

# A Brief Analysis of the Domestication and Foreignization of Animal Images in English Proverbs

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## Abstract

We are familiar with two translation strategies: domestication and foreignization. The translation strategies of domestication and foreignization not only involve the language structure between two target languages in translation, but also involve the connotation of two language cultures. As an important part of language culture, animal idioms have vivid images, concise semantic expressions and rich cultural connotations. They give certain color figurative meaning to language with their own characteristics, and the special cultural environment makes animal words have special meanings. This paper first analyzes the connotation of domestication and foreignization and contact, followed by brief proverbs and illustrates the importance of animal images in English proverbs, with a large number of examples analysis from the perspective of domestication and foreignization of animal images in English proverb translation strategies, and to balance the significance of the use of domestication and foreignization. Animal idioms are widely used in daily life and deserve our further discussion. Most scholars study translation strategies from the perspectives of ancient poetry and subtitle translation, and analyze the practical application of domestication and foreignization in English-Chinese translation. However, this paper will analyze the phenomenon of domestication and foreignization of animal images in English proverbs, which has certain academic research value.

## Keywords

Domestication and foreignization; Animal images; Translation strategies; Cultures.

## 1. Introduction

Proverbs are the crystallization of rich folk knowledge and universal experience, with distinctive local cultural characteristics and strong popularity and regionality. English proverbs with animal images as metaphors are very abundant, and they play a crucial role in cross-cultural communication. Animals give language a certain color metaphorical meaning by their own image characteristics, and the special cultural environment gives animal words special meanings. However, due to the differences in region, history and culture, the associations and metaphorical meanings of animal images are similar and different. Animals offer language a certain color metaphorical meaning based on their own image features, and animal words have unique cultural connotations.

In 1995, American professor Lawrence Venuti proposed the terms “domestication” and “foreignization” in translation, and this phrase originates straightly from a work read by German scholar Schleiermacher in 1813. The processes of foreignization and transformation in translation include not just the treatment of the language’s surface structure, but also the treatment of the cultural meaning. The treatment of cultural meanings in the translation of animal proverbs is given great attention, so proper use of domestication and foreignization can properly deal with the meanings of animal proverbs in translation.

This paper examines how to correctly use and translate English proverbs including animal images from the standpoints of domestication and foreignization, with specific examples of English proverbs. As a result, we can not only preserve the source language's national cultural features, but also conform to the target language's expression patterns, correctly transmit the metaphorical meaning of the original idioms' real use, and make the translated text vivid and expressive.

## 2. The Connotation and Connection of Domestication and Foreignization

From a historical perspective, foreignization and domestication can be viewed as conceptual expansions of literal translation and free translation, although they are not totally interchangeable. Foreignization and domestication break beyond the limitations of linguistic factors and expand their horizons to linguistic, cultural, and aesthetic aspects, whereas literal translation and free translation focus on how to deal with form and meaning at the linguistic level. Therefore, literal translation and free translation are primarily limited to language level value orientation, whereas foreignization and domestication are based on cultural context value orientation. Lawrence Venuti once argued that "there are only two methods of translation, either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moved the author towards him." [Lawrence Venuti, *The Translator's Invisibility: A History of Translation* (London and New York: Routledge, 1995), 19.] According to Venuti, domestication is "an ethnocentric reduction of the foreign text to the target-language cultural values, bringing the author back home", and foreignization is "an ethnodeviant pressure on those English-language values to register the linguistic and cultural difference of the foreign text, sending the reader abroad." [Ibid., 20.] Domestication and foreignization are opposing and complementary translation methods. There is no such thing as absolute domestication or absolute foreignization.

### 2.1. Analysis of Domestication

The main goal of the domestication translation strategy is to translate English into Chinese-language equivalents. The translated content should be close to the target's language habit, and translators should translate foreign language content in the same language expression as their mother tongue. This can help people from both cultures communicate more effectively, as well as provide foreign readers with more information about the article's content and improve the comprehension of the translation. Domestication translation strategy, in general, entails first domesticating the translated text using native language habits, then translating some text contents into a language familiar to the country, and then appropriately marking the explanatory elements. Only in this approach will the meanings of the original and translated texts be highly consistent, and readers from both cultures will be able to completely comprehend the material.

