

**THE TRANSLATION OF METAPHORS IN
SELECTED POLITICAL SPEECHES (1988 – 1999)
OF KING HUSSEIN OF JORDAN FROM ARABIC
INTO ENGLISH**

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by

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LIST OF ABBREVIATIONS

| | |
|-----|------------------------------------|
| AD | Arabic discourse |
| ED | English discourse |
| APD | Arab Political Discourse |
| AT | Arabic Text |
| ATR | Alternative Translation |
| CMA | Critical Metaphor Analysis |
| CDA | Critical Discourse Analysis |
| CL | Critical Linguistics |
| DA | Discourse Analysis |
| ET | English Translation |
| AD | Arabic Discourse |
| G | Gloss |
| KH | King Hussein |
| HRC | Hashemite Royal Court |
| MIP | Metaphor Identification Procedures |
| MSA | Modern Standard Arabic |
| PD | Political Discourse |
| SL | Source Language |
| ST | Source Text |
| TL | Target Language |
| TRL | Transliteration |
| TT | Target Text |

**TERJEMAHAN METAFORA DALAM UCAPAN POLITIK TERPILIH
(1988-1999) RAJA HUSSEIN DARI JORDAN DARIPADA BAHASA ARAB
KE BAHASA INGGERIS**

ABSTRAK

Peranan penting bahasa Arab di dunia telah mewujudkan permintaan yang signifikan bagi terjemahan daripada bahasa Arab kepada bahasa Inggeris. Metafora (isti^carah) dalam retorik Arab merumus tahap pengetahuan dalam konteks gaya bahasa Arab dan ia merupakan elemen perbandingan penting yang mampu membangkitkan emosi yang kuat dan pemikiran yang mendalam pada manusia. Dasar kajian terkini yang signifikan daripada maklumat yang diperoleh untuk penterjemah dan cendekiawan membantu mereka mengenal pasti, mengelaskan, menganalisis, dan menterjemah istilah metafora dalam ucapan politik Raja Hussein dari Jordan. Kajian ini menggunakan model analisis kritikal metafora (critical metaphor analysis, CMA) Charteris-Black's (2004) dan teori 'Al-Nadhm bagi mengelaskan metafora dalam bahasa Arab yang dicadangkan oleh Al-Jurjani (1972), dan model Newmark (1988) bagi menterjemah metafora. Kajian mendapati bahawa terdapat lima jenis metafora Arab yang digunakan iaitu asli, natural, mutlak, sesuai dan abstrak. Kajian juga mendapati bahawa para penterjemah Hashemite Royal Court nampaknya kurang prihatin terhadap ungkapan bermetafora dalam ucapan politik tersebut kerana istilah bermetafora diterjemah secara literal atau berparafrasa. Keadaan ini memberi kesan terhadap imej teks sumber dan menyebabkan kehilangan makna. Sebagai kesimpulan, kajian mendapati para penterjemah tidak dapat menangani prosedur terjemahan sebaiknya maka keunikan dan budaya kedua-dua bahasa sumber Arab dan bahasa Inggeris sering tidak diindahkan.

THE TRANSLATION OF METAPHORS IN SELECTED POLITICAL SPEECHES (1988 – 1999) OF KING HUSSEIN OF JORDAN FROM ARABIC INTO ENGLISH

ABSTRACT

The growing role of Arabic language in the world affairs has created a significant demand for translation from Arabic to English. The metaphor (*isti'arah*) in Arabic rhetoric, formulates the levels of knowledge within the context of styles of Arabic language and it is an essential comparative element that is capable of evoking strong emotions and deep thoughts in human beings. The significance of the present study stems from the information it yields for translators and scholars, helping them identify, classify, analyze, and translate the metaphorical terms in King Hussein of Jordan's political speeches. The study uses Charteris-Black's (2004) critical metaphor analysis (CMA) model, 'Al-Nadhm' theory for classifying metaphor in the Arabic language proposed by Al-Jurjani (1972), and Newmark's (1988) model for translating metaphors. The study finds that five types of Arabic metaphor have been used, which are: the original, natural, absolute, fit, and abstract metaphors. The study also finds that the Hashemite Royal Court translators may not have given enough attention to the metaphoric expressions in these political speeches, where many metaphorical terms have been translated literally or paraphrased. This is found to affect the sense of the source text and lead to loss in meaning. Finally, the study suggests that the translators have not coped well with the translation procedures, in that, both the Arabic source language and English language peculiarities and cultures have often been overlooked.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter begins with an overview of the background to the study, followed by the statement of the problem, study objectives, and research questions. The data required to meet the study goals are subsequently described, along with the study scope and significance. The key terms used in this study are also defined, and before closing the chapter by the organization of the thesis is delineated.

