

Paremiology and Translation: Addressing Cognitive Challenges in Translator Training

Paremiología y traducción: desafiando retos cognitivos en la formación de traductores

Pablo Ramírez Rodríguez^a  0000-0002-6168-3736

^aRUDN University

ABSTRACT

This study deals with the integration of paremiological conceptual frameworks in translator training, focusing on the comprehension and translation of proverbs from Russian into Spanish. Hence, it aims to explore how the application of specific paremiological conceptual schemes improves the transposition of cultural and semantic meanings in the translation process. In this context, the objective of this study was to analyse the effectiveness of paremiological conceptual schemes in translator training, using a methodology based on a series of cognitive strategies, highlighting their influence on the comprehension and accurate transfer of Russian proverbs into Spanish. To this end, a cognitive methodology was chosen, combining a theoretical and a practical part with 40 Russian students that were taking a Masters in translation. After obtaining and evaluating the results, the research shows that the integration of paremiological conceptual frameworks significantly improves translators' ability to cope with the cognitive challenges of translating proverbs.

Keywords: proverb, translation, cognition, conceptual scheme, cognitive strategy

RESUMEN

Este estudio aborda la integración de marcos conceptuales paremiológicos en la formación de traductores, centrándose en la comprensión y traducción de proverbios del ruso al español. De este modo, se pretende explorar cómo la aplicación de esquemas conceptuales paremiológicos mejora la transposición de significados culturales y semánticos en el proceso de traducción. En este contexto, el objetivo de este estudio fue analizar la eficacia de los esquemas conceptuales paremiológicos durante la formación de traductores, destacando su influencia en la comprensión y transferencia precisa de proverbios rusos al español. Para llevar a cabo esta investigación, se optó por una metodología cognitiva combinando una parte teórica y práctica con 40 estudiantes rusos que estaban cursando un máster en traducción. Tras la obtención y evaluación de los resultados, la investigación muestra que la integración de esquemas conceptuales paremiológicos mejora significativamente la capacidad de los traductores para enfrentarse a los retos cognitivos que supone la traducción de proverbios.

Palabras clave: proverbio, traducción, cognición, esquema conceptual, estrategia cognitiva

Article info

Corresponding author:
Pablo Ramírez Rodríguez
pablorarod@gmail.com

Publication history:
Received: 14/01/2024
Reviewed: 24/04/2024
Accepted: 21/05/2024

Conflict of interest:
None.

Acknowledgements:

The author would like to express his sincere gratitude to Dr E. Macarena Pradas Macías for her invaluable support and contributions to this article. Her extensive theoretical and practical knowledge in the field was crucial in ensuring the soundness and rigour of this paper. Her passion for knowledge and her commitment to her students are inspiring.

How to cite:

Ramírez Rodríguez, P. (2024). Paremiología y traducción: desafiando retos cognitivos en la formación de traductores. *Sendebär*, 35, 63-82.
<https://doi.org/10.30827/sendebär.v35.29717>

1. Introduction

The convergence between paremiology and translation represents a fascinating field of research of considerable complexity, underlining the fusion between the corpus of cultural knowledge embodied in paremies and the cognitive competence imperative during the act of translation (Baghdasarián, 2021; Gannoun, 2022, Ramírez Rodríguez, 2024). This confluence constitutes a field of study that requires thorough exploration and understanding (Tosina Fernández, 2021). In this way, the complex intersection between paremiology and translation sets out fundamental questions about the dynamic nature of the cross-linguistic transfer of these specific cultural elements (Jovanović, 2022). In other words, this area of research is presented by its ability to reveal the complexities inherent in the interplay between culturally embedded linguistic structures and the cognitive processes that guide translators' decisions, thus providing a fertile ground for careful analysis and deepening the professional training of translation professionals (Charbi, 2019).

To illustrate the complexity of this convergence, consider a paremie rooted in Anglo-Saxon culture: *every cloud has a silver lining*. The literal Spanish translation of this paremie would be *cada nube tiene un revestimiento de plata*, which does not fully capture its meaning, that in the English version is about finding positive aspects even in seemingly unfavourable situations, such as the Spanish variants *no hay mal que por bien no venga* or *tras la tempestad, viene siempre la calma*. These translations capture the essence of the English paremie by conveying the idea that even in difficult situations there are positive aspects or something good to be gained. Therefore, one should not limit oneself to a literal translation, but look for equivalents that preserve the cultural and emotional meaning of the original expression. This example highlights the need for the translator not only to master the linguistic aspects, but also to have a deep understanding of the cultural background to effectively convey the emotional and conceptual nuances of the expression (Navarro-Brotons, 2022). Furthermore, the translators' task is complicated when faced with culturally specific idioms, which often own connotations and nuances that may not hold direct equivalents in other languages.

For their part, paremies, as linguistic manifestations arising from collective experience, are rooted in deep cultural layers and reveal structures of thought that regularly defy pre-established linguistic conventions (González-Montesino, 2022). These paremiological utterances, which encapsulate the accumulated wisdom of generations, function as semantic entities that transcend the boundaries of conventional linguistic norms. Their idiosyncratic nature and rootedness in specific cultural contexts call into question the linearity and universality of grammatical and semantic rules, thus posing significant challenges for translators striving to preserve their cultural richness and conceptual depth in cross-linguistic transfer (Anscombe, 2022).

The intrinsic link between the cultural richness of paremies and the cognitive challenge of translation raises questions about how translators can effectively address and communicate these distinctive elements in their works. The task of transferring the meaning and cultural essence of paremies across linguistic and cultural barriers requires a deep understanding not only of the linguistic structures, but also of the connotations, values, and sociocultural contexts in which these expressions are embedded (Ramírez Rodríguez, 2022b). In this sense, translators are faced with the challenge of preserving the cultural authenticity of paremies while adapting

the expressions to the linguistic system of the target language. This process requires an acute sensitivity to the cultural and cognitive implications of proverbs, since their translation is not limited to the mere transposition of words but involves the faithful transmission of underlying concepts and intrinsic values (Palacios, 2022). Thus, the interplay between the cultural richness of these structures and the cognitive challenge of translation raises several crucial interrogations about the cognitive and linguistic strategies used by translators to preserve the cultural integrity of these proverbial expressions while ensuring their accessibility and comprehensibility in the target language (Ramírez Rodríguez, 2023).

Considering the above, this study undertakes an investigation with the aim of unravelling the cognitive complexities involved in the translation of these proverbs, paying close attention to the cultural and linguistic subtleties that shape this process. This research has the objective to analyse the cognitive strategies used by translators to overcome the challenges of transferring the meanings embedded in the proverbs, with particular attention to the intersection between linguistic structure, cultural load, and cognitive perception of these expressions. By drawing attention to a deeper understanding of the cognitive complexities involved in the act of translating proverbs, this study intends not only to shed light on the intricate nature of the interplay between language, culture, and cognition, but also to make a significant contribution to translator training.

2. Theoretical framework

The task of proverbial translation poses significant cognitive challenges that go beyond simple lexical transfer between languages (Sharab et al., 2020). An illustrative example is the English proverb *don't count your chickens before they hatch*, which advises against anticipating positive outcomes before they are realised. A literal translation into Spanish would be *no cuentes tus pollos antes de que salgan del huevo*. However, this version does not fully capture the cultural essence and implicit meaning, unlike the Spanish proverb *no vendas la piel del oso antes de cazarlo*. In this context, the translator faces the cognitive challenge of not only finding an exact linguistic equivalence, but also conveying the cultural connotation and wisdom associated with the proverb in the target language. In other words, this example illustrates how proverbial translation requires a deep level of cognitive understanding to preserve the semantic and cultural richness of proverbial expressions.