#### 2.1.1. Features of Domestication

Domestication is the process of localizing the translation's source language, which mainly stands in the perspective of translation results and ease of reading after translation. As a result, when translating for domestication, translators must put the reader first, and they must translate in a more localized and popular language, which makes the translated material easier to grasp and improves the aesthetic feeling and reading sense of the translated text. Domestication has the following characteristics: first, translation is carried out in an appropriate way; second, translation maintains the works' fluency. Third, some annotations can be added to help with comprehension. Fourth, we must properly understand the original text

so that the translated text can retain similar features while not changing the meaning of the original text, allowing us to pay attention to both.

### **2.1.2. Advantages of Domestication**

Domestication translation seeks to decrease exoticism in translation while providing a natural and fluent translation for readers in the target language readers. It can accurately and vividly express the original text's content and writing style, enhancing the readability and appreciation of the translated text, making the translated text easy to understand, and assisting readers in understanding the animal charm in the translated text more thoroughly.

### **2.1.3. Disadvantages of Domestication**

When translating animal proverbs from the perspective of domestication, we should be aware of some flaws that domestication translation may introduce, such as a lack of cultural characteristics of animals in the original author's country to some extent, so that readers are unable to understand the cultural essence of the translated works, but are blindly imprisoned in the inherent cultural thinking, making it difficult to jump out and appreciate other different animal imprints.

## **2.2. Analysis of Foreignization**

In English-Chinese idiom translation, the foreignization translation strategy plays a vital role, with a focus on accuracy. The foreignization translation strategy is primarily based on the source language of translation. From the perspective of the original text, the original text's language habits and expressions should be preserved as much as possible, and the cultural connotation expressed by the original author should be fully restored, so that readers can fully understand the original author's theme and culture while reading the translation. There are significant parallels between English and Chinese, which is more conducive to the foreignization translation. When the cultural images expressed in the two languages are equivalent, the foreignization strategy can be used, which not only preserves the features of the source language but also does not cause difficulty for readers in the target language, thus preserving the features and exotic atmosphere of the original without being influenced by grammar.

### **2.2.1. Features of Foreignization**

It is also a social culture intervention approach to adopt foreignization in translation. The foreignization strategy of translation has the following characteristics: first, it is not completely consistent with the language norms of the original works; second, it is not completely consistent with the language norms of the original works; and third, various difficult-to-understand styles can be included while translating; fourth, when translating, to keep some original language resources on hand and make reservations, we must respect cultural variations and avoid losing the source language's local features and national culture so that readers may see and grasp the images that the author intended to convey.

### **2.2.2. Advantages of Foreignization**

The advantages of foreignization translation strategy are as follows: to begin with, there is no need to follow the grammatical norms and language habits of the translated language during the translation process, and the language expression habits in the original text are presented to readers in an original way, allowing the exotic customs embodied in foreign text materials to be better displayed. In addition, foreignization translation can also help readers expand their cultural horizons and improve their English vocabulary. It is a translation approach that fully preserves the original text's cultural traits, allowing readers to experience the literary features of many cultures while reading the translated text.

### 2.2.3. Disadvantages of Foreignization

It is not appropriate to employ domestication excessively while translating animal proverbs, and it is also critical to translate from the perspective of foreignization. Foreignization necessitates the acceptance of foreign languages and cultures so that readers can be exposed to new atmospheres and gain a better understanding of different cultures. As a result, compared to readers who have no basic knowledge of other countries' cultures and are not accustomed to different language expressions, the translation translated by foreignization will feel very difficult to read and it is easy to lose their patience and interest in continuing to explore animal proverbs in the long run. A major issue is determining how to grasp and balance the accuracy and readability of foreignization translation.

## 3. The Connection Between Domestication and Foreignization

Some researchers are of the opinion that no matter whatever technique is applied, domestication and foreignization must be followed to the end, and the two should not be mixed. However, we can't be that pure in actual translation. It is undesirable and unrealistic to choose one technique and fully ignore the other. They each have their own set of benefits and drawbacks.