1.1 Background of the Study

Throughout history, written and spoken translation has played an important role in the communication among human beings. This not only facilitated access to important foreign texts, but also gave rise to the phenomenon of translation as an academic subject that is presently known as ‘Translation Studies’ (Munday, 2009, p. 197). Each spoken language has its own grammatical, syntactical, and linguistic components that affect the translation process. For example, Arabic and English languages belong to different language families, the Semitic, and the Indo-European family respectively. Therefore, the two languages differ in their lexical, semantic, syntactic, and grammatical forms. The implication of such different characteristics of Arabic and English languages is particularly important within the domain of translation of metaphors, known as (الاستعارة) ‘isti‘arah’ in Arabic.

Beeston (1970) stated that the strengths of Arabic language stem from its rhetoric ‘balagah’, where each single word has many different meanings, allowing many messages to be conveyed with seemingly similar expressions. The Arabic

rhetoric (balagah) is one of the main factors that can affect the translation process from Arabic into English. Therefore, the importance of Arabic rhetoric justifies the need for a methodical and scientific study that can address the translation of metaphoric expressions in Arabic language.

The term *isti'arah*, as defined in the Arabic-Arabic dictionary, means 'borrowing' and is derived from the verb root (استعار) *isti'ara* (Mandhur, 2009), while it is translated as 'metaphor' in Arabic-English dictionary (Ba`labakki, 2002). Abdul-Raof (2006) pointed out that rhetoric in Arabic language is concerned with how to express a specific meaning using correct and expressive speech in a way that is best suited to the event and the addressees. He further noted that the science of rhetoric (balagah) in Arabic is divided into three subdivisions, namely the science of bayan (lucidity and distinctness), the science of badee^c (creation), and the science of ma'ani (meaning). Abdul-Raof also divided the science of bayan (lucidity and distinctness) into four subdivisions, one of which is *isti'arah*.

From the Arabic point of view, *isti'arah* is a rhetorical term implying the transference of a meaning of its exact sense, not by means of comparison, but by giving a new sense of character of actuality and fasteners (Abdul-Raof, 2006). Metaphor, as part of the rhetorical Arabic, pertains to one part of the sentence, whereby the writer/speaker conveys his/her idea through the second part. metaphor refers to the main analogy in a sentence because it will not become an analogy, but a metaphor (Shaikhoun, 2003). Likewise, Askari, Bajawi, Ibrahim, and Zwettler (1952) indicated that metaphor is the transference of the word or term describing its original object/concept to another. They, thus, posited that the purpose of metaphor' is to

explain the meaning to confirm it, or to create the exaggeration of it by referring to the tribute of the meaning or by attempting to enhance the beauty of the sentence.

From the English language perspective, as stated by Charteris-Black (2004, p. 34), metaphor is “the mental means of accessing a concept by, for example, referring to something that is abstract such as ‘immovability’, ‘justice’ or ‘victory’ using a word or phrase that in other contexts refers to something material such as ‘path’ or ‘road’ or ‘iron’”. She also added that metaphor is “a word or phrase that is used with a sense that differs from other more common or more basic sense that this word or phrase has” (p. 34). Leech (1969) defined metaphor as a figure of speech in which a word or term is used in a non-basic sense. This non-basic sense signifies likeness or equivalence with another more basic sense of the same word or term. More recent works of Goatly (1997) and Ortony (1993) support Leech’s definition.

Hence, based on the above definitions, metaphor could be regarded as a kind of similarity in the relationship between two words or two parts of a sentence that are used in a similar relationship to convey the same meaning. For example, in the sentence (انه أسد, enahu **asad**, he is a **lion**), the word أسد is extended to imply reference to a brave man. The metaphorical word in this example refers to the strength of the man by likening him to a **lion**. In other words, metaphor is the conveyance of the relation between one set of objects (words, phrases) to another set for a brief explanation to indicate something that differs from the original (literal) meaning.

From the perspective of ideological and socio-cultural models, to some extent, metaphor is rooted in the power of political oppositions: First, (القوى اليمينية, algewa **alyamenyah**, **right wing** political party). Second, (القوى اليسارية, algewa **alyasaryah**,

left wing political party). Third, (القوى المتطرفة, **algewa almutatarefah, radicalism** party). finally, (القوى المعتدلة, **algewa almu'tadelah, modernism** party), or any other political spectrum that will determine the types of political discourse (PD) (Sharifian, 2007). However, the uses of metaphor expressions are common in all types of PD and they exist in most areas of public rhetoric.