It is therefore essential to acquire a thorough comprehension of the underlying cultural matrix and to develop cognitive skills that enable the semantic and structural complexity inherent in proverbs to be recognised and communicated (Loureda Lamas, 2020). In this sense, the integration of proverbs into the teaching process becomes a pressing need. This approach seeks to establish itself as a conceptual foundation that effectively addresses the challenges of proverbial translation, highlighting the central importance of the translators' mind in the preservation and effective transmission of the cultural richness contained in these expressions. Therefore, it is imperative to promote research into specific cognitive strategies that facilitate more accurate and culturally coherent proverbial translation, thus contributing to the development of sound methodologies in this specialised field during the translation training process.

2.1. Integrating paremiology into translator training

The integration of paremiology in translator training is an essential and enriching dimension for the development of the skills and perspectives of future translation professionals (Hein, 2022). The active inclusion of paremiology in the training curriculum brings significant cognitive advantages and offers several benefits in terms of cultural appreciation and linguistic contextualisation (Hu, 2022). Moreover, this active inclusion of paremiology in the training curriculum not only responds to the need to cultivate cognitive and cultural competences in trainee translators but is also connected to contemporary academic trends in translation studies and cultural diversity. The relevance of integrating paremiological concepts into translator training is supported by numerous contemporary studies that emphasise the need to address complex cultural and linguistic dimensions (Díaz Ferrero, 2023).

The ability to handle paremiological expressions in an accurate and culturally sensitive manner is recognised as a crucial factor contributing significantly to the quality and authenticity of translations. This recognition underscores the importance of comprehensive training that goes beyond mere linguistic competence to include a deep perception of the culture embedded in such expressions (Christmann et al., 2021). On this basis, contemporary research increasingly advocates pedagogical approaches that actively integrate the teaching of paremies, recognising that this component not only broadens the linguistic competence of future translators, but also deepens their cognition of cultural contexts. This integration provides future translation professionals with the cognitive tools necessary to deal with the intrinsic complexity of paremiological expressions, thus contributing to the quality and authenticity of their translations in specific intercultural settings (Schwieter & Ferreira, 2017).

For its part, paremiology, as an academic discipline within the phraseological universe, provides fertile ground for exploring the intersection between language, culture, and symbolic thought. On the one hand, paremiology is positioned as a specialised field of study that focuses on the analysis and understanding of paremiological expressions and sayings, which are intrinsic manifestations of language (Sciutto, 2022). These expressions, rooted in culture, encapsulate the wisdom accumulated over time and reflect the beliefs, values, and norms of a society. Therefore, the study of paremies provides access to a rich and meaningful dimension of culture that goes beyond conventional linguistic structures. On the other hand, paremiology offers a rich environment for the study of the intersection between language and symbolic thought. Paremies and sayings often contain metaphors, symbolisms, and allegories that go beyond mere literal expression. These symbolic manifestations enrich discourse and provide a window into how a culture conceptualises and communicates its ideas (Sardelli, 2014). By analysing these expressions from a paremiological perspective, it is possible to unravel the symbolic web that underlies language and how it influences the construction of thought in a particular linguistic community.

Translators with a thorough knowledge of paremies and sayings are therefore not only better equipped to deal with the specific challenges of paremiological translation, but they are also better able to understand the cultural subtleties that underlie everyday language and enrich their translations with a distinctive cultural authenticity. Moreover, the adoption of paremiology as an integral part of translator training reflects a pedagogical response to the growing demand for translation professionals who are linguistically and culturally competent sensitive

(Pla Colomer, 2019). This focus on more holistic training responds to the expectations of employers and the increasingly interconnected nature of the global marketplace, where the ability to understand and convey cultural nuances is considered essential for success in translation and interpreting.

From an academic point of view, the inclusion of paremiology in translator training aligns with contemporary theoretical trends that recognise the need to integrate cognitive and cultural aspects in the preparation of translation professionals (Sevilla Muñoz & Cases, 2023). This approach responds to research that stresses the importance of considering the linguistic dimension and also the cultural and cognitive dimension in the translation of idiomatic expressions and paremies. The study of paremiology is presented not only as a practical exercise, but also as a key component in the development of analytical and interpretive skills. Translating paremies requires a deep comprehension of cultural connotations, metaphors, and linguistic nuances, which is in line with the perspective of translation as an act of interpretation (Mieder, 2020). Recent research in translatology emphasises the importance of considering words and the cultural and emotional implications associated with paremiological expressions, thus highlighting the relevance of paremiology in translator training (Luque, 2021; Trovato, 2022b; Recio Ariza & Torijano Pérez, 2023). Moreover, the inherent complexity of paremies not only provides a valuable training ground, but also encourages the development of creative strategies. The academic literature emphasizes the need for translators to be proficient in the language and to be skilled in the use of creative strategies to meet the challenges of paremiological translation.

In this sense, training that includes paremiology is connected to pedagogical approaches that seek to cultivate adaptability and creativity in translation practice. Immersing future translators in paremiology is not only an opportunity to broaden their cultural understanding but also aligns contemporary theoretical currents that advocate an interdisciplinary approach to translation training. Recent research underlines the importance of considering idiomatic expressions and cultural values as fundamental elements in the transmission of meaning beyond words (Martí Solano, 2023). This cognitive approach contributes to a more holistic training and reflects the evolution of translation theories towards a broader consideration of culture and communication. Thus, the appreciation of linguistic and cultural subtleties acquired through paremiology is presented as an essential component in the academic training of translators.

2.2. The cognitive challenges of paremiological translation

Paremiological translation, conceptualised as the ability to translate sayings, paremies and other idiomatic expressions from one language to another, is emerging as a specialised field that poses unique and complex cognitive challenges to translators. This specialisation is rooted in the need to deal with lexical differences between languages and with the intricate semantic and contextual layers inherent in paremies (Tamimy, 2019; Trovato, 2022a). The cognitive challenges of paremiological translation are compounded by the figurative and culturally embedded nature of these expressions. The complexity of paremies lies in their ability to encapsulate cultural teachings, social norms, and shared experiences, which requires exceptional cognitive skills on the part of the translator to disentangle and convey these subtleties in a different linguistic context (Tortadés Guirao, 2022). The task of translating these idiomatic manifestations therefore involves not only the ability to handle linguistic structures and lexical

variations, but also the ability to interpret and preserve the cultural richness and emotional nuance that characterise each *paremie* (Peláez Torres, 2023). This specialised approach requires a deep understanding of the implications and connotations of these expressions, which goes beyond the mere transfer of words between languages.

The semantic and cultural diversity inherent in *paremies* and sayings adds an additional layer of complexity to the translation task, as it goes beyond simple lexical transposition. This complexity manifests itself in several aspects that require detailed attention on the part of the translator, thus helping to justify the specialised nature of *paremiological* translation. For example, the semantic diversity manifests itself in the wealth of nuances contained in *paremies* and sayings. These idiomatic expressions often contain specific connotations, moral lessons or cultural values that are specific to the source language (Hurtado Albir, 2019). In addition, the variability in grammatical structure and the use of metaphors between languages adds another layer of cognitive challenges. Adapting a *paremie* may require the search for equivalences that maintain grammatical coherence and expressive force, which requires a deep cognition of linguistic and cultural subtleties. Therefore, the ability of translators to understand and convey the words and the cultural nuances and connotations inherent in these expressions becomes an essential requirement (Singer & Haro Soler, 2022). In this context, it is crucial to study in detail the different cognitive dimensions involved in this process, to identify cognitive patterns and strategies that can facilitate a more accurate and culturally enriching *paremiological* translation for translators.