When it comes to translation, we are frequently faced with the decision between foreignization and domestication. The translated text can reach a "integration point" between being near to the reader and being close to the author by choice. This "integration point" is not a "central point" that remains constant. It is sometimes close to the author and other times close to the reader, but regardless of which one it is close to, it follows a rule: when close to the author, it should not be too far away from the reader; when close to the reader, it should not be too far away from the author. That is to say, foreignization does not impede a smooth and easy-to-understand translation, and domestication does not obliterate the original flavor. At the same time, we should pursue a domestication strategy for language forms and a foreignization approach for cultural variables. In this sense, the translated works can take advantage of the strengths of both methodologies while avoiding their flaws and allowing for common progress. Therefore, domestication and foreignization should complement one other in the real translation process and have a complementary dialectical unity relationship, or the ultimate goal of translation will be missed.

## 4. An Illustration of the Significance of Animal Images in English Proverbs

As the crystallization of people's wisdom, proverbs play a significant role in Chinese culture. Proverbs serve an important role in the process of cultural communication. The precise translation of proverbs is especially essential in spreading Chinese culture. Animals, which have always been inextricably linked to human production and life, might be good or bad luck emblems, hard labor assistants, or representatives of various nouns. As a result, a huge number of animal proverbs have developed over time and have been passed down till today. However, given animal pictures and meanings change all the time, translating English animal proverbs into Chinese has become a challenging topic that deserves considerable thought and exploration.

### 4.1. A. The Widespread Application of Animal Images in English Proverbs

Proverbs are the most vivid and national lexical components in language, and they are an important aspect of a nation's language and culture. The sun, moon, and stars, wind and rain, thunder and lightning, mountains, rivers, lakes, and oceans, landscape, flowers and trees, birds and animals, and so on are all mentioned in proverbs. The proverbs that use animal language are the most common. This is due to the fact that animals are inextricably linked to human life

and serve an essential part in people's food, clothing, housing, transportation, and productive labor. People are highly familiar with the living habits and quality attributes of many animals because they live with people. People develop a form of association over time that connects animal habits and attributes to human social phenomena.

From the long history of mankind for more than 6 million years, as an imperative living condition, the language framework has been continually changing and moving forward;

Proverbs are easy to grasp, brief, and catchy, and the majority of people embrace them as a regular review of people's life practice and wisdom. Proverbs are not only colorful, hilarious, and implicit in Chinese and foreign cultures, but they also have a strong sense of rhythm, which helps them spread widely.

With a long history, Chinese and foreign cultures have been passed down from generation to generation, and people's life is full of joys and sorrows. People endow animals with anthropomorphic emotional features based on their own cultural characteristics in this process, making them vibrant and lively and so boosting the plasticity of animals in rhetorical techniques like metaphor and borrowing.

#### **4.2. The Significance of Studying Animal Proverbs to Translation**

Proverbs deeply represent people's cultural background and style of thinking as a reflection of their material labor practice and social and cultural life. Because of its succinct language and profound significance, it is possible to achieve both form and meaning when translating proverbs including animal images. Animal pictures in proverbs have diverse cultural traits and deliver information from different civilizations. Animal proverbs with a long history are compared and analyzed by translators through domestication and foreignization, through which we can learn about different animals and their meanings, as well as varied emotional implications supplied by different people, we can scrutinize the cultural knowledge they represent, and we can learn about the variances brought by different areas. At the same time, it ensures that the translation meets cultural requirements and the expression is more appealing and attractive to readers.

There are many and colorful subcultures in human society, in addition to the common primary culture. Some animal carriers (including animals unique to Chinese and English cultures, virtual animals, and so on) have different symbolic meanings in Chinese and English proverbs due to differences in cultural traditions, social customs, values, and ways of thinking, as well as different understanding and association of animal carriers in Chinese and English. One of the causes for the large disparities in animal vehicle kinds between Chinese and English animal proverbs is subculture heterogeneity.

In a nutshell, the beneficial achievements of Chinese and English civilizations are the same, similar, or opposing symbolic meanings of diverse animal vehicles in Chinese and English animal proverbs. A thorough awareness of the intricate relationships between them is essential for facilitating cultural contact between Chinese and English and overcoming linguistic obstacles.