Charteris-Black (2005) indicated that political leaders usually rely on their language skills to convince the audience of their credibility as leaders and highlight conflicts within the opposition party. Furthermore, political authority essentially depends on a leader who can attract and stimulate his audience. Initially, the audiences may not recognize the ideas or thoughts as “they are more likely to trust their instincts when evaluating individual politicians” (Charteris-Black, 2004, p. 24). Therefore, a politician’s language is the main means of communication in the arts of persuasion because it can contribute to the audience’s beliefs about what is right and what is wrong (Charteris-Black, 2004).

King Hussein (KH) of Jordan, as a prominent political figure in the Middle East as well as globally, is considered as one of the most prominent Arab political leaders of the Twentieth century, as he had a unique ability to use metaphor in his speeches in an imaginative and clever way. In particular, he is renowned for his ability to manipulate the language to make his political position unclear to his audiences (Shlaim, 2008). KH delivered countless political speeches over the period from 1953 to 1999. These speeches addressed different national and international events in the region and the world.

Commenting on the usage of metaphor by political figures such as KH, Olivera and Pedro (1998) stated that metaphors are often used in communicating thoughts and

ideas that are both culture-specific and ethnically defined. Given the culturally specific origins and differing genesis of metaphor, they can be invariably difficult to translate. Dagut (1976) indicated that, since metaphor in the source language (SL) is a semantic, lexical, and cultural novelty, it cannot have existing equivalence in the target language (TL).

Dagut (1976) mentioned that mere knowledge of theories or cultures is insufficient to meet the demands of translation, as the process requires that translators absorb, understand, and know how to deal with metaphor in the source text (ST) and the target text (TT). Hence, good understanding of both parties' political issues and cultures is an important aspect that translators must possess to perform their tasks effectively to create the appropriate linkages between the two different cultures.

The translators of metaphors in PD have often encountered problems pertaining to the cultural and dialectical dimensions in the SL that are not easily decoded in the TL (Mio, Riggio, Levin, & Reese, 2005). The problematic issues in the translation of metaphor expressions from Arabic into English arise from the significant cultural and linguistic differences between the two cultures, as well as their distinct form, structure, grammar, and the way of writing. In the following section, the problem statement is given, aiming to expand the boundaries of translation of metaphor expressions in KH's political speech (PS).

1.2 Statement of the Problem

The main issues in the translation process are often associated with the translation of metaphoric expressions. The metaphors are used in many contexts, from politics to literature. The present study, focuses on the translation of metaphoric expressions that used in King Hussein's speeches to fill any gap related to metaphors translation.

Therefore, the aim of the present study is to assist in determining, identifying, classifying, analysing, and translating the metaphoric expressions in political discourse, in particular that of King Hussein's speeches.

To highlight the problems of translating metaphors in King Hussein's speeches, some examples of metaphor used in his political speeches will be investigated, along with its English equivalent that translated by the Hashemite Royal Court (HRC) translators, for example:

King Hussein (Nov 15th, 1994, Address to the nation)

AT: جديرا بمحبة أهلى وعشيرتى العربية الأردنية

TRL: [jadeeran] [bemahabate] [**ahli**] [**wa ashearati**] [alarabyah] [alurdunyah]

G: [worthy] [love] [**family**] [**tribe**] [Arab] [Jordanian]

ET: make me worthy of the love and confidence of all my people and to enable me to fulfill the trust

In this example, KH used the metaphor expression (أهلى وعشيرتى, **ahli wa ashearati**, **my people**) to refer to the Arab and Jordanian people. According to (Ba`labakki, 2002), the nouns أهل and عشيرة mean '**family**' and '**tribe**' respectively. The term (أهلى وعشيرتى, **ahli wa ashearati**) is extended to the meaning of 'Arab and Jordanian people'. In this example, KH refers to the Jordanian and Arab people as his tribe and his family, which is part of Jordanian culture and is a widely-used term by Jordanians to represent the strong social bonds.

The HRC translators ignored or misunderstood the real meaning of these cultural terms and paraphrased the text without referring to them specifically. They omitted the key words in the sentence that is (أهلي, my **family**, عشيرتي, my **tribe**) thus failing to convey the strength of social bonds the Arabic sentence referred to when translating it into the TL. It is also worthy of note several other pertinent issues in this translation, for example. The word (محنة, **mahabah**, **love**) is translated as ‘the love and confidence’, even though the word “confidence” is not mentioned in the original Arabic text. The translation also includes the expression ‘to enable me to fulfill the trust’, which is also personal interpretation of the translator of the actual meaning KH aimed to convey.