Furthermore, the research in this paper aims to understand the cognitive determinants that influence the interpretation and transfer of *paremiological* expressions. The translator's mind thus emerges as a central component in the preservation and effective transmission of the cultural richness encapsulated in these *paremiological* expressions. By broadening our comprehension of the specific cognitive challenges of *paremiological* translation, this theoretical framework contributes to the advancement of more refined strategies and approaches in this specialised field of *translatology*. *Paremies* and sayings, as expressions deeply established in the linguistic fabric, are cultural manifestations that reflect the accumulation of wisdom inherent in a society over time. The task of translating these expressions is not limited to linguistic conversion, but also involves the careful transfer of meanings rooted in cultural, historical, and contextual factors (Tosina Fernández, 2022). In this meaning, cognitive challenges arise because of the imperative need to grasp and communicate not only the surface words, but also the underlying cultural essence. These challenges, which focus on a deep understanding of the cultural complexity inherent in *paremies* and sayings, highlight the importance of the translator's cognitive ability to carry out an accurate and enriching transposition of these expressions into the target linguistic context.

A major challenge in this area is posed by the semantic variability and richness of nuance that characterise *paremies*. These expressions often encapsulate moral lessons and collective experiences, creating an intrinsic complexity that makes it difficult to achieve exact equivalence between source and target languages. The translator is faced with the difficult task of grasping the original meaning of the *paremy* and adapting the message so that it is not only comprehensible, but also culturally and conceptually relevant in the target language. This cognitive challenge highlights the importance of the translator's interpretive skills, which require analytical and creative abilities to preserve the essence and communicative purpose of

paremies in the target language context. In addition, the translator is faced with the task of distinguishing between the different layers of meaning and cultural connotations associated with each paremy, which requires a deep comprehension of semantic and contextual subtleties for effective translation (Lapedota, 2020). Ultimately, the ability to meet this challenge lies in linguistic skill and in the translator's ability to accurately navigate and convey the cultural richness encapsulated in these paremiological expressions in the target language.

Moreover, the linguistic and cultural idiosyncrasies inherent in paremies introduce an additional layer of cognitive complexity into the translation process. The presence of metaphor and symbolism in these expressions requires not only a thorough mastery of linguistic nuances, but also a deep understanding of the intrinsic cultural connotations (Portillo Fernández, 2021). The translator is required not only to have a detailed knowledge of the words used in the paremies, but also to understand the cultural background that gives them meaning and relevance. This cognitive complexity implies a commitment that goes beyond mere lexical transposition; it involves the precise interpretation and transfer of the cultural connotations associated with each paremy (Ramírez Rodríguez, 2022a). Thus, the translator is required not only to be proficient in the source and target languages, but also to act as a cultural mediator, faithfully interpreting and conveying cultural complexities. This process underlines the need for the translator to be not only bilingual, but also interculturally competent, with the ability to recognise the cultural implications underlying paremiological expressions.

Another cognitive challenge arises from differences in grammatical structure and the use of metaphor between languages. The adequacy of a paremy may require the identification of equivalences that preserve both the grammatical coherence and the expressive force of the original expression (Dougnac Rodríguez, 2021). This process requires a robust cognitive ability to comprehensively analyse linguistic structures and apply creative strategies to preserve the essence of the paremy. In this sense, the translator's cognitive task is challenged at the grammatical and conceptual levels, as they must not only be able to understand the structural subtleties of the two languages involved, but also to identify the semantic and cultural implications that influence the expressive power of the paremy (Haro Soler, 2019). This process is not limited to simple literal translation but involves interpretive work that requires advanced cognitive skills to ensure the integrity of the proverb's message in the new linguistic and cultural context. The ability to successfully meet this cognitive challenge is a determining factor in the effectiveness of paremiological translation, highlighting the need for a versatile and insightful cognitive capacity on the part of the translator.

3. Methodology

The translation of paremies from Russian into Spanish is a complex process that requires a cognitive approach and the application of paremiological conceptual schemes (Permuy Hércules de Solás, 2019). Therefore, the present study focuses on a methodology whose strategies take advantage of cognitive understanding and graphical representation of conceptual schemes to effectively address the challenges of paremiological translation in the classroom. According to the Common European Framework of Reference for Languages (Council of Europe, 2001 [2020]), linguistic competence enables the speaker to interact directly with microtextual elements, whether in written or oral form. In this context, focusing on the pragmatic component, words and expressions are structured in mental frames or scheme that encapsulate knowledge

and experience shared in a linguistic community. These conceptual frames integrate semantic and syntactic elements that are activated when an expression is used or encountered in a particular context. (Fillmore, 1976, 1977, 1982). In response to the urgent need to implement a teaching methodology based on a cognitive-conceptual approach, our main objective is to familiarise Russian learners with the theoretical principles of phraseological translation and their application in the translation of proverbs from Russian into Spanish.

The aim is to facilitate the understanding and handling of these idiomatic units in different contexts through methodological techniques of identification and conceptual analysis, to achieve an effective application in phraseological translation. In addition, through the methodology we propose, students are expected to develop skills to effectively transfer the underlying frameworks during the translation process, while maintaining conceptual and linguistic coherence. All these actions should lead to an increase in the ability to successfully address specific challenges associated with the phraseological translation of proverbs. In simpler terms, this study involves stimulating Russian learners' critical and reflective thinking by analysing and evaluating translation choices, considering their effectiveness and coherence in the Spanish communicative context. This would make it possible to cognitively assess the students' level of competence in proverbial translation through formative and summative assessments that reflect both their theoretical understanding and their practical ability, with the aim of encouraging continuous learning and steady progress in their translation skills.

Similarly, through the analysis of the metaphorical meaning inherent in idiomatic phraseology in this research, a conceptual study of proverbs is presented with the aim of exploring the different ways of conceptualising the reality of these expressions. A methodological proposal for the use of these units is also presented, highlighting the advantages of using phraseological schemes as a conceptual and cognitive model in the processes of recognition, comprehension, and translation of these idiomatic expressions. In view of the above, a phraseological experience was carried out in a translation class with 40 Russian students in their second year of a master's degree in Translation with Spanish as a second foreign language. All participants volunteered to take part in the phraseological experiment in September 2023, during the first semester of the 2023-2024 academic year. In terms of Spanish proficiency, 70% had reached or exceeded intermediate level B1, while 30% were certified at intermediate level B2 of the Common European Framework of Reference for Languages.

In addition, an instrument was used to collect data on proverbial acquisition through the creation of conceptual schemes based on cognitive theory, with the aim of autonomously addressing the selected idiomatic expressions. However, the choice of this methodology was mainly based on the proposal of Lakoff & Johnson (2020), who argue that proverbial units are linguistic elements rooted in cognition that influence the choice of idiomatic expressions. Thus, the cognitive approach adopted seeks to treat the selected expressions independently, recognising the influence of cognitive processes on the acquisition and use of proverbs. Furthermore, it is emphasised that the application of contrastive proverbial studies can offer partial benefits both in foreign language teaching and in the field of translation.

