



**Problems Encountered by MA Students in Translating  
Metaphors in Political Speeches of King Abdullah II and  
their Adopted Strategies**

المشاكل التي يواجهها طلبة الماجستير في ترجمة الاستعارات في الخطابات  
السياسية لجلالة الملك عبد الله الثاني والإستراتيجيات التي اتبعوها

**Prepared by**

**Mohammad Tayseer Ayasrah**

**Supervised by**

**Dr. Majid Abdulatif Ibrahim**

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**Department of English Language and Literature**

**Faculty of Arts and Sciences**

**Middle East University**


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### Authorization

I, Mohammad Tayseer Ayasrah, hereby authorize Middle East University to provide libraries, organizations and even individuals with copies of my thesis upon request.

Name: *Mohammad Tayseer Ayasrah*

Date: *21-1-2017*

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Examination Committee

Dr. Majid Abdulatif

Supervisor


Dr. Norma Al Zayed

Chairman

Dr. Ibrahim Abu Shehab

External Examiner

Signature



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## **Dedication**

I dedicate this work to my father and mother who made me what I am today. I also dedicate it to my dear wife, sons, brothers, sisters and friends for their words of encouragement and support.

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**Abstract**

This study aims to probe into the metaphors used by King Abdullah II in his political speeches from three perspectives: the purposes of using them, the translation strategies adopted by MA students for translating them, and the problems encountered by MA students in translating them. The sample of the study consists of 22 MA students who are enrolled in English language majors, selected randomly from two Jordanian universities; namely, the university of Jordan and Middle East University. To collect the required data, a translation test that includes 9 items is designed, and open-ended interviews are conducted. The sampled students are asked to translate the metaphors included in the test, so that the problems encountered could be found out, then three specialists in translation are interviewed to reach a conclusion about the purposes of using the metaphors included in the test and the appropriate strategies for translating them. The results of the study indicate that the purposes of using metaphors included in King Abdullah II political speeches are determined in accordance with the type of metaphors and the contexts where they are set. They also indicate that MA students heavily adopt free translation technique, in addition to word-for-word translation,



paraphrasing and deletion regardless of the fact that these strategies are sometimes used where unnecessary or inappropriately. Finally, the results show that the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches are the incapability of determining the appropriate translation strategies, the misunderstanding of the speaker's intention and context, lack of culture, the incapability of conveying the sense and flavor of emotiveness in metaphors, the failure of choosing the right connotation of certain words, and the incapability of dealing with figurative language.

**Key Words:** metaphors, political speeches, translation, MA students

المشاكل التي يواجهها طلبة الماجستير في ترجمة الاستعارات في الخطابات السياسية لجلالة الملك

عبد الله الثاني والإستراتيجيات التي اتبعوها

إعداد

محمد تيسير عياصرة

إشراف

د. ماجد عبد اللطيف إبراهيم

الملخص

تهدف هذه الدراسة لتشخيص الاستعارات المستخدمة في خطابات جلالة الملك عبد الله الثاني من ثلاثة نواحي هي الغرض من استخدام هذه الاستعارات والاستراتيجيات التي يستخدمها طلبة الماجستير لترجمة هذه الاستعارات بالإضافة للمشاكل التي يواجهها هؤلاء الطلبة في ترجمة هذه الاستعارات. تكونت عينة الدراسة من 22 طالب ماجستير في تخصص اللغة الانجليزية, تم اختيارهم عشوائيا من جامعتين في الأردن هما الجامعة الأردنية وجامعة الشرق الأوسط. من اجل الحصول على النتائج المطلوبة, تم إعداد اختبار ترجمة يحتوى على 9 عبارات ومن ثم إجراء مجموعة من المقابلات. طلب من أفراد العينة ترجمة الاستعارات المتضمنة في الاختبار بحيث يتم تحديد المشاكل التي يواجهونها, ومن ثم تم إجراء المقابلات مع ثلاثة خبراء في الترجمة من اجل التوصل لخلاصة حول الهدف من استخدام هذه الاستعارات المتضمنة في الاختبار وأيضا الاستراتيجيات الأنسب لترجمتها. أظهرت نتائج الدراسة بان الهدف من استخدام العبارات المتضمنة في خطابات جلالة الملك عبد الله الثاني السياسة يمكن تحديده بناء على نوع الاستعارة وبناء على السياقات التي وقعت ضمنها هذه الاستعارات. اظهر طلاب الماجستير اعتمادهم بكثرة على إستراتيجية الترجمة الحرة , بالإضافة إلى الترجمة الحرفية وإعادة الصياغة والحذف بغض

النظر عن حقيقة استخدامهم هذه الاستراتيجيات في غير مكانها أو ضرورتها في بعض الأحيان. أظهرت نتائج الدراسة أخيرا بان المشاكل التي يوجهها طلبة الماجستير في ترجمة الاستعارات المتضمنة في خطابات جلالة الملك عبدا لله الثاني السياسية هي عدم القدرة على تحديد إستراتيجية الترجمة المناسبة وسوء فهم نية المتكلم أو السياق وافتقار الثقافة وعدم القدرة على نقل المعنى الضمني للاستعارات والفشل في اختيار المعنى الأنسب لبعض المفردات وأخيرا عدم القدرة على التعامل مع اللغة المجازية.

**الكلمات المفتاحية:** الاستعارات, الخطابات السياسية, الترجمة, طلبة الماجستير

## Chapter one

### Introduction

#### 1.1 Background of the study:

Studies on political discourse have been based on the view that metaphors play a central role in public discourse, particularly political discourse. These studies have argued that metaphors have significant, rhetorical and persuasive use in political discourse. The importance of this study is due to its benefits to MA students, availing them the opportunity to come across metaphorical language in political speeches; and know how to deal with it in the field of translation. This study focuses on translating metaphors used by King Abdullah II political speeches by MA students. Its aim is not only to gather theoretical information relating to the given topic, but also to show how several metaphors in political terms/expressions used in political texts (specifically in King Abdullah II political speeches).

The study of political discourse has been around for as long as politics itself. The emphasis, the Greeks placed on rhetoric, is a case in point. From Cicero (1971) to Aristotle (1991) the concern was basically with particular methods of social and political competence in achieving specific objectives. While Aristotle gave a more formal twist to these overall aims, the general principle of articulating information on policies and actions for the public good remained constant. This general approach continues until today. (Schiffrin and others, 2001: 399).

Lemke (1995) claims that political discourse is identified by its actors or authors, viz., politicians. Indeed, the vast bulk of studies of political discourse have been about the text and talk of professional politicians or political institutions, such as presidents, prime ministers, and other members of government, parliament or political parties, both at the local, national and international levels. Metaphor theory was first

introduced in a book entitled "Metaphors We Live", written by George Lakoff and Mark Johnson (1980). They demonstrate that it belongs to the field of cognitive linguistics, which aim at explaining conceptual systems and language within the general study of the brain and the mind. This field draws on cognitive psychology, cognitive neuroscience, and developmental psychology. It attempts to unify those disciplines to explain as many aspects of language as possible, including syntax, semantics, and discourse.

Since 1980, after Lakoff and Johnson published their book, metaphor theory has been expanded in a series of articles published by them and some of their collaborators such as Mark Turner and Zoltán Kövecses. In addition, many other researchers from all 42 countries over the world have adopted their metaphor theory and have contributed to the research of metaphors along those lines.

Metaphor theory is influenced by the work of Michael Reddy as defined in the article "The Conduit Metaphor" published in 1979. Reddy observed that when talking about language, English speakers use in at least 70% of the cases as what he called the conduit metaphor. According to this, ideas are conceptualized as objects, words are conceptualized as the containers where we put ideas, and communication is conceptualized as the process of sending them. In an essay entitled "The Contemporary Theory of Metaphor", Lakoff (1983) acknowledged Reddy's influence on his work and summarized his contribution as "Reddy showed, for a single, very significant case, that the locus of metaphor is thought, not language, that metaphor is a major and indispensable part of our ordinary, conventional way of conceptualizing the world, and that our everyday behavior reflects our metaphorical understanding of experience".

(204)

While the question of the universality of metaphor is still subject to some debate, the fact, that there is cultural and linguistic variation involved in metaphors, is usually taken for granted. Since according to the cognitive view, metaphors do not function merely at the linguistic level, but also at the conceptual, physical (bodily), and socio-cultural levels. It should not come as a surprise that they are subject to variation across and within languages. In this regard, Mammadov (2004) indicated that universality and variation can be seen as two sides of the same coin as, in the majority of cases; they presuppose each other, so we can always expect to find degrees of both in our research.

The translation of metaphor makes it necessary to start with investigating the concept of metaphor in the past and present, with a focus being on contemporary conceptual approaches to metaphor. There have been in recent years rapid and revolutionary changes not only in communications, computer and Internet technologies, but also, and surprisingly, in conceptual studies of metaphor. Metaphor can be defined as the process of 'transporting' qualities from one object to another, a person to another, a thing to a person or animal, etc. A metaphor was originally a Greek word for 'transport'. Understanding a metaphor as a sort of transport implies that it transports a concept from its normal location, to somewhere else where it is not usually used. Traditionally, metaphor was defined in aesthetic and rhetorical terms as the fundamental figure of speech and major form of figurative language, or trope (Ghazala, 2012). In light of the above, the researcher in this study will mainly investigate the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches, and other issues related to this.

## **1.2 Statement of the Problem:**

Political metaphors are expressed by lexical items with political content. Their transfer into other languages as part of political texts involves a potential of conflict due to their political and ideological load. Otherwise, metaphor has a wide usage in politics, but despite its vital function, no work has been done about using metaphor in King Abdullah II political speeches. All metaphors are in principle reflections and constructions of concepts, attitudes, mentalities and ideologies on the part of the speaker. Hence, any metaphor is conceptualized in terms of target domain and source domain in different types of context and discourse, both literary and non-literary. Therefore, the current study mainly investigates the purposes of metaphors used by King Abdullah II political speeches, the strategies for translating them and mainly the problems encountered by MA students in translating these metaphors.