Based on metaphor translation procedures suggested by Newmark (discussed in detail in Chapter 3), it is posited that ‘what makes me worthy of the love of my Arab Jordanian tribe and family’ would be a more accurate translation, as it is more faithful to the original ST. In this specific case, it is evident that the use of metaphor referring to tribe and family pertains to Jordanian and Arab people.

However, translation of metaphor perhaps is the most problematic aspect in the field of translation theory and practice. Many of the metaphorical expressions can be beyond the translator’s ability because of the combination of linguistic and cultural factors in the SL, which makes the determination, classifications, identification, and the translation of the metaphoric expressions very difficult (Deeb, 1971). For example:

King Hussein (January 16th, 1991, Gulf War between Iraq, and allies)

AT: الوطن الذي له ينتخون

TRL: [al-watan] [alathi] [lahu] [yantakona]

G: [country] [are] [to] [devote]

ET: to remain pure in their loyalty

The verb (انتخى, entakha) can be defined as (افتخر, eftakhara, be **proud** of) and (تعظم, ta'thama, be **arrogant**), according to Lisan Al-Arab dictionary (Mandhur, 2009). The expressions (ينتخون, yantakona, to be **proud** or **arrogant**) is a plural present simple form, which is projected to the meaning of 'devoted', describing the soldiers who have good qualities, such as cavalry, bravery, magnanimity, and generosity. The metaphor expression 'devoted is more expressive than the meaning of the word "loyal" as it implies intense and profound love in addition to loyalty. The term (ينتخون, yantakona) is translated into (إخلاص, eklas, **loyalty**) without taking into consideration the extent of love and giving. The translation of this example might be appropriate if the ST was in the classical Arabic language (alwatan alathi laho yantamoon, or almukleson le watanuhum, (الوطن الذي له ينتمون أو المخلصون لوطنهم) but not from metaphoric aspect. The researcher believes that 'devoted to their country' would be a more appropriate alternative, as it conveys the meaning of metaphor and the Jordanian dialect more accurately.

However, the translation in the examples given above, reveals that most of metaphoric expressions are either paraphrased or omitted without taking into consideration the metaphoric expressions. Also, it is noted that there is no model, theory, or procedure that has been used to determine, explain, and translate the types of metaphors. In this regard, it is worth to mention that, the translation is not just a

matter of transferring knowledge, it is also a medium for exchanging ideologies, ideas, thoughts, and educational research with other nations.

Given that English has become an international language, Arab scholars and academics need to translate their writings and national literature into English as an example of the exchange that is taking place between Western and Eastern cultures. However, translating political discourse from Arabic into English is still particularly challenging due to the difficulty in achieving the required accuracy, especially in translating metaphoric expressions.

Viewed holistically, the translation of the metaphoric expressions can be often inaccurate because metaphors are translated and rendered. Clearly, if a translator fails to recognize the metaphor in the text, the message will not only be misunderstood, but it also might be conveyed incorrectly (Larson, 1984). Hence, once the metaphor is recognized, if translated inaccurately, it will fail to convey the desired message. Based on that, when conveying the desired meaning of a metaphor, the issue is not only how to translate it into the TL, but also extends to how the readers can identify it in the SL (Newmark, 1988a). To clarify this point, Baker (2011) pointed out that the ability to translate is a gift that a translator might or might not have, and this gift can never exclude such major translation aspect as the translation of metaphor.

1.3 Objectives of the Study

The objectives of this study are:

- (1) To determine the types of metaphor used in the political discourse of King Hussein.

- (2) To determine the methods of identifying and analysing metaphoric expressions in these speeches.
- (3) To identify the types of errors committed in the translation of metaphoric expressions used by King Hussein.
- (4) To provide an alternative translation for the set of translated metaphors as a guide for other similar metaphorical expressions.

1.4 Research Questions

Based on the foregoing objectives this study aims to achieve, the following research questions were formulated:

- (1) What are the types of metaphor used in the political discourse of King Hussein?
- (2) What are the methods of identifying and analysing metaphoric expressions in these speeches?
- (3) What are the types of errors committed in the translation of metaphoric expressions used by King Hussein?
- (4) What are the alternative translation for the set of translated metaphors that can be used as a guide for other similar metaphorical expressions?

1.5 The Data Utilized in the Present Study

The data for this study contains a corpus of ten KH's PS, aiming to analyze a balanced volume of speeches. The data consists of 125 pages whereby 78 pages in Arabic and 47 pages in English. As these speeches were delivered in different times and on different occasions that cover the last decade of King Hussein's life (1988–1999). The topics of the political speeches are varied from handling national, regional, and international issues. The transcripts of the speeches were selected based on the

important events that took place in Jordan and the region. The original data for this study were obtained from the Hashemite Royal Court (HRC) archive department in Amman, Jordan in both Arabic and English language.