In relation to the phraseological activity, 20 proverbs were compiled (see Table 1), adapted from a literature review of *Refranero Multilingüe de Cervantes*, available at <https://cvc.cervantes.es/portada.htm>. Table 1 shows the 20 Spanish proverbs numbered with their Russian equivalents. We have also included their literal translations in order to identify lexical similar-

ities and differences that might help us to understand their idiomatic meanings. With the aim of broadening knowledge, the proposed phraseological activity, which focused on the identification and analysis of paresties from a cognitive perspective, was divided into two phases: a theoretical one and a practical one. In the first phase, since the students were not very familiar with phraseology, the nature of the activity was explained to them, giving instructions on the conceptual hierarchy inherent in a paremiological conceptual scheme from a cognitive point of view.

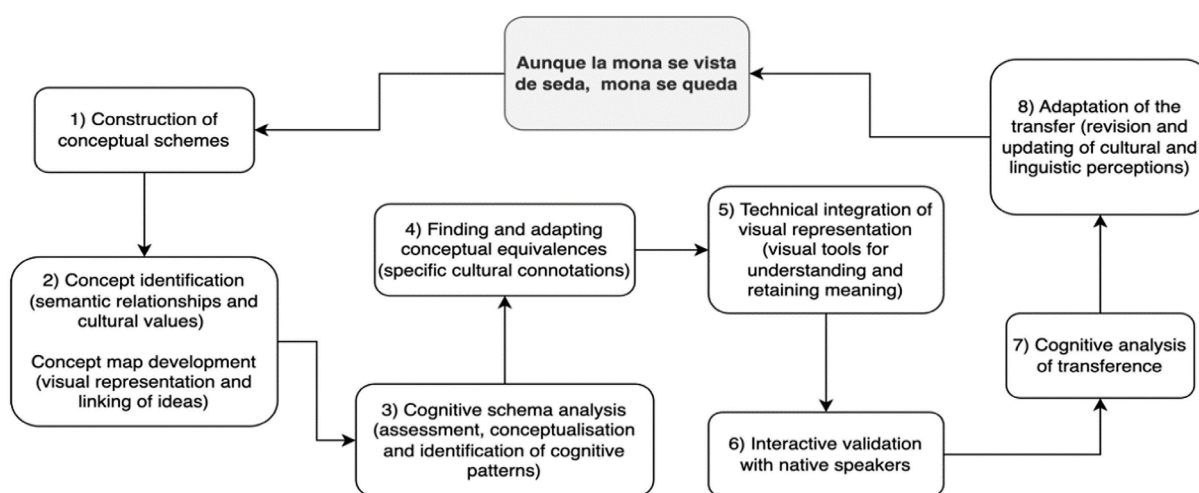
Table 1. Paresties selected for the phraseology test

Numeración	Parestias en español	Equivalencias en ruso	Traducción literal
P1	A falta de pan, buenas son tortas	В поле и жук мясо	En el campo hasta el escarabajo es carne
P2	A buenas horas, mangas verdes	После ужина горчица	Después de la cena hay mostaza
P3	Al mal tiempo, buena cara	Делать хорошую мину при плохой игре	Hacer un buen gesto al mal juego
P4	A nadie le amarga un dulce	И малый подарок не наклад	Y un pequeño regalo no es del montón
P5	Al pan, pan y al vino, vino	Называть вещи своими именами	Llamar las cosas por su nombre
P6	Aunque la mona se vista de seda, mona se queda	Свинья в золотом ошейнике все свинья	El cerdo con un collar de oro es cerdo
P7	Cada maestrillo tiene su librillo	У всякой лекарки свои припарки	Cada curandera tiene sus fomentos
P8	Del dicho al hecho hay un trecho	Скоро сказка сказывается, да не скоро дело делается	Rápidamente se cuenta el cuento, pero lentamente se hacen las cosas
P9	De tal palo, tal astilla	Яблоко от яблони недалеко падает	La manzana del manzano no cae lejos
P10	En todas partes se cuecen habas	Все мы люди, все мы человеки	Todos somos gente, todos somos personas
P11	En martes, ni te cases ni te embarques	Понедельник – день тяжёлый	El lunes es un día difícil
P12	En casa del herrero, cuchillo de palo	Сапожник без сапог	El zapatero sin zapatos
P13	Zamora no se ganó en una hora	Москва не сразу строилась	Moscú no se construyó de golpe
P14	Lo barato sale caro	Скупой платит дважды	El tacaño paga dos veces
P15	La cabra siempre tira para el monte	Как волка ни корми, он всё в лес смотрит	Aunque des de comer al lobo, este mira siempre al bosque
P16	La cara es el espejo del alma	Глаза — зеркало души	Los ojos son el espejo del alma
P17	La curiosidad mató al gato	Любопытной Варваре на базаре нос оторвали	A Bárbara la curiosa en el bazar la nariz le arrancaron
P18	Las cosas claras y el chocolate espeso	Дружба дружбой, а служба службой	La amistad es amistad y el servicio es el servicio
P19	Ver los toros desde la barrera	Хорошо медведя в окно дразнить	Bien se irrita al oso desde la ventana
P20	Estar en misa y repicando	На двух свадьбах сразу не танцуют	En dos bodas al mismo tiempo no se baila

To illustrate how this works, as an example, students were first given a scheme or conceptual map of the proverb *aunque la mona se vista de seda, mona se queda* (see Figure 1). This example of a conceptual scheme is intended to get students to analyse the lexicon of the proverb in question in order to try to establish links between both literal and idiomatic meanings. Secondly, following the same model, an exercise was carried out in class to work out possible conceptual schemes related to the 20 proverbs listed in Table 1. In this way, the Russian students were able to observe and directly verify that these Spanish expressions can refer to other conceptual forms related to Spanish culture, which explains their rootedness or frequent use in Spanish discourse.

Also, it was explicated that the proverb *aunque la mona se vista de seda, mona se queda* is associated with a specific mental framework, in this case related to authenticity. It is used to convey the idea that, in defiance of outward efforts to appear different, a person's true essence or true nature does not change. In this context, the proverb suggests the mental image of dressing a monkey in fancy clothes, but emphasises the fact that, despite the superficial appearance, the intrinsic nature remains unchanged, even if it has a negative connotation. From this conceptual perspective, this proverb implies recognising and accepting the authenticity of people, regardless of external attempts to change their appearance. From this conceptual cognitive approach, the Russian students were able to better understand its meaning and learn how to apply it in appropriate contexts in Spanish. Thus, the conceptual scheme of the analysed proverb as a translation strategy is presented in Figure 1, where each of the 8 strategic points that should be followed to achieve the most faithful and natural proverbial translation is analysed in detail.

