for communicator to choose from in a choice-making process, which is not rule-governed but driven by highly flexible principles and permanently negotiable, adaptability is the key to an appropriate choice.

In translating 13), the difficulty thing is to decide on a translation strategy in relation to “炕” and “入鄉隨俗”. “炕” can be translated either into “kang” as a transliteration or into “heatable brick bed” as an explanation. However, “heatable brick bed” explains nothing about the life style of the Northern Chinese. It only confuses the target reader. In this case, the thesis contends that the translator should adapt his/her choice to the source cultural context with some annotation provided for the target reader and translate “炕” into “kang”(heatable brick bed used in the countryside of Northern China). As for the proverb “入鄉隨俗”, there is a similar expression in English “Do as Romans do”. But obviously such a choice has a strong ethnic connotation which does not fit the status of the speaker. It has to be renegotiated. Considering that the speaker is a farmer and he may not know anything about Romans, the translator can replace “Romans” with “local people” to make his/her choice fit the status of the speaker and thus to the local culture.

13) Uncle said to me smilingly, “We northerners like to sleep on our *Kangs*, the heatable brick beds. You will have to put up with it. As the proverb goes, ‘do as the local people do.’”

In terms of cultural-specific expressions such as allusions, they are so deeply rooted in a given culture that some become meaningless out of that cultural setting. In these circumstances, the thesis believes that cultural contextual adaptation is a must. The translator must choose a translation strategy to make this cultural adaptation.

Of course, there is not and can not be only one translation strategy to be used for cultural-specific expressions. Bao Huinan holds that there are five translation strategies for this type of expressions: literal translation; literal translation with paraphrasing; literal translation with annotation; free translation with changed image; free translation. Choice of a translation strategy should depend on the origin of the allusion (2001:265-271).

14) The small country has long been regarded as a Trojan horse placed in Southeast Asia by its master.

Hen jiu yi lai, ren men yi zhi ba zhe ge xiao guo jia kan zuo shi qi zhu zi an cha zai dong nan ya de yi ju te luo yi mu ma. 很久以來，人們一直把這個小國家看做是其主子安插在東南亞的一具特洛伊木馬。

15) “三個臭皮匠，合成一個諸葛亮”，這就是說，群眾有偉大的創造力。（《毛澤東選集》）

The old saying, “Three cobblers with their wits combined would equal Zhuge Liang the master mind,” simply means the masses have great creative power.

16) “難道這也是個癡丫頭，又像顰兒來葬花不成？”因又笑道：“若真也葬花，可謂東施效顰了，不但不為新奇，而是更是可厭。”（曹雪芹《紅樓夢》第三十四回）

“Can this be another absurd maid come to bury flowers like Taiyu?” he wondered in some amusement. “If so, she’s ‘Tung Shih imitating Hsi Shih,’ which isn’t original, but rather tiresome. (Translator’s annotation: Hsi Shih was a famous beauty in the ancient Kingdom of Yueh. Tung Shih was an ugly girl who tried to imitate her ways)

17) Sometimes a person who presents himself as kind and gentle can in private turn out to be a dragon, who breathes fire. (James Aronson)

you shi mou ren zai gong gong chang he, xian de he ai ke qin, wen wen er ya, er zai s i xia li que xiang ge xiong shen e sha. 有時，某人在公共場合，顯得和藹可親，溫文爾雅，而在私下裏卻像個兇神惡煞。

18) It was another one of those Catch-22 situations, you’re damned if you do and you’re damned if you don’t.

zhe zhen shi you yi ge zuo you wei nan de gang a ju mian, zuo ye dao mei, bu zuo ye dao mei. 這真是又一個左右為難的尷尬局面，做也倒楣，不做也倒楣。（Bao 2001）

The thesis agrees with Bao that there are different translation strategies to choose from. However, it insists that a better translation strategy for most allusions should be literal translation plus paraphrasing. Free translation with changed image can be applied to those allusions with completely opposing cultural connotations. This will make translation criteria more uniform and easier for the translator to determine how to renegotiate the choices and to adapt his/her choice to a particular culture or both the source and target cultures. Therefore, ‘Trojan horse’ can be translated into ‘特洛伊木馬，隱患無窮’，‘西施’ into ‘Tsi Shih, a beauty of an ancient kingdom Yueh’, ‘東施’ into ‘Tung Shih an ugly girl’, ‘catch-22’ into ‘像第二十二條軍規一樣令人左右為難’.

These translations, adapted to source culture, with the paraphrasing providing explanation of its cultural connotation, have the benefit of giving the target readers some ideas about the source culture, and at the same time making it comprehensible in the target culture. .

Cultural contextual adaptation and metaphor is a more complicated matter. Metaphors are an important part of language and they permeate our daily conversations. George Lakoff (2007) argues that metaphors are in the conceptual system. They are not in the words or sentences. People of different cultures have different conceptual systems. Thus metaphors show strong cultural characteristics of a

people. A qualified translator should adapt his/her translation strategy to specific cultures on the basis of the metaphor type.

19) Our blood boils.

20) Fortune smiled on us.

It is true that people of cultures vary in their way of perceiving and conceptualizing the world. But as human beings, they all share something in common: ecological environment, change of seasons, climate change and the social and cultural environment that human survival depends on. They are also biological the same. As a result, universality exists in relation to their way of experiencing the world. "...Human beings share a lot in common in terms of their living environment and social culture. Therefore, they gain quite similar experience from their shared physical environment" (Xiao 2006:69). In 19) and 20), both the vehicles and metaphorical meanings are the same in English and Chinese. The translator can adopt literal translation to adapt to both the source culture and target culture.