### **5. Case Studies of Domestication and Foreignization**

Domestication and foreignization are commonly employed in the proverb translation, which may improve the standard of English proverb translation to a precise extent. Proverb translation includes not solely the conversion of Chinese and Western languages, but also the cultural exchange between them. The main target of proverb translation contains profound cultural info. This paper explores the development of domestication and foreignization within the translation of animal English proverbs with examples. Both of the two ways are of their own advantages. Only by selecting the suitable strategy consistent with the particular scenario will

we have a tendency to get the most effective translation results. Cultural diversity contains a bound impact on our translation activities. Translators must have a comprehensive understanding of Chinese and Western language habits and cultures, thus improving the interpretation quality of animal proverbs.

### 5.1. Domestication Translation Cases

When encountering English proverbs with animal images, we can consider adopting segmentation translation strategies from the following three angles.

When the animal names in English proverbs do not exactly correlate to the Chinese proverbs with the same animal images, the same or synonymous Chinese proverbs with alternative animal images can be used. Although the original proverbs' animal images have been replaced, they can better convey their easy-to-understand traits while still maintaining the original style.

① Love me, love my dog.

Version A: “爱我，爱我的狗。”

Version B: “爱屋及乌”

“爱屋及乌” seems to be a more acceptable translation. “爱我，爱我的狗。” is the literal translation of this idiom which may cause some Chinese readers to be perplexed. As a result they have no idea what the connection is between loving one and loving one's dog. This proverb, in fact, is a negative proverb. Wouldn't it be nice if I could adore my dog? Why does this proverb have a bad connotation? Because this idiom first appeared in the 16th century, but its origin dates back further. St. Bernard's famous dog quote from that a sermon he once gave on the Feast of St. Michael the Archangel was originally recorded in Latin as “Qui me amat, amat et canem meum.”. Keeping dogs was not as widespread as it is today when this idiom was created. Under the conditions at that time, people disliked having pets because they carried a lot of germs and diseases. Keeping dogs became a horrible habit in this situation. “爱屋及乌” means that if you like that person, even the crows in his house will be liked, implying excessive preference. Similar to this proverb, it is easier for Chinese readers to understand when translated into “爱屋及乌”.

② A lion in the way.

Version A: “一只狮子在路中”

Version B: “拦路虎”

We believe it is more accurate to translate this idiom as “拦路虎”. In the case of tigers and lions, western countries appreciate their power and consider valiant and invincible lions to be kings, whereas Chinese people are accustomed to treating tigers as “kings of beasts.” As a result, if this phrase is translated as “一只狮子在路中” as Version A suggests, Chinese readers will find it senseless and unreasonable. From the standpoint of domestication, if it is translated as “拦路虎” like Version B, it will be very close to Chinese culture and habits.

③ A sly rabbit will have three openings to its den.

Version A: “聪明兔子的洞穴会有三个洞”

Version B: “狡兔三窟”

The accurate translation of this idiom, in my opinion, is “狡兔三窟”. Rabbit is a symbol of luck, meekness, meekness and loveliness in the West, and it is also one of the iconic animals of Easter; rabbits are adorable, but Chinese people think of them as clever, gloomy, and cautious, so it is not appropriate for westerners to describe them as cunning rabbits. Thus, it is necessary to domesticate and translate them into “狡兔三窟” to reflect Chinese people's knowledge of rabbits at this time, just like version B.

④ You can take a horse to the water but you cannot make him drink.

Version A: “牵马河边易, 逼马饮水难”

Version B: “老牛不喝水, 不能强按头”

We domesticate this proverb like Version B and translate it into “老牛不喝水, 不能强按头”, which is more in line with Chinese culture. This is because “Chinese culture is rooted in the countryside, Chinese ancients and cattle rely on life-saving, Western culture originated from nomadism, and Western ancients have deep feelings with galloping horses”. This cultural difference reflects that “cattle” in Chinese and English animal proverbs sometimes become “houses” in English proverbs. So, we need to translate this sentence on domestication, so our Chinese expression is “老牛不喝水, 不能强按头。”

When English proverbs with animal images do not have totally comparable Chinese proverbs with the same animal images, proverbs without animal images in Chinese can be used.