Figure 1. Cognitive conceptual scheme of the proverb *aunque la mona se vista de seda, mona se queda*



Source: own elaboration

1. *The construction of proverbial conceptual schemes*: at the heart of this proverb is the contradiction between elegant dress and the unchanging permanence of the true essence. The silk garment serves as a metaphor for the improvement of external appearance, while the term “mona” underlines the permanence of the original nature. This conceptual construction highlights the importance of authenticity in social perception. In this context, the construction of proverbial conceptual schemes is crucial for translation for several reasons:

- *Preservation of cultural meaning*: conceptual schemes capture the cultural and semantic essence of the pemiemes in their source language. The construction of these schemes ensures that cultural richness and specific connotations are preserved in translation.
 - *Conceptual equivalence*: a thorough understanding of conceptual schemes enables the translator to look for conceptual equivalents in the target language. This is not just a matter of finding equivalent words, but also of conveying the same idea and cultural nuance.
 - *Clarity and comprehension*: the construction of schemes clarifies the structure and relationship of ideas within the pemieme. This is essential to ensure that the original message is accurately understood in the target language, avoiding misunderstandings or loss of meaning.
 - *Adapting to cultural perceptions*: translation is not only a linguistic issue, but also a cultural one. Conceptual schemes allow the translator to adapt the expression to the cultural perception of the target audience, ensuring that the pemieme resonates effectively in that specific context.
 - *Avoid literal translations*: by understanding the conceptual construct, you avoid the trap of making literal translations that may miss cultural nuances or fail to convey the original intent. Adapting conceptual schemes ensures a translation that is more faithful to the deeper meaning of the pemieme.
 - *Appropriateness to social context*: the pemieme in question addresses social issues, such as the importance of authenticity in social perception. Conceptual schemes allow the translator to adapt the expression to make it relevant and effective in the new social context of the target language.
2. *Concept mapping*: concept mapping is a tool for visualising the complexity of the paradigms. In this case, it highlights the relationship between the silk garment and the persistence of the original essence, and how the metaphor of silk does not change the essence of the “mona”, providing a graphic representation of the central contradiction.
 3. *Cognitive scheme analysis*: interviews and surveys with native Spanish speakers would explore how this pemieme affects individual perception. Cognitive research would examine how the contradiction between appearance and essence is internalised, providing insights into the cognitive psychology and social application of this adage.
 4. *Conceptual equivalences in Spanish*: translation into Spanish would focus on capturing the essence of the equivalent Russian expression, ensuring that the adaptation retains semantic and cultural richness. This means not only finding linguistic equivalences, but also preserving the conceptual depth of the pemieme.
 5. *Integration of visual representation techniques*: the use of visual tools, such as graphics, would enhance the understanding and retention of pemiemiological meaning during translation. For example, visual elements reinforce the link between the silk garment and the unchanging nature of the “mona”.
 6. *Interactive validation with native Spanish speakers*: presenting the translations and diagrams to native speakers would allow direct feedback on the effectiveness in understanding and conveying the pemiemes in the Spanish-speaking context.
 7. *Cognitive analysis of transfer*: the study of how conceptual schemes affect cognitive transfer during translation involves examining how native Spanish speakers internalise the essence of the Russian pemieme. The influence of culture and semantics on interpretation will be assessed.

8. *Ongoing adaptation of conceptual scheme*: The scheme will be constantly revised to reflect changes in cultural and linguistic perception, ensuring an accurate and contemporary representation of the paremie.

In comparison, the Russian paremy *свинья в золотом ошейнике все равно свинья* (*an ape is an ape, a varlet is a varlet, though they be clad in silk and scarlet*) shares the theme of deceptive appearances. Both express the idea that luxurious clothing does not change one's true nature. However, the conceptual schemes would be adapted to reflect cultural differences, considering how the metaphor of *свинья* (pig) and *золотом ошейнике* (gold chain) is compared to the "monkey" and "silk garment" in the Spanish paremie. Scheme analysis would facilitate a deeper understanding of these similarities and differences in conceptual representation.

The proposed methodology addresses the effective integration of paremiological conceptual schemes in the translation process, specifically in the translation of paremies from Russian into Spanish. Based on a multidisciplinary approach that combines elements of linguistics, cognitive psychology and sociology, the methodology focuses on improving translation accuracy and authenticity by acknowledging the conceptual complexity inherent in paremiological expressions. The methodology emphasises the importance of constructing sound conceptual schemes that capture the cultural and semantic essence of Russian paremies. These schemes act as interpretive frameworks to guide the translation process and preserve the original conceptual depth.

In the second practical phase, which lasted about one hour, the students carried out a paremiological translation activity in class, based on the previous elaboration of conceptual maps, as well as on the type of semantic relationship established in each context (see Figure 2). During this phase, which was based on the concept of paremies and their relation to specific communicative situations, compliance with the previous instructions on cognitive schemes and the relevance of the cognitive strategies for translation described above were verified. In addition, to highlight the most important aspects of translation from a cognitive point of view, the first theoretical part was completed by only half of the students (20). In this way, at the end of the phraseological experiment in the second phase, it was possible to analyse more clearly the results obtained by the two groups (those who completed only the practical part (A) and those who completed both theoretical and practical parts (B)). This helped to determine whether changes in the learners' phraseological acquisition have really taken place thanks to the implementation of the paremiological cognitive maps in the translation process.

In terms of the analysis, collection and interpretation of the data, this research demonstrates a specific didactic methodology in the field of phraseology aimed at paremies. This methodology is based on the use of cognitive maps by means of conceptual schemes and is illustrated by means of a corpus consisting of 20 units. These phraseological units represent a set of expressions of particular interest, both from the point of view of translation training and from the point of view of cognitive linguistics, due to their universal and expressive nature, as postulated by cognitive semantics.

To carry out the data analysis, a qualitative analysis of the information collected in the field of phraseology was chosen, focusing specifically on paremies. The aim was to synthesise the data obtained and to examine the relationships between the variables measured in the research.

In a first step, relevant information on the selected paremies was collected by systematically recording them in a database of fixed expressions. This database, composed of different expressions, was then analysed to limit the object of study to a single category of idiomatic expressions: the paremies. Once the analysis and selection of these phraseological units had been completed, the next phase of the research process was the classroom exercise.

In the same way, Figure 2 shows one of the 20 examples of the selected paremies, in this case the phraseological statement *aunque la mona se vista de seda, mona se queda*. This last practical part consists of a translation exercise, which is the key to knowing whether the theoretical part on concept mapping in paremiological matters has influenced the students, and therefore whether it is a useful learning method. The aim is for the learner to be able to recognise the metaphorical meaning of the paremie through the context in which it is found. All contexts are taken from the Corpus del Español del Siglo XXI (CORPES). As far as the design of the phraseological experiment is concerned, the multiple-choice option was chosen, in which three possible variants alternate, of which only one is correct. In the following example, such a paremie is presented in context, together with its Russian translation. Although all three options in Spanish retain the same conceptual image of authenticity, the analysis of the Russian variant (literally “the pig with the gold chain is still a pig”) leads to the conclusion that the paremie *aunque la mona se vista de seda, mona se queda* would be the most accurate option.

Figure 2. Example of paremiological translation in context

CONTEXTO

Hay una máxima ibérica que dice que del cerdo se aprovecha todo, hasta los andares. Vamos, que tantos años oyéndolo parece que han hecho mella en nosotros y cada vez nos gusta más reaprovechar en lugar de tirar. En realidad no es nada nuevo: que levante la mano quien no haya guardado de pequeño sus juguetes en un tambor de detergente vacío, haya usado una vieja caja de zapatos para criar gusanos de seda o haya construido un cofre del tesoro con una caja de bombones. Este doble uso de los envases parece anecdótico pero cada vez las marcas tienen más claro que el envase en sí mismo es un valor añadido del producto, y si se puede conseguir que guste, se pueda reutilizar o tenga un doble uso incluso con beneficios añadidos para el propio producto, mejor.