## **1.3 Objectives of the Study:**

This study aims to:

- 1- Investigate the purposes of metaphors used by King Abdullah II in his political speeches.
- 2- figure out the adopted translation strategies by MA students in translating metaphors included in King Abdullah II political speeches
- 3- Identify the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches.

## **1.4 Significance of the Study:**

This study is of significance in the sense that it is one of the some studies that have been conducted on King Abdullah II political speeches. This significance is also related to the field of studying rhetorical and persuasive use in political discourse.

Moreover, the study is important with regard to its benefits to MA students since it will expectedly draw a conclusion about their problems in translating metaphors included in political speeches. Finally, the significance of this study relies on the assumption that it may fill in a gap in field of studying metaphors included in political speeches in general, and metaphors included in King Abdullah II political speeches in particular.

### **1.5 Questions of the study:**

**The study aims to answer the following questions:**

- 1- What are the purposes of metaphors used by King Abdullah II in his political speeches ?
- 2- What are the translation strategies used by MA students in translating metaphors included in King Abdullah II political speeches?
- 3- What are the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches?

### **1.6 Limitations of the Study:**

This study is limited to investigating only King Abdullah II political speeches. Results of this study cannot be generalized beyond other political speeches. They can only be generalized to similar populations to the one from which the sample of this study is taken. The results of this study are also limited to the test which will be conducted by the researcher.

### **1.7 Definition of Terms:**

**Translation:** Theoretically, it is the rendering of the meaning of a text (source text) into another language (target language) in the same way that the writer intended the text (Gaber, 2005). Operationally, it is the transfer of a meaning from one language to another, maintaining it as intended by the writer or speaker.



**Metaphor:**Theoretically, it is a figure of speech which makes an implicit, implied or hidden comparison between two things that are unrelated but share some common characteristics. In other words, a resemblance of two contradictory or different objects is made based on a single or some common characteristics (Literary Devices Editors, 2013).Operationally,it is the use of resemblances between two different things for a figurative purpose.

**King Abdullah II Political speeches:** are the speeches and talks that are delivered by with the king of Jordan "King Abdullah II" nationally and internationally.

**M.A. translation students:** Students who are majoring in translation at the following Jordanian universities: (Jordan university and MEU university).

**Translation strategy:** A technique or a method that can be followed by a translator in translating words, expressions and statements.

**Political speech:** It refers to a statement or a comment that is made about the actions of the government as opposed to about private or individual actions.

## Chapter two

### Review of Literature

#### 2.1 Introduction:

In this section, the researcher presents a literature review related to translating metaphors in political speeches, as well as the problems and strategies used for that nationally and internationally. The researcher divides the literature review into two parts: the first deals with the theoretical literature, and the second part deals with the empirical studies:

#### 2.2 Review of Theoretical Literature:

Otieno (2016) explains the importance of the metaphor as a linguistic tool that could be manipulated both for pragmatic and strategic reasons. Metaphors are also used to help the voting public to make sense of different political issues, and therefore to express its general attitudes towards politics. He states that a metaphor is a cognitive device that pervades political discourse. They were used to propagate political ideals and political ideologies. Political discourse has been studied using both Critical Discourse Analysis (CDA) and Conceptual Metaphor Theory (CMT). Using CMT, source domains in the studies were mapped onto the target domains where target domains acted as sources of conceptual metaphors.

Mardirosz (2014) indicates that there are many problems related to the translation of political texts in the theoretical framework, elaborated by the researchers, working in the field of translation studies, especially into the English political texts translated into Hungarian and Romanian. The most common problems encountering translators are that the political texts include very long sentences; they are phrased in a very personal manner so as to address the chosen target audience, alongside the existence of flexible or vague language; and finally politicians try to be as imprecise as possible and use

general, vague and hazy language. Metaphoric and abstract language are typical of political speeches that are ideally written to have great impact on the actual audience.

Oliynyk (2014) analyzes Peter Newmark's theory on metaphor as a stylistic device and the way of its translation into the Ukrainian language according to a distinguished type. He stresses on Newmark's ideas, specially maintaining the maximum of the original form of the author's metaphor, while at the same time the excessive adherence to the original can bring the imbalance in the overall style of the text. He concludes that the choice of the way of translation depends upon the type of text under translation, the number of individual author's metaphors used in the text, and the translator's decision to use figurative speech in the translated text or not.

Cammaerts (2012) argues that politics without metaphors is like a 'fish without water'. This provocative claim is built on a longstanding fascination of cognitive psychologists, linguists, political scientists and media scholars alike with political symbolism and discourse. It is also argued that metaphors are strategies to construct meaning, to deceive citizens or to simplify politics. Contrary to an Aristotelian referential view characterized by similarity and resemblance, metaphors are said to be strategies that make sense of the world, or shape it. The metaphor represents a potent rhetorical tool for all political actors to shape the political minds of citizens.

Schaeffer (2015) demonstrates that metaphor has been widely discussed within the discipline of translation studies, predominantly with respect to translatability and transfer methods. It has been argued that metaphors become a translation problem, since transferring them from one language and culture to another may be hampered by linguistic and cultural differences. A number of translation procedures for dealing with this problem have been suggested, e.g., substitution (metaphor into different metaphor), paraphrase (metaphor into sense), or deletion. Such procedures have been commented

on both in normative models of translation (how to translate metaphors) and in descriptive models (how metaphors have been dealt with in actual translations). In general, research studies on metaphor analysis can be classified into three types: (1) those that focus on press articles written by journalists and other media professionals; (2) those that focus on political speeches, policy statements, press conferences and political debates; and (3) those that focus on creative works such as novels, short stories, poems and plays.

Ghazala (2012) argues that a metaphor was originally a Greek word for 'transport'. Understanding a metaphor as a sort of transport implies that it transports a concept from its normal location, to somewhere else where it is not usually used. Traditionally, metaphor was defined in aesthetic and rhetorical terms as the fundamental figure of speech and major form of figurative language, or trope. It has been analyzed and approached in terms of its rhetorical constituent components (i.e. image, object, sense, etc.) and types (such as dead, recent, extended, compound, etc. metaphors).

Al-Harrasi(2001) indicates that the study of metaphor in the context of translation studies has not, unfortunately, kept pace with the discoveries about the nature and role of metaphor in the cognitive sciences. He stressed that Metaphor is an area that is gaining increasing attention in contemporary translation studies. What began (in early studies like Dagut 1976, van den Broeck 1981 and Aphek and Tobin 1984) as reflections on why some individual metaphorical expressions, mainly in literary and religious texts, resist 'translatability' from one language into another language has become a distinctive area of inquiry within translation studies. This area, i.e., metaphor in translation (MiT, hereafter), is highly diverse, reflecting the different, sometimes conflicting, approaches to both translation and metaphor. The scope of this area is widening, especially if we take into account the new ideas and heuristics in translation

studies, studies on metaphor and other fields that interact with these two phenomena. It is futile to attempt to give a framework that accounts for all the issues involved in this topic at this stage of research in this area.

According to Chilton and Schäffner (1997), people use metaphors in their political speech to give themselves the opportunities to reinterpret incoming information and judgments about different subjects. They point out that political metaphors are cognitive frames that represent a common way of understanding and evaluating social and political problems. So these metaphorical frames are unique in which they often elicit comparisons between complicated political issues and more familiar experiences.

As for Balázs (2014), arguing independently of whether the speech is interpreted simultaneously or it is translated in writing before or after its delivery, he says that there are number of aspects the translator of speeches has to take into account:

**First**, the translator has to be documented beforehand with regard to the persona of the speaker as it leaves an imprint on the language used at the lexical, grammatical and stylistic level. He or she has to be familiar with the views of the speaker on the issues that he or she approaches in order to be able to draw correct inferences when meaning is only implied, not stated.

**Second**, the translator has to be sufficiently familiar with the subject matter of the speech if he or she is to produce a lexically adequate translation.

**Third**, the place where the speech is pronounced must not be overlooked either as it relates to the culture and characteristics of the country. Depending on its relevance to the speech or its historical importance, the place can determine the tone of the speech (solemn, elevated, audacious, etc.) along with its subject matter.

**Fourth**, the translator has to be able to project the audience of the ST and the speaker's relationship with it. This is apparent in the forms of address, greeting, common idiomatic expressions, quotations, metaphors, etc.

Cammaerts, (2012) states that the use of metaphors in political communication is part of a discursive strategy that is highly ideological, historically and cognitively embedded and amplified through mediation. Metaphors are vehicles of overt and hidden meanings, used by political and media actors as a discursive practice with a precise strategic aim and intent in mind; this can be to critique the 'inexperienced' political elite in the case of journalists or to discipline allies and humiliate 'the other' in the case of political elites. Especially nationalistic actors were very prolific in the production of political metaphors and in taking advantage of their particular properties. This refers foremost to the ability of metaphors to shape public discourse, to speak to particular frames and to present political 'reality' in a specific way, hegemonizing a divisive agenda, and constructing clear boundaries between us and them, between the interests of the Self and those of the Other.

Cox (2012) also states that the use of metaphor in political discourse can have decidedly negative effects as well. In the same way that metaphors can make politics accessible to the people, they can also "induce acquiescence and passivity". Metaphors can stand in the place of reasoned discourse and "become a digression from or substitute for serious thought and debate", thus proving a barrier to informed political activity. Additionally, their very nature as framing devices allows the use of metaphors to foreclose alternative approaches to an issue. As an example of this one only need to consider the prevalence of war metaphors in contemporary American discourse. Once a sociopolitical issue is framed as a "war," certain courses of action are opened, but others are definitively closed off. Therefore, it is important to investigate the types of

metaphors used by political actors. In investigating the ways in which political rhetors utilize metaphors in the public sphere the critic is afforded a means of discovering “why political leaders speak in certain ways and not in others”. Furthermore, in uncovering the metaphors that are employed, and the contexts in which they are used, the critic is also able to better understand the ideological perspectives implicit in a particular political discourse.