①A cat has nine lives.

Version A: “猫有九条命”

Version B: “吉人自有天相”

We believe that it is more appropriate to interpret this idiom into the version B. Because people in European countries believe that cats have more tenacious vitality than most of the other animals, thus translating it to “猫有九条命”; but the ancient Chinese believed that “good people get help from heaven,” which is similar to the happiness and life of western cats. Therefore, the primary statement translated as “吉人自有天相” is easier to comprehend for Chinese people.

②Hair by hair you will pull out the horse’s tail.

Version A: “一根一根地拔完马尾巴”

Version B: “水滴石穿”

We believe the best translation for this idiom is “水滴石穿”. Horses have historically been revered as sacred animals in Western culture. It conjures up images of speed, nobility, and elegance. The war was won by relying on horses. As a result, version A “一根一根地拔完马尾巴” is a common translation, which implies irreverence and cruelty. There are many hairs on the horse’s tail, and pulling them out one by one requires patience and perseverance. Consider the Chinese saying “a drop of water wears a stone,” which not only represents endurance but also deftly avoids equine contempt.

③When the cat’s away, the mice will play.

Version A: “猫儿不在, 老鼠成精”

Version B: “大王外出, 小鬼跳梁”

In our opinion, Version B is the greatest translation for this proverb. Version A translates it as “猫儿不在, 老鼠成精” from the perspective of foreignization. The straight foreignization translation simply emphasizes the animal's daily behavior and expresses the cowardice of the mouse. From a domestication standpoint, Version B translates it as “大王外出, 小鬼跳梁”, which powerfully conveys the imp’s rampant and arrogant behavior in the aftermath of oppression and lack of control, and is full of irony.

Some English proverbs do not contain animal images, but in meaning they deliberately correspond to Chinese proverbs that contain animal images. You can apply such a Chinese proverb. As a result, the semantic expression is more in line with the habits of Chinese readers.

①In the kingdom of blind men the one-eyed man is king.

Version A: “盲人国里, 独眼称王”

Version B: “山中无老虎, 猴子称大王”

In the eyes of Chinese people, the translation of version B is more appropriate: “山中无老虎，猴子称大王”. According to westerners, this item can be translated literally as “盲人国里，独眼称王”，which is too straightforward for the Chinese and lacks the ironic charm in Chinese culture; from the perspective of domestication, it would be very appropriate to translate it as “山中无老虎，猴子称大王”(from “Late Qing Literature Cluster Notes, Cold Eyes View” ). It is intended to satirize those little people who are incompetent but wishful thinking to be superior when the strongest is away, thus, the translation is more compatible with the original meaning in this sense.

②be shortsighted

Version A: “目光短浅的”

Version B: “鼠目寸光的”

Because mice’s eyes can only see one meter away, the term “short-sighted” is frequently used in Chinese to indicate short-sightedness. “吓得那一班鼠目寸光的时文朋友，拜倒辕门，盲称瞎赞。”according to Qing Jiang Shiquan’s “Linchuan Dream Hidden Rape.” (《临川梦·隐奸》)

In a word, the translation needs to be smooth, so it cannot completely avoid the way of domestication. However, in adopting the naturalized translation, we should also pay attention to the limits and achieve “rational, beneficial and restrained.”

## 5.2. Foreignization Translation Cases

Foreignization usually can be used in translation if the original proverbs containing animal names are identical or nearly identical in form and meaning to the item. If the target readers accept proverbial pictures or metaphorical connotations involving animal names, foreignization translation can be used.

### 5.2.1. Proverbs with Basically the Same Form and Meaning

Some of Chinese and English animal proverbs are nearly identical in terms of sentence structure, substance, and meaning. At this time, one side can be regarded to be a straight translation of the other. Here are a few examples that are commonly used.

①go through fire and water

Version A: “赴汤蹈火”

We translate this proverb as “go through water and fire”. Both the original text and the translation contains the meanings of “water” and “fire”, and both of them also express the same cultural connotation in the two cultures, so we can directly translate it into “赴汤蹈火” through foreignization translation.

②Pigs might fly if they had wings.