Es decir, que ya no vale lo de Ahora lo del envoltorio sí que importa, y si la mona se viste de seda todo te irá sobre ruedas.
 [Свинья в золотом ошейнике все свинья]

Aunque la mona se vista de seda, mona se queda

Las cosas no son siempre lo que parecen

No es oro todo lo que reluce

In addition, the students, who were keen to find a Spanish phraseological equivalent for the selected paremies, faced a considerable challenge as they lacked the necessary knowledge of the Spanish language and culture. They were able to draw on a variety of sources that provided valuable guidance on the meaning and use of paremies in Spanish. In this context, bilingual dictionaries, both general and specialised in idiomatic expressions, such as the *Diccionario de Paremias Cervantinas* <http://repositorio.dl-e.es/viewer.vm?id=59794>, became points of reference, providing definitions and examples that clarified the understanding of these constructions. Furthermore, on the vast digital horizon, language learning websites and forums such as WordReference <https://www.wordreference.com/>, *diccionario.ru* <https://diccionario.ru/>, or The free dictionary <https://www.thefreedictionary.com/> offered a haven to explore and clarify any questions related to paremies in Spanish.

However, the process of reaching a level of proficiency in identifying and applying these paremiological conceptual frameworks required not only guidance but also a process of validation. Therefore, students consulted a variety of online sources and resources to ensure that the proposed interpretation was robust and remained consistent in different contexts. In this sense, they relied on linguistic corpora and online search tools, such as the *Diccionario de la lengua española RAE* <https://www.rae.es/>, to carry out an analysis to discover the authenticity and vitality of the paresties.

4. Results and discussion

Regarding the construction of paremiological conceptual frameworks in Spanish, this was achieved mainly through a practical immersion in the analysis of texts in real contexts. By making comparisons between the two languages Russian and Spanish, the students were able to develop a deeper and more enriched understanding. The translation exercise acted as a means of expression, allowing them to reflect on their interpretation of idiomatic expressions, while the discussions and interactions at the end of both phases, conducted in an academic environment, served as instances of feedback, helping them to refine their knowledge and sharpen their perception. In this regard, immersed in real texts, the students became skilled craftsmen, applying the knowledge acquired during the theoretical phase.

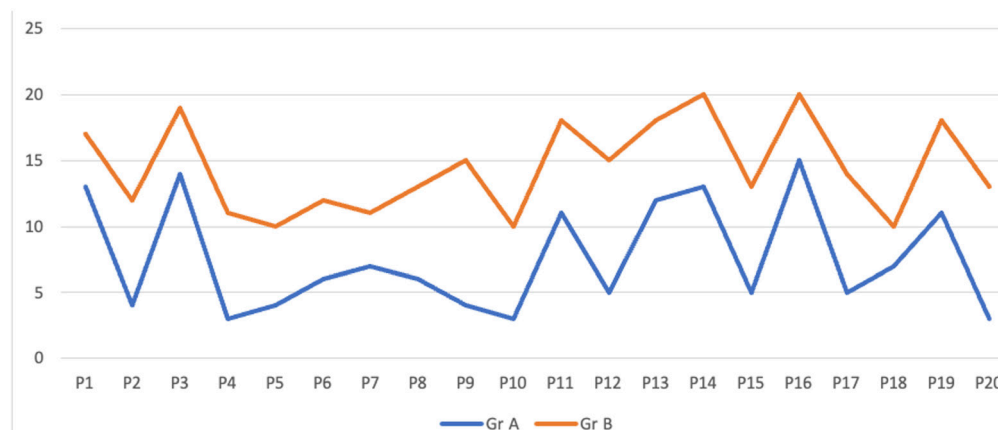
In the process of comparing the Spanish and Russian paresties, it was imperative to consider both the literal meanings of these expressions and the accompanying cultural and contextual frameworks. It was evident that some of the paresties mentioned above presented different levels of difficulty of interpretation for the Russian students, depending to a large extent on the context in which they were immersed (*a buenas horas mangas verdes*, *a nadie le amarga un dulce*, *en todas partes se cuecen habas* or *la curiosad mató al gato*). In this sense, it is appropriate to highlight the importance of the feedback given to the students at the end of the exercise. The analysis derived from the results obtained by both groups in both phases and possible discussions arising from these results are presented below. This interaction with the students highlights the importance of adapting and improving the teaching-learning process in the field of paremiological translation to better understand and improve the acquisition of phraseological and translational skills.

A close analysis of the results obtained by Group A, which did not receive the first theoretical phase and went straight into the phrase translation exercise, shows a remarkable discrepancy in the levels of correctness recorded for the various paresties analysed (see Figure 3). The numbers in the following diagram represent the level of right answers from both groups of students in correspondence with each parestie (P) on the paremiological translation exercise in context. Among them, those with a significantly high rate stand out. Among the paresties with a high rate were the following: *a falta de pan, buenas son tortas*; *al mal tiempo, buena cara*; *en martes, ni te cases ni te embarques*; *lo barato sale caro*; *Zamora no se ganó en una hora*; *la cara es el espejo del alma y ver los toros desde la barrera*.

The explanation for this is that most of the successful expressions maintain a certain partial phraseological equivalence in Spanish and Russian, such as the comparison between the two cities of Zamora and Moscow, the adjectives *bueno* and *malo*, the use of the zoonyms *toro* and *oso*, the word *espejo*, which is repeated in both paresties, or even the use of the days of the

week *lunes* and *martes*. In addition, intuition and cultural experience played an important role, as the students said that they used their intuition and cultural experience to interpret and translate the proverbs based on conceptual similarities and equivalent expressions in Russian. On the other hand, some of the Russian students already had prior knowledge of certain Spanish proverbs due to media exposure, interactions with native speakers or informal studies, as well as innate linguistic skills, which in this case allowed them to become aware of nuances and contexts, facilitating the translation of idiomatic expressions through cultural sensitivity and the ability to understand the social context.

Figure 3. Results obtained in both groups based on the number of right answers: Group A (practical phase) and Group B (theoretical and practical phase).



Moreover, it was also influenced by the fact that the degree of iconicity given by the figurative meaning of certain idioms without phraseological equivalence was somehow reflected in the foreign students' knowledge. Such were the cases of *ver los toros desde la barrera*, *lo barato sale caro* and *al mal tiempo, buena cara*, where the students felt that the visual representation evoked by these expressions, in combination with the context given, facilitated the understanding of the figurative meaning. The ease with which the students deciphered these proverbs can be attributed to the presence of easily imaginable visual elements or concepts in these expressions. The degree of iconicity, or the ability of an expression to represent its meaning visually, allowed the foreign learners to relate the metaphor to concrete situations or images. This visual link, combined with the context provided, facilitated the interpretation of the figurative meaning of the proverbs, making them more accessible and comprehensible.

In this sense, it is interesting to analyse the Russian metaphor that refers to the apple tree in the case of the proverb *de tal palo, tal astilla*. In Russian, the apple is one of the most popular fruits, so the apple tree is the most representative tree by *antonomasia*. For this reason, it is used as a reference point for establishing family relationships. We can also see that in Russian culture the wolf and the bear are the most representative animals. In these cases, the proverbs *la cabra siempre tira para el monte* and *ver los toros desde la barrera* refer to these animals in their Russian versions. Representativeness can also be seen in the use of professions. In Russian, the shoemaker is the most prototypical and hardest of the old professions, while in Spanish it could be the figure of the blacksmith.

On the other hand, it is important to note that among the proverbs with significantly fewer correct answers are those that do not have a full or complete phraseological equivalent in Russian and therefore posed a particular challenge for learners to understand the figurative

meaning. In addition, students' unfamiliarity with the specific cultural context associated with these expressions in Spanish was another major obstacle. In most cases, students failed to establish conceptual semantic relations of the following proverbs: *a nadie le amarga un dulce, cada maestrillo tiene su librillo, a buenas horas, mangas verdes, al pan, pan y al vino, vino, de tal palo, tal astilla, estar en misa y repicando, en todas partes se cuecen habas and la curiosidad mató al gato*.