Müller (2005) identifies that it is important to bear in mind that persuasion is not the only function of creative metaphors. In fact, a mere focus on persuasion gives a distorted picture of metaphors and political speeches:

- Metaphors may communicate something which is difficult to express in literal speech because literal words are lacking.
- Metaphors may help in face-threatening situations in which it is more appropriate to speak about a topic in an indirect way.
- Metaphors may add vividness to a speech.
- Metaphors may help structuring the argument.
- Creative metaphors may introduce new angles of sight.
- Some of these possible effects of metaphor go beyond persuasion. For instance, ‘introducing new angles of sight on things’ is a major function of literary texts. Literary texts attempt to change or refresh our representations of the world or our schemata through which we understand the world.

Mammadov (2004) demonstrates that the success of a metaphor lies in the successful functioning of its socio-cultural format or frames of reference, both for the sender and the receiver of the message. Successful metaphor is a tool that allows the receiver to understand more thoroughly what frames of reference are involved. The original image of the metaphor is capable of coming back to life and being reconstructed. But the new

and complex text of the discourse dissolves the familiar picture and creates a new, mostly non-verbal picture. Thus, an explicit prototype becomes implicit, the accumulated human experience becomes relevant and the metaphoric message becomes formally discrete. The cognitive approach to metaphor allows us to see metaphor as a source of data informing us about the deep processes within the human mind, as well as being a productive way of building a linguistic picture of the world. This important observation should be kept in mind when studying different world views; neither should it be ignored when different languages and different discourses are being explored.

Lakoff (2002) points out that metaphors are functional in discourses. he brought metaphor into political speeches, and used it as an analytical tool to help people have a better understanding of ideology and value in political speeches. In his article titled “Metaphor, Morality, and Politics” (<http://www.wvcd.org/issues/Lakoff.html>) which criticized the American government for justifying the war against Iraq, but concealing the fact that it was for its own interests, he brought forward a series of conceptual metaphors which reveal America’s diplomacy to Iraq

Al-Harabsheh (2013) defines political discourse as the written or spoken language, verbal or non-verbal, used in politics to steer the emotions of audience to affect their opinions and attitudes. He states that political discourse is distinguished from other types of discourse, because it is intentional, functional, directive to a certain group of people, well-organized, and it is rich in figurative language, i.e., metaphors and similes.



Bulut (2012) implies that the transfer of a political metaphor is an important issue in translation. He elaborates that the topic of political translation and the issues of conflict and ideology involved in the process of translating political texts are far more sophisticated than the lexical and contextual aspects. He provides some key points that translators should take into account during translating political speeches:

- Political metaphors are lexical items that are frequently used in political texts. The sensitivity of a political metaphor is based on its ideological content in its source political context;
- Translation of political metaphors are researched under the titles of translation of political texts, written or spoken. Political speeches published or broadcasted through interpretation are valuable as corpus in translation research.
- Translation of a political metaphor can be analyzed with regard to the indicators of its source and target contexts (situation, sender, receiver).

Al- Shunnaq (2010), argues that 'repetition' and 'emotiveness' are of paramount significance in translating Arabic political discourse and that successful translation must deal with these phenomena. He categorizes examples involving 'repetition' into (i) functional repetitions of parallel structure and (ii) functional repetition created through semantic elaborations. It categorizes other examples involving 'emotiveness' into four levels: (i) phonological, (ii) morphological, (iii) lexical and (iv) semantic. The article stresses the importance of the translator's awareness of repetition and emotiveness, as well as other features such as hyperbole, humor, and metaphors.

Al-Hasnawi (2010) claims that the translation of 'metaphor' has been treated as part of the more general problem of 'untranslatability.' This trend is built on the fact that metaphors in general are associated with 'indirectness,' which in turn contributes to the difficulty of translation. Different theories and approaches have been proposed with

regard to metaphor translation, each of which has tackled this problem from a different point of view.

Hellsten (2002) elaborates that in the language of politics, metaphor has been one of the most salient parts of political discourses from the beginning. He investigates the role of metaphor in communicative mechanism between variant sciences and mass media, saying that it is so obvious that metaphor is a flexible and dynamic device that has this potentiality to create relationships between different sciences and mass media.

Chilton and Schäffner (1997) think that people use metaphors in their political speech to give themselves the opportunities to reinterpret incoming information and judgments about different subjects. They describe that political metaphors are cognitive frames that represent a common way of understanding and evaluating social and political problems. So these metaphorical frames are unique in which they often elicit comparisons between complicated political issues and more familiar experiences.

### **2.3 Review of Empirical Studies:**

Mehawesh (2016) dealt with the metaphor and simile in King Abdullah II political speeches, trying to figure out the persuasive effect they have on the audience and, therefore, the importance of how they are integrated into the target texts. The study method depended on both descriptive and comparative methods. The comparative method is for comparing the original speeches with their translations in order to identify metaphor and simile used in both. While the descriptive method was adopted for the explanation of the metaphor and simile in both, the source text and the target text. The study concluded that simile and metaphor should be rendered in an emotive way in the TL text to provoke the feelings of the TL audience towards the topic without affecting the text. The study also found that the language of political speeches is a poetic

language. In other words, the aesthetic factor, if it exists in the original, must remain in the translation.

Abu Ain (2014) investigated the equivalence in the translation from Arabic to English of metaphors and idioms in the political speeches of King Hussein of Jordan. The study depended on a data sample selected from thirty speeches originally delivered in Arabic by King Hussein and their English translations. Using Newmark's (1988) typology of culture, those items, involving metaphorical expressions, have been categorized under the headings of (1) religious culture; (2) social culture; (3) political culture; and (4) material and ecological cultures. The study stressed on the importance of grasping the intertextuality, emotiveness, and ideology embedded in Arabic political speeches when attempting to translate the metaphorical expressions they contain into English.

Penninck (2014) examined the metaphor use of political leaders in office during the financial crises of 1929 and 2008 for both the US and the UK. Thirty-Five speeches, made during both financial crises, were analyzed in terms of metaphor themes used in financial context. The study concluded that there was a higher metaphor use in the recent financial crisis and that American presidents use more metaphors in their speeches than British leaders. The political leaders in office when the crisis hit used more metaphors than their successors. Most political leaders used oversimplifying metaphor themes in their crisis speeches in order to make the crisis more understood and clearer to the people.

Al-Harashseh (2013) focused on Arabic political discourse in general, and the translatability of figures of speech of Khalid Mashaal's political speeches in particular. Three political speeches of Mashaal were translated into English; CDA was used as a theoretical framework to analyze these speeches. The study found that these speeches

are full of figures of speech, and the translatability of them into English is problematic, for the translated version lost the flavor of emotiveness that SL text had.

Pooresfahani & Sharifi (2012) investigated the use of the metaphorical expression in Persian political texts and categorizes them into various fields including: human being's body member, nature, human being's characteristic, parts of a plant, mathematics, sense, physics, color, direction, war, driving, eatable thing, building, defendant instrument, home appliance, clothes, musical instrument, hunting, animal and economics. The study was conducted on Persian newspapers published in Iran. The accumulated data was completely derived randomly from Persian political newspapers from the year 2008 to 2011. 160 numbers from 6 types of different newspapers have been analyzed and all the metaphors that have been applied in political section of these newspapers have been derived. The process of data collection started in August 2011, took around 5 month and finished in December, 2011. The study concluded that there are twenty fields, and by applying which, the political metaphors are conceptualized in the Persian political discourse. Moreover, the results revealed that the most applicable field in which the Persian political metaphors have been used, was the human being's body members.

Cox (2012) studied the use of metaphors in political discourse of Barack Obama. The study depended on analyzing the metaphoric expressions of Barack Obama's 2010 State of the Union Address as a mean of locating his governing metaphor and, in doing so, gaining deeper insight into his ideological underpinnings. The study concluded that President Obama made extensive use of "movement" metaphors, particularly journey metaphors. The paper concludes that by discussing the implications of Obama's use of these metaphors and what they reveal about his perspective on the role of the presidency, metaphors work to shape or reorient our perceptions of the world around us.

Al-Zu'bi (2012) paid attention to the difficulties that M.A. students encounter in translating political terms and expressions. The study used 30 excerpts selected from King Abdullah's *Our Last Best Chance* book, which included specific political expressions/ terms. The researcher designed a translation test given to 40 M.A students at two Jordanian universities (Yarmouk and Middle East University) during the second semester 2011/2012. The study concluded that most translations are inadequate as the students faced difficulties while translating. These difficulties were mostly due to their unfamiliarity with political expressions/ terms producing improper equivalence in the T.L; and resorting to literal translation.

Al-Hamad & Al-Shunnag (2011) examined the figures of speech used in Arabic political speeches as a tool of communication to gain political advantages. The analysis of the data mainly depended on four emotive figures of speech: simile, metaphor, personification, and euphemism, which were delivered in the period between 2005 and 2006. Detailed analysis of how emotive expressions were translated from Arabic into English, maintaining the emotive content of the source texts (the written manuscript of a speech), is also examined. The study concluded that translating emotive expressions is a difficult task where utmost care should be given to judging emotive overtones as overtones are not easily sensed. Moreover, there was no clear-cut distinction between emotive synonymous words/expressions. What looks as an emotive expression for one translator might not necessarily be so for another. This is why the researchers were, in many cases, hesitant to decide on the matter at hand. Hence, some translations suggested in this study could not be more appropriate than SANA's versions. This depends largely on the translator himself/herself who deals with such expressions.