The political speeches are selected due to the dramatic changes in the political atmosphere in Jordan, Middle East, and the world in the last decade of the Twentieth Century (1988–1999). The selected speeches include on the events of the legal and administrative disengagement between Jordan and the West Bank, the Gulf War, signing the peace treaty between Jordan and Israel, issuing the Jordanian national charter, the beginning of the parliamentary life in Jordan, Mu'tah University convocation, and Islamic summit in Morocco.

1.6 Scope of the Study

Arabic and the English are both international languages and are two of the five accredited languages in the United Nations. Billions of people from different cultures and countries speak either English or Arabic and many types of political news and discourses are delivered or written in both languages.

As mentioned in the background section, the aim of this study is to identify, classify, analyze, and translate the metaphor used in KH's PD. The translation of metaphor in KH's PD is chosen to reflect the intellectual political concepts of KH's PD and Jordanian dialectical and cultural aspects. The motivation behind studying the translation of metaphor stems from the need to render the meaning and the functions of metaphor used by KH into English. In addition, studying the functions of these dimension aimed to elucidate jargon use of language, stress Jordanian social contrast, and identify the features of Jordanian culture. The ideological and socio-cultural

aspects of KH's PD are also discussed, through a detailed analysis of KH's PD in Arabic and their translated versions in English.

As KH delivered many political speeches, it was not possible to study all their linguistic aspects (lexical, semantic, grammar, syntax, etc.). Therefore, the scope of this study is limited to study the translation of metaphor in KH's PD that are delivered in the last decade of his life (1988-1999). The thesis also includes a brief discussion of the ideological and socio-cultural aspects, based on the theory of ideology proposed by Van Dijk (1998). The metaphor expressions in ten political speeches that represent national and international events in the Middle East and the world are also discussed and analyzed in detail in this study.

A comparative translation analysis of KH's PD is also investigated in various domains and from different angles to clarify and identify the aforementioned problems, along with the types of theories and solutions that can be applied. The concept of metaphor in Arabic and metaphor in English is also discussed as a part of this work, aiming to identify the differences and similarities between them. As a part of this study, the methodologies and procedures that can help to identify, classify analyze, and translate metaphors in KH's PD are proposed, along with a literature review in the field of translating metaphor in PD and political news. Several methodologies and procedures suitable for the translation of metaphor in KH's PD are adopted. It is envisaged that the findings of the present study will contribute to the field of translation by adopting new theoretical framework for the translation of metaphor in PD.

1.7 Significance of the Study

The significance of the present study stems from the information it yields for translators and scholars, helping them identify, classify, analyze, and translate the metaphorical terms in KH's PD. The study findings will provide insights into the methods that can be employed to derive more accurate translation in the TT, will confirm the importance of the PD, and will focus on the problems of translating metaphor in Arab political discourse (APD). This qualitative case study may also fill the gap in the current understanding of the metaphor expressions used by KH, assisting the translators in finding a more appropriate equivalent of metaphor in ST, and providing them with effective tools to produce translations that are more precise.

Additionally, the findings that will emerge from this study can be invaluable in the training offered to translators, particularly in metaphor identification, it will also provide help in achieving an in-depth understanding of how translators can identify, classify, analyze, and translate metaphors used in PD texts. Moreover, by highlighting and clarifying ambiguities in translations of KH's PD, the need to include translation of metaphoric expressions in KH's PD into the translation studies is confirmed because of the expansion of academic programs in the field of translation, which would help students gain a better understanding of the ideology and socio-cultural aspects of KH's PD.

1.8 Organization of the Thesis

This thesis is organized into five chapters, whereby the current chapter, chapter 1, commenced by presenting the background of the study and stated the problem it aims to address. It also delineated the research objectives and research questions guiding

the study, along with its significance and scope, before providing definitions for the key terms. In chapter 2, a literature review will be presented, focusing on the Arabic language stylistic and idiolects, rhetoric, Arabic language and metaphor, metaphor identification and analysis, metaphor and politics, studies in the translation of metaphor, and criteria of determining translation as successful and accurate.

Whereas, chapter 3, commences by presenting the research design, corpus and its justifications, data identification and collection, metaphor identification methods, research theoretical framework, and research analysis procedures. Chapter 4 deals the contextual aspects, metaphor aspects, identifying and analysing methods, and translation methods. Finally, chapter 5 provides the conceptual aspects, metaphor aspects, identifying and analysing methods, contribution, and the recommendations.

1.9 Definitions of Key Terms

The definitions of the basic terms used in this research are discussed here to clarify the exact intended meaning, thus facilitating the readers' understanding of the content of this thesis.