The difficulty that Russian learners had in understanding and decoding certain proverbs from a cognitive point of view can be explained by several factors, such as the semantic and cultural complexity of certain Spanish proverbs, which may have been beyond the immediate comprehension of Russian learners, as well as the cultural richness and specific connotations associated with these expressions, or the lack of familiarity of Russian learners with the specific cultural context associated with these Spanish expressions, which was also an obstacle. Accurate interpretation of proverbs often depends on knowledge and understanding of the cultural background in which these expressions are rooted. Understanding the metaphors or linguistic turns of phrase involved in these expressions may require a deeper level of semantic and conceptual analysis. This underlines the importance of cultural and conceptual context in understanding and translating proverbs, and once again highlights the need to address these difficulties in translation classes.

Looking at the second group (Group B) of students, who received both the theoretical part, dedicated to the conception and acquisition of proverbs conceptual schemes, and the practical part through the translation exercise, an improvement is observed in those proverbs that were difficult to interpret by the first group. In this sense, the students demonstrated the construction of the meaning of an expression through the activation of mental frameworks in each context, linked to cognitive structures containing knowledge and experience. This observation highlights the positive influence of the theoretical phase, based on the acquisition of proverbs conceptual frameworks, which, in the words of the students, facilitated a deeper and more effective understanding of the proverbs, especially those that presented initial difficulties. This approach underlines the relevance of theory in translation practice and how conceptual and cognitive knowledge is essential for dealing with the complexity of idiomatic expressions in the translation process.

According to the results obtained by the students in the second group, these frames provided the necessary and adequate context for understanding the meaning of the proposed proverbs, hence their high level of success. Thus, the Russian students who received the theoretical part had an advantage because they had access to information about the mental frames associated with these expressions at a more abstract level. That is, having been exposed to the conceptual cognitive frameworks, the students in the second group, compared to the first group, had a conceptual basis that allowed them to understand the expressions at a deeper level, without being so limited in deciphering the metaphorical meaning and without being carried away only by the literal meaning.

Similarly, in the case of locutions that do not have the same phraseological iconicity in Spanish and Russian, the students first identified the basic conceptual framework of each expression and associated it with the conceptual idea, referring to the conceptual scheme developed in class. For example, *en casa del herrero, cuchillo de palo* was associated with the idea

of authority, control, or power in a profession, which in Russian would be equivalent to the shoemaker's profession. Similarly, they were able to understand the paremie *de tal palo, tal astilla* by semantically relating the part to the whole (stick and splinter) and in Russian (apple tree and apple). They analysed the literal and figurative meanings of the expressions and understood that the expressions did not refer to their literal form (Gibbs, 1999).

Students were also able to see the importance of cultural understanding, as the less precise paremies are those that are more rooted in Spanish culture and may have connotative and figurative meanings that cannot be translated immediately. This leads to a discussion of the importance of understanding culture and context when translating idiomatic expressions, as this influences their understanding and appropriate use. They also highlighted the importance of understanding the culture of both languages (Russian and Spanish), as this is fundamental to the correct interpretation and translation of these expressions. In this way, they explored the cultural differences that exist in the way ideas and concepts are expressed in each language, which led to a wider discussion about how culture influences language and how misunderstandings and mistranslations can be avoided by taking context into account.

5. Conclusions

In the field of paremiological translation, the representation of paremiological conceptual schemes from a cognitive approach has proved to be an effective tool for finding appropriate idiomatic equivalents and guiding the translation process. This involves considering the understanding of conceptual meaning through the intention and mental image evoked by phraseological utterances, avoiding literal translations by searching for equivalents that fit the original conceptual framework. Moreover, the cognitive methodology facilitates cultural adaptation by conveying the same cultural impact in the target language. Furthermore, the proposed methodology divided into a theoretical and practical part has served as a stimulus in situations where exact equivalents do not exist, allowing the identification of alternative expressions or constructions that convey the same meaning or effect in the target language. This cognitive approach to paremiological translation recognises the importance of capturing not only the surface meaning of expressions, but also the cultural and conceptual load they carry, thus ensuring a translation that accurately reflects the intention and cultural impact of the paremies.

When dealing with cultural equivalence, the cognitive method proves to be a valuable tool for identifying and adapting cultural frameworks to ensure effective communication. This is particularly relevant when dealing with metaphors and idiomatic expressions, where a thorough understanding of the underlying frameworks in each language is required to find appropriate equivalences and apply appropriate translation strategies. Comparing the two groups, there is a noticeable difference. In the case of Group B, thanks to the theoretical part, and in contrast to Group A, the students were able to apply the paremiological scheme proposed in Figure 1, as well as to analyse the strategic points in order to decipher and understand the figurative meaning of the paremies.

In conclusion, based on the results obtained from both groups, the phraseological experiment led to a detailed analysis of the challenges that students faced in finding accurate and natural translations of these expressions, highlighting the importance of using translation

strategies based on conceptual frameworks and context. Students explored cognition-focused translation strategies to address the lack of direct equivalence. They also observed how conceptual frameworks can be very useful in understanding the figurative meaning of proverbs and transferring this knowledge when learning new proverbs in Spanish. This exercise highlights the importance of continuous exposure to proverbs in the target language (Spanish) and active practice of their use in different contexts. This reflection leads to an analysis of the importance of communicative activities, contact with native speakers and the use of authentic materials in order to perfect phraseological competence.

References

- Anscombe, J. C. (2022). Origen y evolución de las proverbs. *Rilce. Revista de Filología Hispánica*, 38(2), 426-46.
- Baghdasarián, H. (2021). Algunas consideraciones sobre la traducción al italiano de las proverbs de la novela *Rinconete y Cortadillo* de Cervantes. *Paremia*, 31, 149-161.
- Charbi, M. (2019). Una aportación para la enseñanza de la traducción proverbial: análisis traductológico de algunos refranes de *El Quijote*, traducida por Rifât Âtfah. *Revista Electrónica de Investigación en Docencia Universitaria*, 1(1), 185-216.
- Christmann, F., Aparecida de Matos, M., & Cândido Moura, W. H. (2021). El traductor ideal: alguien que sabe traducir y sabe explicar. Entrevista a José Antonio Sabio Pinilla. *Acta Scientiarum. Language and Culture*, 43(2).
- Díaz Ferrero, A. M. (2023). El mínimo proverbial portugués, una herramienta útil para la formación lingüística del intérprete. *Revista EntreLinguas*, e023029-e023029.
- Dougnac Rodríguez, A. (2021). Nuevas notas proverbialógicas e índices. *Academia Chilena de la Historia. Boletín*, 87(130), 281-328.
- Fillmore, C. J. (1976). Frame semantics and the nature of language. *Annals of the New York Academy of Sciences*, 280(1), 20-32.
- Fillmore, C. J. (1977). Scenes and frames semantics. In A. Zampolli (Ed.), *Linguistic structures processing* (pp. 55-88). Amsterdam/New York/Oxford, The Netherlands/NY/England: North-Holland Publishing Company.
- Fillmore, C. J. (1982). Frame semantics. In *Linguistic Society of Korea (Ed.), Linguistics in the morning calm* (pp. 111-137). Seoul, South Korea: Hanshin Publishing Company.
- Gannoun, K. (2022). Aproximación didáctica a la traducción proverbialógica amazigo-española. *Paremia*, (32), 161-173.
- Gibbs, R. W. (1999). Speaking and thinking with metonymy. *Metonymy in language and thought*, 4, 61-76.
- González-Montesino, R. H. (2022). Aproximación a la traducción de unidades proverbialógicas del español a la lengua de signos española. *Íkala, Revista de Lenguaje y Cultura*, 27(1), 31-48.
- Haro Soler, M. (2019). Autoconfianza versus autoeficacia del traductor: propuesta terminológica y estado de la cuestión. *Cadernos de Tradução*, 39, 204-226.
- Hein, M. (2022). La competencia fraseológica y la enseñanza de fraseología en las carreras universitarias de traducción en la República Argentina (Doctoral dissertation, Universitat d'Alacant-Universidad de Alicante).
- Hu, S. (2022). Aspectos cognitivos de unidades fraseológicas y su aplicación en el aula de ELE. *FRASEOLEX. Revista Internacional de Fraseología y Lexicología*, 1, 81-99.
- Hurtado Albir, A. (2019). La investigación en didáctica de la traducción. Evolución, enfoques y perspectivas. *MonTI. Monografías de Traducción e Interpretación*, (11), 47-76.