AL Mahayreh (2011) aimed at probing into the strategies used by translators in translating metaphorical expressions in political speeches, and the problems that may

confront translators when translating metaphorical expressions from Arabic into English such as wrong choice of diction and unjustified omission. The sample of the study consisted of 63 sentences selected from the political speeches of his majesty King Abdullah II, the late president Jamal Abd Al Naser and the late king AL-Hussein bin Talal. The study concluded that the translation of metaphorical expressions of political speeches from Arabic into English is not an easy job as it may pose a problem for translators due to some linguistic and cultural differences between Arabic and English.

Dvorak (2011) conducted a research on the importance of metaphorical constructions usage in political discourse in EU by highlighting the specifics of metaphors used and what the biggest perks and perils of their translation are. The study depended on the empirical, descriptive approach, integrating several established approaches to the phenomenon of metaphors. The study used more-or-less established methodological tools (the Newmark's typologies) along with relatively novel approaches (e. g. Schäffner's taking conceptual analysis into consideration) to analyze current European communication. The study concluded that translating tropes in EU might be described as largely functional, "austere" (uncomplicated, unsophisticated), and trouble free. Although several cases of shift of meaning did occur, it can be safely concluded that – in view of the number of expressions occurring, these were really sporadic. In almost all cases, the meaning was conveyed realistically and the cultural shift was not fundamental, i.e. it did not induce incomprehensibility of the message. Which was related to that fact that most metaphors were not challenging in terms of transferring culturally-specific messages.

Xu (2010) attempted to apply the conceptual metaphor theory to political discourse analysis to describe, classify and explain metaphors in political speeches. Through the study of six inaugurals delivered by different presidents of the United

States at different times, the study depended on analyzing conceptual metaphor theory pointed out by Lakoff and Johnson (1980) in their book "*Metaphors We Live By*", the examples of conceptual metaphors containing journey metaphors, human metaphors and war metaphors were abstracted and analyzed to show how they make the abstract politics more concrete. The study found that the source domains of metaphors were closely related to people's daily life and experience, which make the abstract political speeches understandable for common people, thus together playing a very important persuasive role by arousing strong emotional responses. In addition, these metaphors in politic speeches reflect three main functions of: simplification, persuasion and motivation.

Hansen (2010) inspected the translation of a particular type of political discourse, namely political speeches, by applying a Skopos-theoretical approach, and identifying the micro- and macro strategies used in translations of political speeches. The study depended on the practical Skopos-theoretical model of analysis that was developed by Anne Schjoldager. A corpus of various texts as data collected via the Internet, mostly through web sites of news networks. The corpus texts included: Four Danish translations of American-English political speeches, four American-English transcripts of the speeches that were translated into Danish, and three transcripts and/or prepared remarks of Danish political speeches. The Danish speeches were used in a comparative genre analysis with the American source texts, for the purpose of determining the genre conventions in both the American culture and the Danish culture. The study concluded that there were some differences in genre conventions between the two cultures, related to the frequency of rhetorical figures, religious and cultural references, and the level of formality. Beside, the study found that there was a clear pattern in micro strategies in all translations. Furthermore, the analysis found no indications that the translations are

adapted to Danish cultural conventions, nor does it find indications of a deliberate strategy to re-create the rhetorical effect of the original American speeches.

AL-Harrasi (2010) tried to explore some implications of the conceptual theory of metaphor for translation, and to explore the different translation problems that can be seen in translators' handling of intertextual metaphors. The study depended on the inductive approach by beginning with an authentic corpus of translated texts which were analyzed systematically, in order to develop the theoretical findings. The researcher in his methodology began with identifying the Metaphors (concepts and linguistic expressions, then comparing the metaphors and defining the different, and finally treatment of metaphor in the translation, in order to get out with arriving at Conclusions).The study concluded that metaphor is essentially a conceptual process of mapping of one domain onto another domain of experience. Besides that, different metaphorical mappings in Arabic are highly influenced by the phenomenon of intersexuality. Some have intertextual connotations. Others gain their metaphoricity from intertextual domains, which serve as source domains which are mapped to structure new experiences. Several translation problems were noted resulting from the ignorance of metaphoricity at this level. Finally handling metaphor is not a neutral activity. It is rather a matter which involves functional and ideological considerations. The translator's role as a cultural and ideology expert is reflected in how metaphor is handled.

Moreno (2008) examined Hugo Chávez's choice of metaphors in his efforts to construct and legitimize his Bolivarian Revolution. The study focused on metaphors drawn from three of the most frequent target domains present in his discourse: the nation, his revolution, and the opposition. The study argued that behind an official discourse of inclusion, Chávez's choice of metaphors contributes to the construction of



a polarizing discourse of exclusion in which his political opponents are represented as enemies of the nation. This study was conducted in nine years (from Chávez's first year in office in 1999 through 2007), is part of the discipline of Political Discourse Analysis (PDA). The study found that Chávez constructs this polarizing discourse of exclusion by combining metaphors that conceptualize: (a) the nation as a person who has been resurrected by his government, as a person ready to fight for his revolution, or as Chávez's himself; (b) the revolution as war; and (c) members of the opposition as war combatants or criminals. At the same time, the study shows that by making explicit references in his discourse about the revolution as the continuation of Bolívar's wars of independence, Chávez contributes to represent opponents as enemies of the nation, given that in the Venezuelan collective imaginary Simón Bolívar is the symbol of the nation's emancipation.

Vestermark (2007) analyzed the conceptual metaphors "The World as a Community, Nations as a Person and Nation Acting as Human", the study was based on the idea that the conceptual metaphors used in political discourse in the inaugurals were highly intentional, but not always as easy to detect. The study discovered that America is conceptualized as human. The study also drew a conclusion that the four presidents used metaphors to personify the nation to make Americans to identify with and understand their beliefs and goals for America. The study also found that the use of conceptual metaphors in the addresses was intentional, in many cases linguistic metaphors represent sub-conscious choices on the part of the speaker, based partly on the conceptual structures shared by members of their community.

Wei (2001) dealt with the Pragmatics of Metaphor in Taiwanese Politics. In *Virtual Missiles Metaphors and Allusions in Taiwanese Political Campaigns*, the study analyzed metaphorical expressions used in the news coverage of Taiwanese political

discourse. The study concluded that sets of metaphors, such as “marriage,” “show business,” “war,” “weather” and “financial transaction” were used to stress various aspects of Taiwanese elections. The study stressed on the 1996 presidential and vice-presidential candidates, the study found that many metaphors were used such as “war”, “revenge” and “a journey of spiritual awakening” to promote their visibility and propagate political ideals and political ideologies. Tactics and strategies were further incorporated into these metaphors. Among the linguistic strategies used were the use of familiar terms and conventional images to command votes and excite interest.

Finally, this study is distinguished from the above studies in the sense that it analytically probes into King Abdullah II use of metaphors in multiple selected political speeches. It seeks to conclude the problems encountered by MA students in translating these sampled metaphors.

## **Chapter Three**

### **Methods and Procedures**

#### **3.0 Introduction:**

This chapter includes the procedures followed in achieving the objectives of this study and the strategies chosen in analyzing the data. The data is analyzed in order to reveal the purposes of metaphors used by King Abdullah II in political speeches, besides the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches. The researcher depends on the descriptive and analytical methodology, by administering a test of translation to the MA selected sample, and interviewing some specialists translators in universities and governmental institutions.

#### **3.1 Population and Sample of the Study:**

The population of the study consists of Jordanian translation students who are enrolled in M.A translation programs during the second semester of 2016/2017. A sample of 22 students is selected on ground of convenience and on the basis of availability from the two Jordanian universities; namely, Jordanian University and MEU University. Since the aim of the study is to investigate the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches, selecting a sample of graduate students majoring in translation or English language and literature fulfills this purpose.

The researcher also includes (3) specialists in translation from governmental bodies such as (intelligence department, Hashemite Court, army, and ministry of advertisement) in order to answer the other question: "what are the purposes of metaphors used by King Abdullah II in his political speeches, and the most appropriate strategies for translating

theses metaphors". These specialists are selected in accordance with the experience they have in the field of translation

### **3.2 Instruments of the Study:**

The test is the main instrument used by the researcher to collect the data. The researcher designed a special test to fulfill the purpose of the study. The test is a translation assessment test. It is administered by the researcher in order to investigate the problems encountered by MA students in translating metaphors included in King Abdullah II in his political speeches. The test was piloted and pretested before administering it to the sample. It includes several selected paragraphs from King Abdullah II political speeches that contain metaphors expression. The respondents are asked to translate them from English into Arabic.

The researcher also depends on the interview method by administering several open-ended questions to (3) specialists in translation from governmental bodies such as (intelligence department, Jordan royal court, army, and ministry of advertisement Court) in order to identify "the purposes of metaphors used by King Abdullah II political speeches, and the most appropriate strategies for translating these metaphors.

### **3.3 Reliability of the Test:**

The researcher depended on a test-retest method to measure the reliability of the instrument. The test was given to a similar group of the same population but not to the selected sample. It was given to them again after one week to check the reliability of their answers. The results showed stability in the responses. The students were given 70 minutes to answer the test. After finishing the test, the students' responses were collected.

### **3.4 Validity of the Test:**

The researcher showed the test to (10) specialists of translation from Jordanian universities in order to check its validity. According to the panel of specialized professors' assessment, the researcher modified the test.

### **3.5 Data Collection:**

The researcher depends on the following resources for data collection:

**Secondary resources:** are those resources obtained from internet and libraries or published and non published journals, such as theses and dissertations and published journals at the internet.

**Primary Resources:** which includes the data collected from the study instruments, which are the test which will be administered to the MA students and the interview with the specialists. The selected paragraphs from King Abdullah II political speeches, including metaphors, were distributed among 11 M.A. students of translation in the Department of Translation at Jordan University and 11 M.A. students of the department of English language and literature at MEU. The terms/expressions were presented in their appropriate contexts so that the student translators observe their function and meaning in the source language.