19) wo men re xue fei teng. 我們熱血沸騰。

20) ming yun xiang zhe wo men wei xiao. 命運向著我們微笑。

However more often than not, the translator has to choose to adapt to either the source culture or the target culture because every nation is unique in its culture in microscopic ways. People may use diverse vehicles to carry the same metaphorical meanings.

21) As you make your bed, so you must lie on it.

22) The burnt child dreads the fire.

These two metaphorical proverbs can find their corresponding equivalent in Chinese.

21) zuo jian zi fu. 作繭自縛。

22) yi zhao bei she yao, san nian pa jing sheng. 一朝被蛇咬，三年怕井繩。

In translating these two proverbs, the translator has to renegotiate the possible choices by replacing the vehicle in the source language with vehicles that show strong Chinese cultural characteristics. The adaptation to target culture increases the acceptability of the sayings and makes it easier for the target readers to get their communicative meaning.

There are metaphors that are so culturally unique that no correspondence in vehicle or intended meaning can be established in another language.

23) By the time the party was to start, she was already as drunk as a fiddler.

24) He is not able to help because he is as poor as a church mouse himself.

With no correspondence in Chinese for 'as drunk as a fiddler' and 'as poor as a church mouse', the translator has to adopt the method of free translation or paraphrasing.

23) Wan hui kai shi de shi hou, ta yi jing he de ming ding da zui. 晚會開始的時候，她已經喝得酩酊大醉。

24) ta yi pin ru xi, bang bu liao ni. 他一貧如洗，幫不了你。

In face of this type of metaphors and proverbs, the translator should make adaptation to fulfill the communication needs by bringing out the intended meaning properly.

To sum up, translation is to convey in the target language the communicative intentions of the original writer in such a way so that the target reader will experience an impact close to that experienced by the reader of the original work. To achieve such an objective, the translator must, first of all, ensure correct understanding and interpretation of the original message. And satisfaction of expected relevance between informative intentions helps him/her arrive at that correct interpretation. When interpretation is completed, the translator enters the production stage. At this stage, the translator in choosing a way of reproducing the target text must pay special attention to both the source and target cultures due to relations between culture and language use. With various choices at hand, the translator can not decide

on a choice randomly. He/She must consider the physical world, mental world and social world of the communicators because they all affect their language use. Adaptation functions as a guiding principle for him/her to make the choices. Throughout the entire process of translation, the translator who is the only visible participant in the communication needs to attach great importance to the cognitive environments and cultures of both the writer and target reader. As the analysis and examples of the above have verified, his/her interpretation of the writer's intended meaning on behalf of the target reader and his/her production of the writer's intended meaning in the target text on behalf the writer have direct bearing on the success of communication between the writer and target reader.

5. CONCLUSION

5.1 Major Findings

Taking Sperber and Wilson's Relevance and Verschuren's Adaptation as a point of departure, the thesis has presented a detailed but tentative discussion of the efficacy of a cognitive-pragmatic model of translation studies based on Relevance and Adaptation.

Based on the discussion and illustration above, the thesis concludes that the translator whose task is to produce a target language text that bears a close pragmatic resemblance to the source language text should be aware of the cognitive and cultural issues when translating because different cognitive environment and culture influence people's way of using and comprehending language

Since the receptor of target text and the reader of the source text are related to different cultural domains, the translator must make adaptations on the basis of the target reader's social and cultural contexts. This implies that the translator has to do the job of conceptual mapping on behalf of the target reader; he/she has to look for similar cultural equivalents in the target culture.

5.2 Implications

With respect to translation, a cognitive-pragmatics-based approach provides a much more explicit framework for reasoning about the many choices that translators must make in producing a translation. But the central assumption of the approach is that language is vague and texts radically under specify the interpretation. This is why translators must interpret utterances against a context of beliefs about the world, about the elements of the utterance context, and about the topic and related individuals and states of affairs.

The primary implication of this approach to translation is that the beliefs of the translator and the way in which the translator reasons with them account for the eventual form of the translation. Those beliefs and reasoning should therefore be the focus of any critical analysis of translation quality.

It should also be clear that there is a wide range of potentially appropriate translations for a given source text. Since variations in translation arise from differences in participants' beliefs and since each of the participants (writer, translator and target reader) has a different cognitive environment and incomplete knowledge of the other communicators' cognitive environments in a communicative interaction, the potential for variation can be quite large.

Due to this fact, the thesis believes that the current study which takes into account the interaction of the cognitive contexts of the original author, translator and target reader is better able to ensure the harmony in translation and offers a more comprehensive theoretical explanation for human understanding of language use and translation activities as well. Furthermore, it provides translators with a more unified theoretical framework for their translation practice.

5.3 Limitations of the Current Study and Suggestion for Further Research

The thesis lays great emphasis on how cognition and culture may impact communicators' understanding and producing utterances and gives some examples for illustration. But the model described in the thesis only offers a very general guideline for translation studies and translation practice. Since translation involves so many elements and disciplines, there is a great unpredictability about the problems that may crop up in the translation process. Nevertheless, one thing we can be sure of is that the problems are definitely more complicated and diverse than those that can be covered in one thesis. In addition, the thesis does not include all types of textual genres to be translated. It centers mainly on literary works.

If further research can be done in classifying textual materials and translation strategies, it will be a big improvement on the current study. On the other hand, the thesis emphasizes that in making his/her linguistic choices, the translator must give consideration to their acceptability to the target reader. But to the knowledge of the current author, few researches have ever been conducted with regard to the receptor's response to the different translated versions of the same original work. It is difficult to tell what is and what is not acceptable to the target reader. The thesis firmly believes that with more areas involved in translation being researched, a better understanding of what is involved in translation can be achieved.

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