(1) Culture: Culture represents the integrated pattern of human knowledge, beliefs, and behaviors that depends upon the capacity for learning and transmitting knowledge to succeeding generations, or the set of shared attitudes, values, goals, and practices that characterizes an institution or organization (Webster, 2006).

(2) Dialect: Dialect is a regional variety of languages, distinguished by features of vocabulary, grammar, and pronunciation from other regional varieties that together constitute a single language (Webster, 2006).

(3) Transliteration (TRL): Transliteration is the representation of a word or phrase written in a script different from the source language achieved by using the characters or letters of the target language. (Muscat, 2011).

(4) Political Discourse (PD): PD is an expression that usually refers to discourse between or within countries, governments, parliaments, and prime ministers, or any other official entity's actions, distinct from the private conduct of an individual (Egeberg, 2004).

(5) Ideology: Ideology has been defined as a “set of beliefs about the proper order of society and how it can be achieved” (Erikson & Tedin, 2003, p. 64). It is also, “the shared framework of mental models that groups of individuals possess that provide both an interpretation of the environment and a prescription as to how that environment should be structured” (Parsons, 2013, p. 24).

(6) Arabic discourse: this term is used here to refer to the making of formal speech to refer to something such as political issues. The Arabic discourse (خطاب، حديث) hadeeth, khetab), also means, to treat something in writing and formally or to express are self in oral discourse; to expose ones views; to talk in a continuous or formal manner; to hold forth; to speak; to converse.

(7) English discourse: It is one of the four systems of the English language, beside the others which are, vocabulary, grammar, and phonology. Discourse in English language can be defined as any piece of extended language, written, or spoken, that has unity and meaning and purpose.

1.10 Summary

This chapter introduced the background of the study, the statement of the problem, objectives and research questions, data required to meet the study goals, the scope, significance and the organization of the study, and the definition of key terms. Chapter 2, will present the literature review of this study, which includes; the Arabic language stylistic and idiolects, rhetoric, Arabic language and metaphor, political discourse and ideology, and studies on the translation of metaphor.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In chapter 1, the background of the study, the statement of the problem, objectives and research questions, data, the scope, significance and the organization of the study, and the definition of key terms are discussed. This chapter, will present the literature review of this study, which includes; the Arabic language stylistic and idiolects, rhetoric, Arabic language and metaphor, metaphor identification and analysis, metaphor and politics, studies in the translation of metaphor, and criteria of determining translation as successful and accurate.

2.1 The Arabic Language Stylistics and I Idiolects

In the Arab and Islamic culture, language, and ideology, the best speech is the Holy (Quran) and the Sahih Hadith of Muhammad (Peace be upon him). Beeston (1970) argued that classical Arabic is the language of the Qur'an, and it is strictly related to Islam because the Qur'an is written in the Arabic language. He added, even though a significant number of Muslims around the world do not speak Arabic as their native language, many could read the Qur'anic verses and recite the Quran.

Among non-Arab Muslims, translations of the Qur'an are most often accompanied by the original text. In fact, the classical form of Arabic is a liturgical language, or the language that is sophisticated for religious purposes by people who speak another type of language in their daily life.

Muslims study the Arabic language to pray, read the Qur'an, and other Islamic texts, including political narratives, and is thus widely used and understood by (non-native) Muslims. Holy Qur'an is revealed in the Arabic language because:

(1) It was the most innovative and inclusive language at the time of Prophet Mohammad (saws). Almighty Allah said in the Holy Qur'an;

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا))

(And thus: We have revealed to you a **Quran in Arabic** so that you may warn the Foremost of all towns and those who dwell around it)

(Ashura, V. 7).

(2) It is a very deep and rich language, whereby each single word has many different meanings.

(3) It can convey many messages in one word or phrase.

(4) The features of parsing in the Arabic, which consists of all parts of speech in the Arabic language, such as **الفاعل (fa^cel) (doer)**, **الفعل (fe^cel) (verb)**, and **حروف الجر (huroof aljar, prepositions)**.

Holmes (2013) stated that people often use a language to signal their membership of specific groups, including their social status, sex, age, and ethnicity. Thus, the types of social networks people belong to are important dimensions of identity in many communities. The Arabic language is considered as one of the Semitic languages that emerged on the Arabian Peninsula, and was gradually spread beyond this original geographical area through the Islamic conquests. Therefore, some changes in classical Arabic language started to appear in these new Islamic territories, such as North Africa, Levantines, and the Nile Valley (Egypt and Sudan).