### **3.6 Data Analysis:**

- 1- The researcher analyzed M.A. students' translations with regard to cohesion, technical terms and sentence structure. This revealed an idea as to how lexical and cultural gaps can impede the process of translating metaphors used by King Abdullah II political speeches .
- 2- The students' translations were judged by the researcher based on the available Arabic equivalent translation for King Abdullah II political speeches from the Hashemite court.

- 3- The results were analyzed and categorized according to the level of adequacy of the translated metaphors included at the selected paragraph from King Abdullah II political speeches.
- 4- Results of the test were presented in simple tables by using frequencies and percentages followed by the texts that described the content of the tables.
- 5- For the test purposes, the participants were asked to translate (15) paragraphs. The students were given 70 minutes to answer the test. Then the responses were collected by the researcher. The responses were corrected and classified according to the level of their translation adequacy into four categories: adequate, semi adequate answers, inadequate and no translation. Responses were considered adequate if the translation was grammatically and semantically correct and this category was given 2 points. In case the translation has one grammatical or semantic error, it was given one point. If the translations are both grammatically and semantically wrong or erroneously translated, they were given zero point.
- 6- The researcher then conducted the interviews with the specialists from (Jordan royal court, intelligent department, army & ministry of advertisement), then he classified them according to their similarities and differences, and then he conducted the content analysis for their responses, and concluded the results regard the type of metaphors mostly used by king Abdullah the second and the best strategies for translating them.
- 7- Results were discussed and explained in the light of the review of the related literature and the limitations of the study. The study ended with conclusions and recommendations for further research.

### **3.7 Procedures of the study :**

- 1- Introducing the subject of the study and its significance
- 2- Reviewing the theoretical literature and empirical studies related to the subject of the study.
- 3- Developing two instruments: a translation test and interviews to fulfill the objectives of the study
- 4- Checking the validity and reliability of the instruments
- 5- Identifying the population and the sample of the study
- 6- Obtaining a letter permission from the Middle East University to facilitate the research.
- 7- Submitting the instruments to the selected sample
- 8- Collecting then analyzing and interpreting the data
- 9- Presenting the results of the test and interview in figures.
- 10- Discussing the results by referring to the studies mentioned in literature reviews.
- 11- Drawing the conclusions and the recommendations for further studies.
- 12- Listing the references according to the APA style

## **Chapter Four**

### **Results and Discussion**

#### **4.0 Introduction**

The current chapter has been devoted to cover the discussion of the results which the present study reaches. It comprises two types of results discussed: First, the results of the test, and second the results of the open-ended interviews. Generally speaking, the results of the study are presented according to the main questions of the study: "What are the purposes of the metaphors used by King Abdullah II in his political speeches?", "What are the translation strategies used by MA students in translating metaphors included in King Abdullah II political speeches?", and "What are the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches?"

#### **4.1 Results of the test**

After administering the test, the researcher analyzed the examinees' responses as shown in table (1) below. There are nine items taken from King Abdullah II political speeches. After the participants were asked to translate them, their responses are listed into frequencies and percentages to check the high and low percentages for adequate, semi adequate and inadequate translations. Thus, purposes of using metaphors, the adopted strategies, and the encountered problems can be figured out.



**Table (1): Results of the Test**

Item Number	Adequate Translation		Semi-adequate Translation		Inadequate Translation	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Item (1)	1	4 %	4	19 %	17	77 %
Item (2)	7	32 %	5	23 %	10	45 %
Item (3)	11	50 %	6	27 %	5	23 %
Item (4)	1	5 %	10	45 %	11	50 %
Item (5)	5	23 %	13	59 %	4	18 %
Item (6)	3	13 %	7	32 %	12	55 %
	20	91 %	2	9 %	0	0 %
Item (7)	8	36 %	3	14 %	11	50 %
Item (8)	0	0 %	13	59 %	9	41 %
Item (9)	0	0 %	19	86 %	3	14 %

**Item (1):** *In my days in Massachusetts, I also learned something of New England virtues. There wasn't actually a law against talking too much, but there was definitely an attitude that you didn't speak unless you could improve on silence. Today, I must speak; I cannot be silent.*

As it can be seen, the metaphor in this quoted speech is underlined. Expectedly, students will find a difficulty in rendering it from English into Arabic if they do not adopt an appropriate translation strategy. According to the results shown in the table, those who produced an adequate translation for this metaphor are only one participant. The percentage of the adequate translation is therefore 4 percent. In contrast, those who produced inadequate translation for the item are 17 participants, and their percentage is 77 percent. This simply means that a high number of the sampled participants use wrong strategies, that is why their translations are noticeably poor. Actually, possible

strategies that will lead to a proper translation are paraphrasing and communicative translation strategies. The only participant, who adequately translated the item, adopts one of these translation strategies. His/Her translation was "la tatakalamelaethakanhonakfaedalelklam"

Otherwise, many wrong techniques adopted by the applicants lead them to wrong translations. The most notable of them was free translation technique. Participants whether add or delete in order to give a translation for the item, especially in translating the expression "you could improve on silence". In this respect, a very apparent issue can be discussed. That is to say, the participants have a misunderstanding in distinguishing between free translation and paraphrasing in the sense that they add, delete or change information when there is a necessity to paraphrase an item as a technique of translation. If one makes a distinction between the appropriate translation for the item which depends on the strategy of paraphrasing (You didn't speak unless your speech is better than your silence) and certain translations produced by MA students depending on free translation, the problem will be definitely seen. For instance, one of the inadequate translations for the item was "enma kana honakamwqefyaqde be adamaltahadothhattatahqealsamt".

In this translation, the translator transfers a meaning totally different from the intended. This problem occurs as a result of adopting a wrong technique rather than the one which should be used in such kind of metaphors. Accordingly, the main problems encountered by MA students in translating this metaphor are the unfamiliarity with political speeches, the incapability of finding the appropriate strategies, and the misunderstanding of the speaker's intention.

**Item (2):** *No more bloodshed and no more lives pointlessly taken! The young boy, travelling to school with his brother in Palestine, let him have a life of peace.*

The metaphor in this speech looks easier to translate than the one before. But actually, if the translator misunderstands the whole context where the metaphor is set, he/she might face an obstacle in translating it to the target language. According to the examinees' responses, the problems encountered in translating this item are stylistic in most cases. While in other cases they are the misunderstanding of the whole context and also the lack of culture. The tone of the speaker is clearly a pleading request directed to the whole world. After expressing his pain to the unstoping bloodshed, the speaker passionately requests from the whole world to let the Palestinian young boy have a life of peace. Taking no consideration into the context of the speech including the speaker's tone and attitude, a translator is perhaps to find himself translate the text poorly. These problems are touched in some of the participants' responses, and thus the percentage of the inadequate translation for this item is the highest which is about 45 percent.

In terms of stylistic, what can be discussed about the responses is that the examinees made many mistakes stylistically. And these mistakes make their translations semi or inadequate. In some cases, they used synonymy to translate the metaphor, whereas in other cases they transfer the metaphor literally or even freely without considering the maintenance of the SL structure. In contrast, there are 7 participants who give adequate translations for the item. Once they carefully read and understand the context of the speech including subject, tone and attitude, they properly transfer the item from the source language into the target language. The most common translation strategy used by these 7 participants is the communicative translation. They managed to

render the exact contextual meaning of the original text in a way both content and language are readily comprehensible to the readers.

**Item (3):** *In the words of the Prophet Mohammad, may peace and blessings be upon him: "God does not have mercy on someone who is not merciful towards other people" (SahihBukhari; Sahih Muslim)*

To start the discussion, this question "what will happen if a translator adopts literal translation in translating such kind of statements?" would be raised. In fact, the literal (word-for-word) translation may work with this statement, and the translated text may be readably acceptable. However, the fact that, dealing with a metaphor is a special case in translation, will of course make literal translation problematic, especially when the metaphor is quoted from Prophet Mohammad's words, peace and blessings be upon him. The best translation strategy to translate such quotes is idiomatic translation or substitution. According to the previous table, a half of the participants achieved adequate translations not only because they used an appropriate strategy, but also because this metaphor is taken from a very common quote said by Prophet Mohammad, peace and blessings be upon him. The other half of the participants produced either semi-adequate or inadequate translations. As analytically noticed from their answers, The problems encountered by them are resulted from three reasons. One is the literal translation which, as mentioned before, seems to be sometimes readable. The second then is the mixing between this quote and other quotes said by Prophet Mohammad, peace be upon him. For example, a participant idiomatically translated the metaphor into "erhamo man felardyarhamokommnfelsmaa". The last reason is the participant's forgetting of the exact words of the quote, which lead them to getting the way of

paraphrasing. Hence, the semi adequate and inadequate answers have got a percentage out of 50 together.

**Item (4):** *Know that Daesh and its kind are outlaws of Islam we call khawarej. They manipulate and distort Islam's teachings to justify appalling acts, acts condemned by traditional Islam and Muslims everywhere. In the end these khawarej, the outlaws of Islam, are less than a drop in the ocean of good Muslim citizens, here and in every region.*

In translating this metaphor, the members of the sample were likely to face many problems since the adequate translation was achieved by one member who is the only one, transferring the targeted metaphor "a drop in the ocean of good Muslim citizens" into "noqtaafemohetalmwatenenalmoslemenalsalehen". This proper translation was not achieved by 11 members, 50 percent of the sample members. These 11 members made different mistakes, attributed to different reasons such as deletion, paraphrasing, and free translation. Another notable issue in this metaphor is that most of the translations for the word "good" are weak, because this word is set as a descriptive word for Muslims and citizens. In this case, a word-for-word translation does not convey the sense of the word as intended in its context, particularly if rendered as (jayed). This prospective mistake was made by about 90 percent of the responses, while an acceptable semantic translation was done by two participants who rendered the word "good" as "saleh or khayer or tayeb".