Version A: “除非太阳从西边出来”

Version B: “那猪也会长翅飞上天了”

The English proverb itself does have a similar meaning to the Chinese “除非太阳从西边出来”. “pig” has long had a bad impression in China because of its reputation as a symbol of “eating and slogging”, so it has been suggested that the proverb should be translated in domestication strategy, such as “除非太阳从西边出来” or “除非公鸡会下蛋”. However, by using a foreignizing translation of “the pig will likewise grow wings and fly to heaven,” we may not only better appreciate the irony, but also appear to bring fresh aesthetic delight to Chinese readers, demonstrating the incomparable impacts of domesticated translation.

### 5.2.2. Proverbs with the Same Animal Symbolism

①set the wolf to keep the sheep

Version A: “让狼看着羊”

Version B: “引狼入室”

Version A is actually literal translation, and everyone can understand the meaning of this proverb, because wolf has the same connotation in both China and the West, and it is regarded as abominable animal in Western cultures. “Wolf” represents cruelty and greed, and it reminds people of human beings who are aggressive and greedy. Almost all Chinese idioms including the term “wolf” have apparent disparaging connotations, and many idioms containing “wolf” in western countries are also derogatory words. Therefore, even if translated literally into version A, the connotation is immediately understood. In fact, “引狼入室” expresses the same meaning of the “让狼看着羊”, but the Version B is more fluent and refined.

② A king without learning is but a crowned ass.

Version A: “无知的皇帝只不过是一匹戴皇冠的驴子。”

In Chinese, there is a term for people called “笨驴”, which meaning “dumb and foolish.” On this point, English and Chinese have something in common. In English, “ass” or “donkey” refers to persons who are illiterate or unintelligent. Naturally, this term is literally translated as “无知的皇帝只不过是一匹戴皇冠的驴子” by using the foreignization strategy.

③ When the fox preaches, take care of your geese.

Version A: “狐狸来说教, 当心鹅被盗。”

The fox’s small face, slender eyes, and dripping eyeballs create the impression that it is always calculating others, hence the fox is associated with cunning and malicious behavior. Friendships between bad people are referred to as “狐朋狗友”, and enchanting women are referred to as “狐狸精”. In a nutshell, “fox” has a bad rep in both Chinese and English, and foxes are rarely associated with good individuals. So, this term is literally translated as “狐狸来说教, 当心鹅被盗。” by using the foreignization strategy, which is not only easy to understand, but also retains the original style.

### 5.2.3. Proverbs with the Different Animal Symbolism

① Neither fish nor fowl.

Version A: “既不是鱼也不是飞禽”

Version B: “不伦不类”

The version B of this proverb, in my opinion, is good and accurately captures the sense of the original phrase. In truth, the image of “fish” in Chinese and Western culture is rather different. Because “鱼” and “余” have the same pronunciation in Chinese and “余” has a wide range of meanings, “fish” is naturally seen as the personification who offers rich life to ordinary people. “鱼和熊掌不能兼得” as the Chinese proverb goes, implying that you can’t have two valuable items at the same time. The term “fish” is used to describe anything valuable in this context. “Fish” is a disparaging phrase in the West, especially when it refers to a “eccentric and cold-blooded individual” or something negative. As a result, if we simply translate it as “既不是鱼也不是飞禽”, Chinese people will believe that it has a positive meaning. However, we cannot reflect the derogatory meaning in English, so we translate it as “不伦不类”.

② A stormy petrel.

Version A: “一位迎着暴风骤雨的勇士”

Version B: “会惹麻烦的人”

We think the version B is a more authentic expression. The animal image of is also quite different between Chinese and Western cultures. In Chinese culture, “petrel” has traditionally been associated with valiant fight in the face of adversity and the courage to withstand storms.

It is bold and skilled in combat, possessing tremendous wisdom and courage, and represents the revolutionary fighting spirit. We translate it as “一位迎着暴风骤雨的勇士” from this perspective. However, because Haiyan has a derogatory connotation in the West, we can translate it as “会惹麻烦的人” to convey the derogatory connotation in English while also being loyal to the original phrase.

③ It dogged that does it.