- Jovanović, S. (2022). Estereotipos lingüísticos y traducción: paremias en la novela realista española y su traducción al serbio. In *Estereotipo y Prejuicios en/sobre las culturas, literaturas, sociedad el mundo hispánico*. Universidad de Belgrado, 161-173.
- Lakoff, G., & Johnson, M. (2020). Conceptual metaphor in everyday language. In *Shaping entrepreneurship research*. Routledge, 475-504.
- Lapedota, D. D. (2020). Desajustes fraseológicos en la traducción al italiano de Señora de rojo sobre fondo gris de Miguel Delibes. *Paremia*, 30, 39-50.
- Loureda Lamas, O. (2020). Prólogo: Fraseología en la traducción e interpretación en el siglo XXI. *CLINA Revista Interdisciplinaria de Traducción Interpretación y Comunicación Intercultural*, 6(2), 9-14.
- Luque, R. (2021). Los topónimos y los gentilicios en la fraseología: correspondencias entre español e italiano. *Tecnología, traducción y cultura*, 539-563.
- Martí Solano, R. (2023). Reseña del libro: Corpas Pastor, Gloria; Bautista Zambrana, María Rosario e Hidalgo Terno, Carlos Manuel (2021). Sistemas fraseológicos en contraste: enfoques computacionales y de corpus. *ELUA: Estudios de Lingüística*. Universidad de Alicante, (40), 479-482.
- Mieder, W. (2020). A Paremiologist's Dream Come True: "The Wolfgang Mieder International Proverb Library" at the University of Vermont. *Proverbium: Yearbook of International Proverb Scholarship*, 37(1), 359-384.
- Navarro-Brotons, L. (2022). Paremias. *Paremias*, 1-188.
- Palacios, V. (2022). Frases proverbiales latinas con sentido figurado y el problema de su traducción. *Stylos*, 31, 81-97.
- Peláez Torres, M. (2023). Factores cognitivos y afectivos en la enseñanza del español como LE/L2. *Hesperia: Anuario de Filología Hispánica*, 26(1), 163-172.
- Permy Hércules de Solás, I. C. (2019). The Translation Process of Spanish Paremia into English: a Comparison of the Current Tools and Methodological Approach. *Paremia*, 29, 159-168.
- Pla Colomer, F. P. (2019). Quién te ha visto y quién te ve. De locuciones, formaciones paremiológicas y juicios de valor en la *Crónica troiana gallega*. *RILEX. Revista sobre investigaciones léxicas*, 111-125.
- Portillo Fernández, J. (2021). La función apelativa en las paremias españolas: Persuasión, consejo y advertencia. Estudio ostensivo-inferencial. *Paremia*, 31, 205-215.
- Ramírez Rodríguez, P. (2022a). Fraseologismos en el aula de ELE: la problemática de la traducción automática. *Revista tradumàtica: traducció i tecnologies de la informació i la comunicació*, (20), 77-95.
- Ramírez Rodríguez, P. (2022b). La fraseología pragmático-cultural: los zoomorfismos en español y ruso. *Revista de humanidades*, (46), 57-80.
- Ramírez Rodríguez, P. (2023). La cognición fraseológica en traducción: El caso de las locuciones verbales relacionadas con la alimentación. *Hikma*, 22(2), 207-233.
- Ramírez Rodríguez, P. (2024). La TAV como recurso didáctico digital: El caso de las paremias en ruso. *Transfer; Revista electrónica sobre Estudios de Traducción e Interculturalidad/e-Journal on Translation and Intercultural Studies*, 19(1-2), 112-138.
- Recio Ariza, M. Á., & Torijano Pérez, J. A. (2023). La gramática cognitiva y la traducción de la fraseología. *Philologica canariensis*, 29(1), 307-324.
- Sardelli, M. (2014). La fraseología en las clases de traducción: aproximación metodológica y aplicaciones prácticas. *Didáctica y traducción de las unidades fraseológicas*, 199-212.
- Schwietter, J. W., & Ferreira, A. (Eds.). (2017). *The Handbook of Translation and Cognition*. Wiley Blackwell.
- Sciutto, V. (2022). Fraseología y Paremiología: diatopía, variación, fraseodidáctica y paremioididáctica. Presentación de las editoras invitadas. *Revista Nebrija de Lingüística Aplicada a la Enseñanza de Lenguas*, 16(32), 10-19.

- Sevilla Muñoz, J., & Cases, E. (2023). Contributions to the Translation of Proverbs. *Translation Studies: Theory and Practice*, 3(1), 85-93.
- Sharab, M., Rayyan, M., & Abusalim, N. (2020). La paremiología hagiográfica palestina: recopilación, estudio y traducción al español. *Dirasat, Human and Social Sciences*, 48(3), 490-501.
- Singer, N., & Haro Soler, M. (2022). ¿La práctica hace al traductor? El impacto de la práctica de traducción en las creencias de autoeficacia de los estudiantes. *Mutatis Mutandis: Revista Latinoamericana de Traducción*, 15(2), 294-314.
- Tamimy, M. (2019). The cultural attitudes towards cooperative learning: What proverbs can offer. *Journal of Intercultural Communication Research*, 48(4), 416-434.
- Tortadés Guirao, À. (2022). Conectividad y cognición situada: análisis de verbalizaciones sobre el proceso traductor mediante elementos de la teoría fundamentada. *TRANS: Revista de Traductología*, 26(1), 87-108.
- Tosina Fernández, L. J. (2021). Creatividad paremiológica en las traducciones al castellano de Astérix. *Proverbium: Yearbook of International Proverb Scholarship*, 38(1), 361-376.
- Tosina Fernández, L. J. (2022). Fictional Folklore: On the Paremiology of A Game of Thrones. *Folklore: Electronic Journal of Folklore*, (85), 95-114.
- Trovato, G. (2022a). Acerca del Tratamiento Contrastivo de algunos ítems fraseológicos en la Traducción del Español al italiano: una Taxonomía para Abordar las Locuciones en Caperucita en Manhattan. *Cadernos de Tradução*, 42.
- Trovato, G. (2022b). Nuevas perspectivas de análisis e investigación en fraseología: la aportación de los corpus y de la dimensión computacional. *Rassegna iberistica*, (117), 147-154.