However, each of these Arabic-Islamic states gradually formulated and started to use their own dialect. This created a need for the formal MSA, which can be found in writing or in official speeches. The Arabic spoken dialects are acquired and taught by default as the speaker's native language, while MSA is learned and taught in schools. Moreover, another dialectal difference exists between the Bedouin and those who live in cities, villages, different ethnic groups, religious groups, and social classes (Badawi, 1973). Figure 2.1 shows the dialectal differences in the Arab territories.

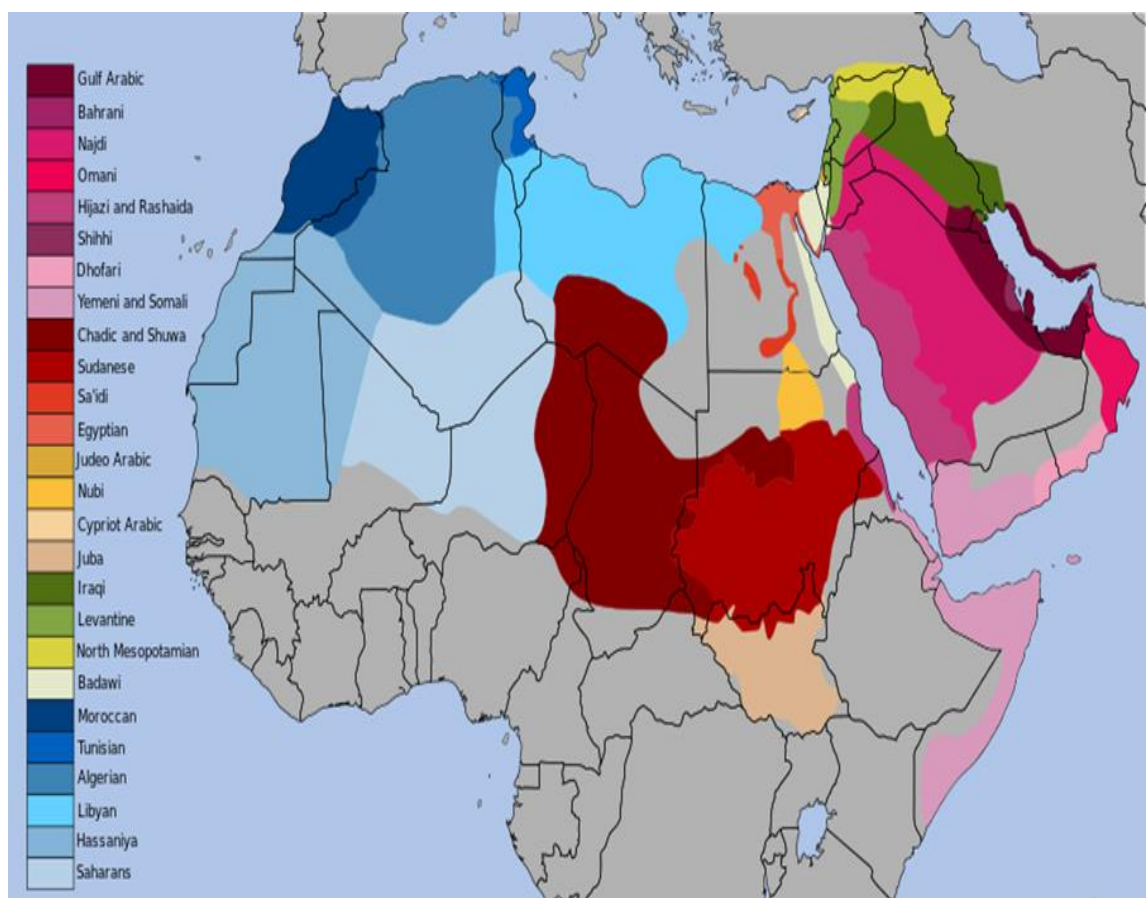


Figure 2.1: Arab World Map, Dialects Variations

Arabic native speakers can overcome the differences in dialects by using MSA; they can adjust their speech, according to the context and to their intentions. They are often able to manipulate the way they speak based on the circumstances (Al-Bartajee,

2002). Table 2.1 illustrates the similarities and differences among the literal, standardized language, and certain major urban dialects.