Having a look again at the participants' answers, the semi-adequate translation achieved a high percentage which is about 45 percent. What is significant here is that the reason why a number of the participants were between adequacy and inadequacy is the assumption that once they are able to produce acceptable translation, the participants

lose the ability to transfer the flavor of sense, intended by the whole metaphor. From their answers, it is obvious that they can give a proper translation for metaphors in general and for this metaphor in particular in the case when they understand the intention of the speaker. However, conveying the sense and flavor of emotiveness in the metaphor is a tangible problem, facing them.

**Item (5):** *These principles- embraced by the generations of the Arab Revolt- are the beacon that led the way to independence and the Jordan of the future. The independence proclamation was signed 70 years ago by our Founding Grandfather (His Majesty the late King Abdullah I), here at Raghadan palace, rendering this place a witness to the sacrifices and values that steered the building of Jordan.*

The results of this item are neutral as shown in the table. The semi adequate translations have got a percentage of 59, while the adequate translations and the inadequate translations have got a relatively close percentages. Nevertheless, there are still certain problems, encountering MA students in rendering the underlined metaphor into the target language. One of the main problems is the transfer of the word (embraced). The translations of this word, which is set within the targeted metaphor, indicated that word-for-word translation were heavily used by the participants, that is why they achieved few adequate translations and more semi-adequate translations. Notably, the participants used meanings of the word (embraced) which do not work with context where the word is set. Another problem encountered in translating this metaphor is the adoption of free translation or deletion techniques when transferring it into the target language. The participants tended to be unfaithful to the source text because they either delete or change information in translation. These things are absolutely the factors that lead to problematic translations.

Additionally, some of the mistakes or problems were made in translating the expression "the generations of the Arab Revolt". For example, a few of the participants translated the word generations without referring it to the Arab Revolt, or in certain cases with deleting the "Arab Revolt" from the expression when translated. Generally speaking, in translating this item, MA students showed their lack of awareness and culture in the target language, and thus they seemed unable to translate without errors.

**Item (6):** *Islam commands mercy and compassion, and uploads the equal dignity of every person. The Prophet Mohammad, peace and blessings be upon him, said: "None of you has faith until you love for your neighbor what you love for your yourself." This Golden Rule is found in Christianity, Judaism, and other religions. This is the message we must give the next generation.*

As underlined in this speech, the targeted metaphors are two. Then the problems in translating the two targeted metaphors are different, depending on the examinees' responses. The results of the first targeted metaphor indicated that the obstacles, faced while translating it, are various since the inadequate translations obtained a high ratio in one hand. On the other hand, the adequate translations obtained a very low ratio. These two facts, associated with each other, prove the claim that translating metaphors is not an easy task for MA students, and there are a lot of barriers, challenging them.

By analyzing the inadequate answers for the first targeted item, the participants noticeably failed to choose the identical meanings of the two words "mercy" and "compassion". Actually, these two words, which represent ethical values, can be interpreted in variously different ways, this only depends on the context where they are located. In this case, the failure of choosing the best interpretations by the responders is touched from their answers. More one thing to be argued about the first targeted item is

the challenge of transferring the word "upload" into the target language. For instance, some certain translations for this verb were very poor such as "yahmel", "yatmasak", or "yadaam". Whereas other responders deleted this word from their produced translations. In light of the above, a very important fact should be taken into consideration, that is the lack of awareness of the specialty in translating figurative language or metaphors is a challenging problem for MA students. In other words, briefly, MA students uncover their problem in the incapability of dealing with figurative speeches in general, and with metaphors in particular. To conclude, the main problems encountered in translating the first target metaphor can be summarized as the incapability of choosing the right meaning of certain words, lack of awareness and incapability of dealing with figurative language.

As for the second targeted metaphor, it can be said that it is similar to the third item, since both are common quotes "Hadith" said by Prophet Mohammad, peach be upon him. Coming across the recorded percentages, a very high percentage goes to the adequate translation, it is about 91 percent. Unlike, there was no one who failed to translate the item, but only 9 percent of the answers goes to the semi-adequate translation. This means that when the translator is unable to recall the exact words of the quote, he would make a mistake, that is why the semi-adequate translation was achieved by two participants. Otherwise, translating such metaphors seems easier for MA students due to the high awareness of Prophet Mohammad's quotes or Hadith.



**Item (7):** *It is important for everyone to understand that these groups are only a tiny minority of the world's Muslims, 1.5 billion good men and women. But a drop of venom can poison a well. These groups grant themselves a free hand to distort and manipulate the word of God to further their twisted agendas. No Muslim can afford to assume someone else will confront this threat. It is our fight, for the sake of our faith and our people.*

The metaphor, set within this speech, is one of the most negotiable metaphors on which a long discussion might be opened, since the fact that there are many issues to be highlighted from the participators' answers. First and foremost, the table records that 8 participators, 38 percent, managed to translate the item suitably. From their translations, they seem aware of using the dictionary fruitfully in order to find the best choices for the meanings of words. For example, they used differently acceptable choices for the word "poison" such as "ywsamem", "ywfsed" and "ywlaweth". Besides, they show their awareness and understanding of the context where the metaphor is used by the speaker. Therefore, they found no difficulty in rendering the metaphor into the target language, maintaining its sense plus meaning as intended in the source language. Second, the table records that although the adequate translation is attained by a high number of the participators, the highest ratio goes to the inadequate translation with a 50 percent of the total participators in the test. As observed, the problems, facing the participators, are caused by the wrong strategy used in translation. Most of them relied on free translation technique or modulation which are not workable in such statements. These wrong techniques played a role in taking the participants far away from the required translation. Moreover, some interpretations were remarkably literal, especially when dealing with the word "well". Actually, more than three translations for this word are

recorded as "alhasan", which is far away from the required translation as well. To sum up, finally, MA students disclosed their misuse of dictionaries in some words in metaphors, and also the incapability to specify the right strategy to use in translating different kinds of metaphors.

**Item (8):** *Speaking to you today, I know there are different generations of Jordanian listening. Among you are grandparents, who laid the strong foundations of our society; mothers and fathers, who carry the Jordanian flag high as they work hard; and the youth, who are Jordan's hope for the future. It is with our young generations' knowledge, ambition and, most importantly, patriotism that we shall have a promising future. And Jordan deserves the best.*

The first look at the whole speech might give an impression for any translator that he is dealing with an easy text to be translated from English into Arabic. The reasons for this are the understandable context of the speech, the simplicity of the sentence structures, and the use of relatively common vocabularies. However, the results, as drawn in the table above, demonstrate a contradiction. More apparently, no answer goes to the adequate translation, while 9 answers go to the inadequate translation and 13 answers go the semi-adequate translation. This means that MA students experienced certain barriers in producing a proper translation for this item. By shedding the light on the highest percentage which goes to the semi adequate translation, it can be found out that the participants produced accepted translations, but with mistakes which prevented them from matching the adequacy in translation. These problems were mainly concentrated on the second targeted metaphor "Jordan deserves the best". As it seems, translating this metaphor is not difficult at all, but what is difficult is to translate it as intended by the speaker, and as commonly used by the

Jordanians in their culture. To be more accurate, this metaphor is said by the speaker, utilizing a common cultural expression, very known to the Jordan community, in order to emphasize what he intends to say by using a common language to the Jordanian culture. The best translation for this targeted metaphor is "alordonyestahalkolkher" and not "alordonyastaheqalafdal". The second translation is the one adopted by most of the participants, and it is only considered accepted because it is a literal translation that never transfers the implicit meaning of the metaphor.

Furthermore, although the highest percentage goes to the semi adequate translation, but still the inadequate translation claimed a high percentage as well. This is simply because some participants gave accepted and not adequate translations for the second targeted metaphor; while they made mistakes in the first targeted metaphor. By analyzing the participants' responses, the researcher considers many things to be commented on. The most important one is that the participants recurrently depended on free translation strategy by adding, deleting or even changing information, and this is what hurt their translated texts, making them inadequate. In the end, the problems encountered by MA students in translating this item as a whole can be summed up as the lack of culture, the misuse of translation strategies and the lack of awareness in how to deal with figures of speech.

**Item (9):** *Be proud of Amman, your capital, which embraced the people of this country and brought together Arab patriots, providing a haven and epicenter for all.*

The underlined metaphor is absolutely similar to the previous one which is "Jordan deserves the best". Both are said in order to use common cultural expressions from the Jordanian society. The purpose of using such expressions is to address a group of people by using their own language and culture. The speaker here is emphasizing and

motivating people to feel proud of their capital city, Amman. His use of a common cultural expression is to increase their motivation and pride. The misunderstanding of this context would lead to some problems in translation, since the implicit meaning should be transferred into the target language faithfully. Associating these facts with the results achieved by the participants on this item would bring the researcher close to the problems encountered in transferring the content of this item into the target language. What is recorded is that most of the answers were semi adequate, with a very high percentage, 86 percent. And no answer is recorded to the adequate translation. The reasons are again the use of literal or free translation where unnecessary, the misunderstanding of the context, and the lack of culture.

#### **4.2 Results of the interviews**

As pointed out previously, open-ended interviews are conducted with specialists in translation selected from different governmental bodies. The interviews aim at identifying the purposes of using metaphors used by King Abdullah II in his political speeches, and the most convenient strategies for translating these metaphors. The procedures of the interviews were done through letting the interviewees read the metaphors set in the 9 items in the previous test, then they are asked about the purposes of using them by the speaker as well as the best strategies to be used in translating them from English into Arabic.

Before starting out the discussion, here is a table in which the demographic data for the interviewees are presented. The interviewees are purposively selected according to their experience in the field of translation.

**Table (2): Interviewees' Demographic Data**

	Sex	Age	Duty Station	Years of Related Experience
1st Interviewee	Male	44	Jordan Royal Court	13
2nd Interviewee	Male	41	Ministry of Advertisement Court	11
3d Interviewee	Male	52	MEU University	15

**Item (1):** By showing the first item to the three selected interviewees, their answers were a bit different, since each one depends on his point of view and experience in order to give answers for the interview questions. The first interviewee demonstrates that the metaphor in this item is widely used in politics and other areas. He holds that "once a translator does not know how to use online searching, he would fail in translating such items". He elaborates his view, claiming that searching online for explanations of this metaphor would ease the translator's task to paraphrase the sense of the meaning within the metaphor successfully. This interviewee sees that the purpose of using this metaphor by King Abdullah II is seemingly to add more sense to his advice. That is to say, the speaker only wants to stress on his idea.