Version A: “它被当作狗处理了”

Version B: “天下无难事，只怕有心人”

We think version B is a better translation of this proverb, which better reflects the emotion of the original. In modern Chinese and Western people's thoughts, the animal “dog” is endowed with different emotional colors. In China, although everyone likes dogs, most of them were regarded as guarding tools in the past, so their affections are not as strong as they are in the West. In western eyes, the dog is loyal, kind and lovely, and perseverance, so the mistranslation of “它被当作狗处理了” is highly inappropriate and cannot show westerners' understanding of the dog. It should be translated as “天下无难事，只怕有心人” to highlight the status of “dog” in western countries.

#### 5.2.4. Proverbs with a Specific Western Cultural Background

① Don't ride the high horse.

Version A: “不要骑高马”

Version B: “不要盛气凌人”

The translation of version A is a complete literal translation; in actuality, this proverb has its allusions. The term “high horse” is derived from a historical event: the 14th century Royal Military Parade in the United Kingdom. The dignitaries rode large horses and fearlessly marched through the crowd during the parade. Therefore, “high horse” is endowed with the metaphorical meaning of arrogance and self-righteousness. So, when we translate it into version B, “不要盛气凌人”, it can not only reflect the cultural background behind it, but also retain its own style and color.

② England is the paradise of women, the hell of horses, and the purgatory of servants.

Version A: “英格兰是妇女的天堂, 马的地狱, 仆人的炼狱。”

This proverb is related to religious belief. This proverb is part of the internal metaphor, equating England to a woman's heaven, a horse's torment, and a servant's purgatory. In English proverbs, “paradise”, “hell”, and “purgatory” are appropriate expressions of Christian thoughts. According to Christian teaching, a decent man who believes in God would enter paradise and enjoy life as long as he dies. The soul of a bad man is driven to hell after death, where it endures anguish and torture; purgatory is the process by which a person's soul is purified by sin after death. Therefore, we use foreignization strategy to translate it as “英格兰是妇女的天堂, 马的地狱, 仆人的炼狱。”. So as to retain its religious color.

③ She is a cat.

Version A: “她是一只猫”

Version B: “一个包藏着祸心的女人”

Due to the differences in beliefs between the East and the West, the metaphorical picture of “cat” differs in English and Chinese proverbs. In Oriental culture, the word “cat” has a good connotation. Cats are quite popular among Chinese people. In their eyes, “cat” is a docile and lovely rat-catching hero. However, the image of the “cat” in Western culture is rather different. The word “cat” is frequently used in English proverbs to describe evil. According to medieval superstition, Satan often turned into a black cat, and witches were often accompanied by cats

day and night. Therefore, “cat” is frequently associated with the idea of “包藏着祸心的女人” in the minds of westerners.

④..sow dragon’s teeth.

Version A: “种龙牙”

Version B: “挑起事端”

This proverb is derived from the ancient Greek mythology. In the story of the ancient Greek mythology, Cadmus, the Phoenician prince, was conducted by his father to hunt for Europa, his sister who was robbed by Zeus, in the ancient Greek Shinhwa story, but he never found it and felt too ashamed to return to his hometown. Later, after hearing the Oracle of Apollo, the sun god, he abandoned his hunt and followed a cow to a new city where it lay down. But, before he could build the city, he had to defeat a dragon who had previously governed the region. Cadmus killed the dragon, and Athena, the goddess of wisdom, instructed it to pick out its teeth and bury them. I noticed a multitude of ferocious soldiers emerging from the ground. These warriors slaughtered each other, and finally there were only five individuals left. Cadmus later found the city of Thebes with the assistance of these five warriors. Later generations adapted the term “sow dragon’s teeth” to imply “挑起事端” since Cadmus sowed dragon fangs and caused warriors to slay each other.

In a word, in order to fully convey the “original” of the original text, the translation must take the way of foreignization. The translator should regard foreignization as the main method of translation, but should pay attention to the limit of foreignization translation, and not go to the extreme, thus making it self-defeating.

### 5.3. The Complementary Use of Domestication and Foreignization

Since the fundamental task of translation is to faithfully reproduce the thought and style of the original work, and the thought and style of the original work are highly exotic, it is difficult to accomplish this mission without foreignization in translation. At the same time, since the translation is required to be as smooth as the original, in order to achieve this, the translator has to make necessary domestication in the language expression. Therefore, Chinese translators, whether they like foreignization or domestication, tend to use both, but the degree of severity is not the same.