Table 2.1: Differences between MSA and Major Urban Dialects

| Variety | I love sleeping too much | I like watching TV | I only like this movie |
|----------------------------------|---|---|--|
| Classical Arabic | 'anā ehebo alnom katheeran, أنا احب النوم كثيرا | Ana uhebu mushahadat altelfaz, أنا احب مشاهدة التلفاز | Ana uhebu hatha alfel'm fagat, أنا احب هذا الفيلم فقط |
| North African dialect | ēne nħibb il alnome bizaf, اني نحب النوم بزاف | Ene nħibb atfaraj ala al television bizaf, أتفرج على التلفزيون بزاف | Ene nħibb hatha alfel'm bas, اني نحب هذا الفيلم بس |
| Egyptian dialect | ana baħebb elnom ketter, أنا بحب النوم كثير | Ana baħebb atfarag ala al television, أنا بحب أتفرق على التلفزيون | Ana ma baħebesh ela alfel'm dah, أنا ما بحبش الفيلم ده |
| Levantine dialect | ana baħebb elnom keteer, أنا بحب النوم كثير | Ana baħebb atfraz ala al television, أنا بحب أتفرج على التلفزيون | Ana ma ħabbet ela alfel'm hada, أنا ما حبيت الفيلم هدا |
| Arabian Peninsula dialect | āna wāyed aħibb argud, أنا وايد احب الرقد | Ana aħebb atale'i al television, أنا احب أطلع التلفزيون | An ma ħabbet gair thak alfel'm, أنا ما حبيت غير ذاك الفيلم |

According to Ibn-Manzour (1970), certain differences between Arabic language levels of speech exist, allowing the Arabic language speakers to shift from one to another by using classical Arabic. These differences are:

- (1) Heritage classical, the classical and the Qur'anic Arabic Language heritage; it is written and spoken by all Arabs.
- (2) The MSA; it is a modification and simplification of the classical Arabic language and is understandable by all levels of society.
- (3) Colloquial of the cultured that is generally used by educated people or politicians.

(4) Colloquial of the educated; it is an everyday language and it is used in informal speeches.

(5) Colloquial of the uneducated; it is very colloquial and not influenced by any other factors.

Al-Wer (2003) divided the spoken dialects in Jordan into three main categories: rural dialect, villagers' dialect, and city dialect. For example, when someone is talkative, he will be described as (بالع راديو, **bale'** radio, he **swallowed** a radio or **لقلاق**, **leglag**). Bedouin dialect, which widely used in Jordan, is almost similar to the MSA, the used expression would be; (كثير الكلام, **katheer al alkalam**, he **talks too much**). Urban dialect spoken mainly in main cities (as a result of immigration from Syria, Palestine, and many other parts of the region), the used expression will be; (كثير حكي, **kteer haki**, he **talks too much**) (Al-Wer, 2003).

These differences in the Arabic dialects considered as problematic in the field of translation. Therefore, most translators believe that literal translation is the easiest way to overcome this issue (Robinson, 2004). Politicians choose to use the dialect for a reason, and ignoring this choice will not be appropriate to the speech and the speaker. In some languages, not all cultures have a specific spoken language or written language. In such cases, only a standard written style is acceptable, resulting in difficulty in expressing dialect in the TT. The written language may have a strict style that does not reflect the spoken dialects (Robinson, 2004). For example:

King Hussein (October 15th, 1994, Speech to army officers)

AT: ما بدى أرجع للآلام والمآسى والمعاناة فى أل 70

TRL: [ma] [**bedi**] [arja'] [**lela'lam**] [wa **alma'asi**] [wa **almua'nah**] [**fe al 70**]

G: **I do not want** [to go back] [and talk about] [Black September] [In 1970]

ET: I do not want to go back and talk about the pains and tragedies that happened in 1970

In this example, KH uses the colloquial Jordanian expression (ما **بدي**, ma **bedi**, **I do not want**) instead of using MSA (لا أريد أو لا أرغب, la **ureed**, la **argabu**) because he addresses the Jordanian officers in his speech. The example shows the language skills of KH in shifting his speech from the MSA to a colloquial style that suits his audiences. He referred indirectly to the civil war in 1970 between Jordan Armed Forces and Palestinian rebels, which is also known in Jordan as '**Black September**'. He used the expressions (**للآلام والمآسى والمعاناة**, **pain, tragedies**, and **sufferance**) to refer to the sufferance of Jordanian people from the war that took place in September 1970 without specifically mentioning it. The researcher believes that "I don't want to go back and talk about **Black September** in 1970" would be a more comprehensive translation.

2.2 Rhetorics

Rhetoric is the art of discourse that aims to improve the capability of writers or speakers to inform, persuade, or motivate the audiences in specific situations (Poppenhusen, 1996). The best definition of rhetoric comes from Aristotle, who considered it a counterpart of both logic and politics, and called it "the faculty of observing in any given case the available means of persuasion (Lockwood, 1996).

Rhetoric is the colorful element of the Arabic language, which aims to improve the linguistic competence of writing and speaking and to make language meet the communicative needs. It provides the language users with the suitable stylistic