The second interviewee considers the significance of the context where the metaphor "you could improve on silence" is said. He assumes that King Abdullah intends to discuss something very important in his speech. For that reason, he uses a metaphor as a technique to introduce his subject; and to put more stress on it, so that he could grab the listeners' attention. Additionally, this interviewee asserts that translating this metaphor cannot be done using metaphor-against-metaphor technique, so paraphrasing it is the best technique to transform its meaning into the target language.

According to the third interviewee, the purpose behind using this metaphor is to maximize the significance of talking when only useful. Otherwise, silence should prevail. As for the best strategy to adopt in translating this metaphor, this interviewee expresses his preference to paraphrasing strategy, because he thinks it is the solution when a figure of speech could be uneasily translated.

**Item (2):** Making a comparison between the interviewees' responses, it can be noted that they are similar in most views. All of them interpret the purpose of using the metaphor in this item as a propitiation or entreaty. They see that King Abdullah is pleadingly inviting the listeners to help the Palestinian children live their lives peacefully. Furthermore, the interviewees assert that a translator should pay a special attention to the meaning of text which might not be understood without focusing on the text's subject, format, style and type, as well as on the speaker's tone and attitude before starting translation. In the case of the recommended strategies to be used in translating the metaphor in this item, two of the interviewees recommend communicative translation as the best strategy; one of them recommends semantic translation; and when they are asked about the workability of paraphrasing, no one recommends it.

**Item (3):** According to his experience, The first interviewee insists on the influential role of quoting certain religious sayings as metaphors in political speeches, and the purposes of using them. He believes that King Abdullah uses the metaphor in this item to present the reality in a special way. However, the best strategy to translate such metaphors is by using substitution (metaphor against a metaphor). In this respect, the interviewee refers to the sources where a translator should search for the appropriate translated metaphor. These sources are whether religious books or the Internet.

The second interviewee relies on Peter Newmark's categorization of metaphors, he therefore calls this kind of metaphors as religious culture. The best strategies to translate religious culture are by avoiding literal translation at first, then being deeply aware of the nature of lexical and metaphoric meanings, and finally realizing the religious cultural disparities between Arabic and English. In terms of the purpose of using this metaphor, this interviewee holds that it is for the sake of reinterpreting incoming information and judgments. The third interviewee shares the first interviewee's point of view on the strategies for translating such metaphors. He says that a translator should be aware that the metaphor was built on a very common quotation or speech said by Prophet Mohammad, peace be upon him. For that reason, the translator should search carefully for the original metaphor in an authenticated source unless he can recall it. After that, he adds, about the purpose of using this metaphor, that Prophet Mohammad's speeches are accessible everywhere and every time.

**Item (4):** The metaphor in this item includes multiple portraits. The speaker resembles a certain minority of people to a drop of water, then good Muslims citizens as an ocean. He finally highlights the distinction between the outlaws of Islam as a drop and the good Muslims citizens as an ocean. As indicated by the first interviewee, this extended metaphor is used for the purpose of persuasion, in addition to the purpose of presenting reality in a special way. This interviewee does not deny the difficulty of translating this metaphorical language. However, he suggests that a translator shouldn't take the surface meaning of words, and he should search for deep meanings that would carry the sensibility of the resemblances to the target language.

The second interviewee does not hesitate to attribute the purpose of using this metaphor to a claim that the speaker intends to have a great impact on the audience, by showing how he strongly believes in what he says. This interviewee recommends that a translator should pass in two stages in translating this metaphor. One is to read the context carefully for the sake of understanding and looking up words' meanings, the second then is to use semantic or communicative translation strategies in order to transfer the content into the target language as exactly intended by the speaker.

Last but not least, the third interviewee does not give a very different answer from the above. As he believes, the speaker's purpose is undoubtedly to defend a point of view believed by all, but what he wants is to insist more on it. Therefore, he employs a metaphor as a tool to accomplish his purpose. Sharing the points of view of the other two interviewees, this interviewee points out that translating this metaphor would be challenging for translators. They need to understand, to choose connotations carefully, to avoid literal meanings, and finally to try their best transforming the sense of the words.

**Item (5):** The image in the metaphor, included in this item, looks easier than the one before. The word "principles" is resembled to something that can be carried. Although principles cannot be carried, yet they should be believed in and borne in minds not hands. This is what the metaphor actually means. In this regard, The first interviewee comments on the purpose of using it as a way of shaping the political minds of citizens, in addition to valuing a certain event, that is the Arab revolt. This interviewee points to the simplicity of rendering this metaphor if a translator chooses a suitable connotation for the word "embraced", since it represents the core of the metaphor. While from another point of view, the second interviewee suggests to translate this metaphor



semantically as the best strategy. In fact, this interviewee sees that the purpose of using this metaphor is to raise the glorification on the Arab Revolt in the eyes of the new generations.

As for the third interviewee, he remarks that the skills of translators are distinguished in translating metaphorical language that needs to be beautified when rendered to the target language. He means that interpreting the implicit meaning of certain metaphorical words by giving equivalences that match the deep meaning of these words is what beautifies the translated text, and shows translators' skills in translation. Associating this point of view with the strategies of translating the metaphor in this item, this interviewee sums up that there is not a specific strategy to be named here, but what is more important is to preserve the images of the metaphor when being rendered to another language. Finally, this interviewee shares the same point of view of the others on the purpose of using this metaphor, stating that "it is just for patriotic goals".

**Item (6):** In this item, the interviewees are only asked about the first targeted metaphor that is "Islam commands mercy and compassion, and uploads the equal dignity of every person". In fact the three interviewees are agreeable in the sense that the purpose of using the verb "command" with a religion is to indicate that what is commanded is an imposed instruction by this religion, and the believers of it must follow this instruction. When asked about recommended strategies, two of the interviewees recommend adopting communicative translation strategy, whereas one interviewee recommends adopting semantic translation.

**Item (7):** To remind, the metaphor used in this item is "a drop of venom can poison a well". This metaphor once again is used to resemble a minority of people to a drop of venom. The world around this minority is resembled to a big well. So because the minority constitutes a devastating drop, it can spoil the whole world around if its danger is not warned. What attracts the first interviewee's attention is that the metaphor is meaningfully employed within its context. At the same time he praises the intelligence of the speaker for the amazing use of metaphors in political speeches, he feels afraid that a translator distorts the sense of the metaphor if he follows wrong stages in translating it. As he suggest, the first stage before translation is to analyze the images of the metaphor. The second stage is to find expressive connotations for the words. The last stage is to transfer the meaning with the maintenance of the metaphor's sense in the target language. After that, this interviewee devotes an answer to the purpose of using this metaphor in the speech. He claims that the speaker uses a very expressive metaphor to warn the listeners from a plague that might spread and influence the whole world.

The second interviewee does not oppose the first interviewee in terms of the best strategies to be used in translating this metaphor, but he explains his view in a different way. He excludes metaphor-against-metaphor technique which is not possible with this metaphor. He sees, in this case, a metaphor-against-sense is the appropriate strategy for transferring the metaphor's meaning with no problems. After that, interpreting the purpose of using this metaphor, this interviewee goes with the claim that it is to gain or keep power against a danger that is threatening.

The third interviewee talks about the reasons why translators might face problems in translating this metaphor. He explains that the unfamiliarity with political speeches and the incapability of dealing with figures of speech are two important

variables that could bring the translation to somewhere else far away from the normal location where the metaphor is actually used. Being asked about the purpose of using this metaphor, this interviewee illustrates it as a mean of concentrating the speech on more crucial matter.

**Item (8):** In this item, the three interviewees are asked about two metaphors used by King Abdullah II. First of all, the first interviewee describes King Abdullah's address to the nation as motivational. He implies that metaphors are aimed at supporting the Jordanian youths' role in the Jordanian society by referring to them as future hope. Besides, he assures that the proper strategy for translating both of the metaphors is the cultural equivalence.

The second interviewee, on the first hand, replies to the question on the purpose of using metaphors here as that it provokes the feelings of patriotism in the Jordanians. On the other hand, he chooses substitution (a metaphor against a metaphor) as the proper strategy for translating the second targeted metaphor "Jordan deserves the best". He elaborates that a translator should find a common expression, a proverb or a metaphor widely used in the Jordanian society to be substituted with the original metaphor in the translated production. By doing this, a translator would serve the purpose of the metaphor as intended by the speaker, that is to have a great impact on the audience. Unlike, the third interviewee gives different points of view. He says that literal translation or functional translation are possible for translating the second metaphor, and the purpose of using it is thoroughly reflected in the whole speech.

**Item (9):** As touched from the interviewees' responses, they express that they like translating such metaphors in their careers. The first one states "the resemblance of Amman as a mother who passionately carries her children is a remarkable use of words". He adds that what is aimed by this metaphor is to reinforce the feeling of pride in the addressed citizens. Moreover, his recommendation on possible strategies for translating this resemblance is to adopt communicative translation method.

The second interviewee stresses that dealing with a social culture items is a special case as same as the religious culture. In this case, a translator should use words from the society to translate the words addressed to the same society. Responding to the question about the purpose of using this metaphor, this interviewee refers to the speaker's intelligence in addressing people with words that do motivate them. The last interviewee's answers are not very different from the above ones. He prefers communicative translation technique, and he attributes the purpose of this metaphor as a way of raising the addressees' feelings of pride.

After discussing the results of the test and interviews, answers of the study questions can be summed up as follows.