① “If you can’t ride two horses at once, you shouldn’t be in the circus”

Version A: “如果你不能同时骑乘两匹马, 那么你就无法胜任马戏团的工作”

Version B: “没有金刚钻就别拦瓷器活。”

This English proverb does, in reality, have something to do with western practices. Circus dates back to 500 BC in ancient Greece. Circus viewing was formerly a popular pastime among westerners. Despite the fact that the circus was not as prosperous as it had been, it did not fade from public view. To amuse the audience, people used to shout loudly and ride on two saddleless horses on one foot. As a result, it could be translated with foreignization as “如果你不能同时骑乘两匹马, 那么你就无法胜任马戏团的工作”. However, for Chinese, it is difficult for people to understand the connotation at a glance, we try to translate it into a version B with a similar meaning to this proverb-“没有金刚钻就别拦瓷器活。”, which is easier to understand for Chinese people.

② If water is noisy, there are not fish in it.

Version A: “咆哮的水中没有鱼”

Version B: “夸夸其谈者无真才实学”

As to this proverb, both the foreignization and domestication versions have their own advantages. From the perspective of foreignization, it can be translated as “咆哮的水中没有鱼”,

which clearly conveys that when the water is rushing, the fish have no survival capabilities and can only float with the tide. From the perspective of domestication, version B indicates “夸夸其谈者无真才实学”, which is comparable to the meaning of translation from the perspective of foreignization, which tells readers that it is not disgraceful for one who can not comprehend but absurd to pretend to have understood.

③He is shedding crocodile tears.

Version A: “他是鳄鱼掉眼泪”

Version B: “他是猫哭耗子假慈悲”

Version C: “他是鳄鱼掉眼泪，猫哭耗子假慈悲”

We believe that the version C is the perfect translation. “Crocodiles” are specifically characterized in ancient Western tradition as evil people who want to hurt others while claiming to be empathetic and compassionate. The exclusive reference meaning of crocodile is lost if it is translated as “他留下了虚伪的眼泪”. Its original meaning can be preserved if alienation translates it as “他是鳄鱼掉眼泪”. However, if we preserve the foreignization translation and combine it with a well-known Chinese saying “他是猫哭耗子假慈悲”, we get another translation version “他是鳄鱼掉眼泪，猫哭耗子假慈悲”. This not only preserves the sense of the original language, but it also improves the rhyme’s catchiness. As a result, the “strong combination” of domestication and foreignization method achieves a double effect in this circumstance.

## 6. Conclusion

In a word, the same, similar, or opposing symbolic meanings of diverse animal images in Chinese and English animal proverbs are the beneficial achievements of Chinese and English civilizations. A thorough awareness of the intricate relationships between them is essential for facilitating cultural contact between Chinese and English and overcoming linguistic obstacles.

Domestication and foreignization have their own virtues, but choosing domestication, foreignization, or a combination of the two is different because of the diverse reading comprehension perspectives such as readers’ demands and cultural notions. Translation necessitates faithfully reproducing the original author’s exotic concepts and styles, so foreignization is unavoidable; at the same time, the translation must take into account the reader’s comprehension and fluency of the original text, so domestication is unavoidable. Animal proverbs have been translated more and more appropriately and in line with cultural common sense in development practice as a result of more in-depth research and the continuous development of technology, which also warns and reminds us not to blindly pursue the local cultural characteristics of the original text or the localization of the translated text in translation. We should not only pay attention to the literal interpretation, but also to the cultural analysis; it is necessary to deal with the translation difficulties caused by cultural differences properly and flexibly, while also properly balancing the differences with the principles of domestication and foreignization, in order to make the translation absolutely dominant;

As a result, foreignization may be employed in areas where two cultures collide; domestication can be utilized in different sections of the two cultures to translate the original language’s underlying meaning. That is to say, we should pay close attention to the balanced use of domestication and foreignization in translation, and do our best to avoid cultural divergence, so that the translation is rich in cultural traits, appealing to readers.

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