Starting with first question "What are the purposes of using metaphors included in King Abdullah II political speeches?", the findings of the study show that the purposes of King Abdullah II's use of metaphors are of great significance on the speeches. However, the purposes cannot be generalized to using metaphors in political speeches since they are only determined in accordance with the type of metaphor, and the nature of the speeches where the metaphors are set. For instance, King Abdullah aims, from using metaphors in speeches directed to the nation, at raising the addressees' feelings of pride toward the nation; provoking their patriotism; and finally having a

great impact on them. In the case when King Abdullah talks about a dangerous minority in the world, the metaphors' use are purposed for persuasion, concentrating the speech on a crucial matter or presenting reality in a special way. In other more cases, using metaphors are interpreted as a way of introducing a topic, stressing more on it, or a way of propitiation. Finally, the study shows that using metaphors quoted from religious speeches are aimed to reinterpret incoming information and judgments, or to indicate that some instructions must be followed since they are related to a religion.

By discussing the second question in the study which is "what are the translation strategies used by MA students in translating metaphors included in King Abdullah II political speeches?", the researcher figures out that MA students observably adopt free translation technique as the most used one. Also, they recurrently adopt word-for-word translation, paraphrasing and deletion regardless of the fact that these strategies are sometimes used where unnecessary or inappropriately. Moreover, some strategies, recommended by the specialists in the interviews such as substitution (metaphor-against-metaphor), paraphrasing (metaphor-against-sense), cultural equivalence and communicate translation, are less used by MA students in rendering metaphors into the target language.

The last question which actually represents the main focus in this study is "what are the problems encountered by MA students in translating metaphors in King Abdullah II political speeches?". After investigating and analyzing the participants' responses in the test, the findings indicate that MA students face serious barriers in translating metaphors in King Abdullah II political speeches. The most obviously notable of them can be concluded as the unfamiliarity with political speeches, the incapability of finding the appropriate strategies, the misunderstanding of the speaker's

intention and context, lack of culture, stylistic, the incapability of conveying the sense and flavor of emotiveness in metaphors, the failure of choosing the right meaning of certain words, and the incapability of dealing with figurative language.

## Chapter Five

### Conclusion and Recommendations

#### 5.0 Introduction

After the analytical discussion of the participants' responses in the test, and interviewee's answers in the open-ended interviews, this chapter is devoted to shedding light on certain important notes, results and conclusions. These results and conclusions are associated with the three questions raised at the beginning of the study.

#### 5.1 Conclusions

- As indicated by the interviewees, the purposes behind using metaphors in political speeches in general, and in King Abdullah II political speeches in particular are determined with regard to the type of metaphor and the context where it is functioned.

- According to the participants' responses in the test, MA students in the university of Jordan and the Middle East University recurrently utilize translation strategies such as free translation, literal translation, paraphrasing and deletion.

- Showing the adopted translation strategies by MA students to the three specialists, they demonstrate that MA students sometimes adopt the wrong strategy in translating metaphors included in King Abdullah II political speeches. Thus, they recommend using other strategies such as substitution (metaphor-against metaphor), paraphrasing (metaphor-against-sense), communicative translation, semantic translation and cultural equivalence.

-After analyzing the MA students' translations of the metaphors included in the test, the problems, they encounter, can be summarized as the unfamiliarity with political speeches, the incapability of finding the appropriate strategies, the misunderstanding of

the speaker's intention and context, lack of culture, stylistic, the incapability of conveying the sense and flavor of emotiveness in metaphors, the failure of choosing the right meaning of certain words, and the incapability of dealing with figurative language.

## **5.2 Recommendations**

Finally, this thesis has dealt with the problems encountered by MA students in translating metaphors included in King Abdullah II political speeches. As a result of finding out variously serious problems, the researcher recommends to conduct further studies on that issue, since there are still many contributions that can be added to the field of studying metaphors in political speeches. The researcher also recommends that MA students should practice more on translating figures of speech, so that they could deal effectively with them in due translation.



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## **List of Appendixes**

### **Appendix (1):**

#### **Validity of the test**

The test originally included 10 items selected from different political speeches by King Abdullah II. After showing the items to 10 specialists for the sake of achieving its validity. Nine items were validated with overall percentage of 82 %. One item, number (5), is deleted since it is not validated with a percentage of 37 %. The following appendixes include both the original and the validated versions of the test.

## **The Original Test**

**Translate the following:**

### **Speech of His Majesty King Abdullah II**

**Before Members of the US Congress**

**Washington, DC, US**

**7 March 2007**

(1) In my days in Massachusetts, I also learned something of New England virtues. There wasn't actually a law against talking too much, but there was definitely an attitude that you didn't speak unless you could improve on silence

Today, I must speak; I cannot be silent.

(2) say: No more bloodshed and no more lives pointlessly taken! The young boy, travelling to school with his brother in Palestine, let him have a life of peace.

### **Remarks by His Majesty King Abdullah II**

**At the Peace of Westphalia Prize Ceremony**

**Münster, Germany**

**8 October 2016**

(3) In the words of the Prophet Mohammad, may peace and blessings be upon him:

‘God does not have mercy on someone who is not merciful towards other people’.

[SahihBukhari; Sahih Muslim]

(4) Know that Daesh and its kind are outlaws of Islam we call khawarej. They manipulate and distort Islam's teachings to justify appalling acts, acts condemned by traditional Islam and Muslims everywhere. In the end these khawarej, the outlaws of Islam, are less than a drop in the ocean of good Muslim citizens, here and in every region.

**Remarks by His Majesty King Abdullah II**  
**At the Leaders' Summit on Countering ISIL and Violent Extremism**  
**New York, US**  
**29 September 2015**

(5) *Daesh, Al Shabab, Boko Haram*, and various terrorist groups that we are looking at are offshoots and franchises of the same threat and are in Sinai, Libya, Yemen, Mali, and now in Afghanistan and elsewhere in Africa and Asia. None of us are safe until we have a path forward that addresses this interconnected reality.

**On the Occasion of Jordan's 70th Independence Day**  
**Amman, Jordan**  
**24 May 2016**

(6) These principles — embraced by the generations of the Arab Revolt — are the beacon that led the way to independence and the Jordan of the future. The Independence Proclamation was signed 70 years ago by our Founding Grandfather [His Majesty the late King Abdullah I], here at Raghadan Palace, rendering this place a witness to the sacrifices and values that steered the building of Jordan.

**Remarks by His Majesty King Abdullah II**  
**At MED 2015 – Mediterranean Dialogues Conference**  
**Rome, Italy**  
**10 December 2015**

(7) Islam commands mercy and compassion, and upholds the equal dignity of every person. The Prophet Mohammad, peace and blessings be upon him, said: “None of you has faith until you love for your neighbour what you love for yourself.” This Golden Rule is found in Christianity, Judaism, and other religions. This is the message we must give the next generation.



**Remarks by His Majesty King Abdullah II**  
**At the Fifth Congress of Leaders of World and Traditional Religions**  
**Astana, Kazakhstan**  
**11 June 2015**

(8) It is important for everyone to understand that these groups are only a tiny minority of the world's Muslims, 1.5 billion good men and women. But a drop of venom can poison a well. These groups grant themselves a free hand to distort and manipulate the word of God to further their twisted agendas. No Muslim can afford to assume someone else will confront this threat. It is our fight, for the sake of our faith and our people.

**Speech of His Majesty King Abdullah II**  
**Addressing the Nation**  
**Amman, Jordan**  
**3 March 2015**

(9) My brothers and sisters,

Speaking to you today, I know there are different generations of Jordanians listening. Among you are grandparents, who laid the strong foundations of our society; mothers and fathers, who carry the Jordanian flags high as they work hard; and the youth, who are Jordan's hope for the future. It is with our young generations' knowledge, ambition and, most importantly, patriotism that we shall have a promising future. And Jordan deserves the best.

(10) Be proud of Amman, your capital, which embraced the people of this country and brought together Arab patriots, providing a haven and epicenter for all.

**Thank you**

## **The Validated Test**

**Translate the following:**

### **Speech of His Majesty King Abdullah II**

**Before Members of the US Congress**

**Washington, DC, US**

**7 March 2007**

In my days in Massachusetts, I also learned something of New England virtues. There wasn't actually a law against talking too much, but there was definitely an attitude that you didn't speak unless you could improve on silence

Today, I must speak; I cannot be silent.

say: No more bloodshed and no more lives pointlessly taken! The young boy, travelling to school with his brother in Palestine, let him have a life of peace.

### **Remarks by His Majesty King Abdullah II**

**At the Peace of Westphalia Prize Ceremony**

**Münster, Germany**

**8 October 2016**

In the words of the Prophet Mohammad, may peace and blessings be upon him:  
'God does not have mercy on someone who is not merciful towards other people'.

[SahihBukhari; Sahih Muslim]

Know that Daesh and its kind are outlaws of Islam we call khawarej. They manipulate and distort Islam's teachings to justify appalling acts, acts condemned by traditional Islam and Muslims everywhere. In the end these khawarej, the outlaws of Islam, are less than a drop in the ocean of good Muslim citizens, here and in every region.

**On the Occasion of Jordan's 70th Independence Day****Amman, Jordan****24 May 2016**

These principles — embraced by the generations of the Arab Revolt — are the beacon that led the way to independence and the Jordan of the future. The Independence Proclamation was signed 70 years ago by our Founding Grandfather [His Majesty the late King Abdullah I], here at Raghadan Palace, rendering this place a witness to the sacrifices and values that steered the building of Jordan.

**Remarks by His Majesty King Abdullah II****At MED 2015 – Mediterranean Dialogues Conference****Rome, Italy****10 December 2015**

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**Thank you**

**Appendix (2):****Reliability of the test**

To achieve the reliability of the test, the researcher asked a similar group to the study population to translate the items included the test. After one week, he once again asked the same group to translate the test. Comparing the answers together, the results showed stability in responses. A percentage of 76 % is recorded according to Pearson Correlation Coefficient.

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