An Assessment of Translating Rhetorical Devices in King Abdullah II's Political Speeches into English: Metonymic Expressions as a Case Study

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ABSTRACT

Rhetorical devices are certain means of aesthetic and considerable values added to texts in general, and to both expressive and vocative in particular. The general concept and purpose of rhetorical devices are commonly shared between English and Arabic; yet, the subclassifications and branches of rhetoric as a unique discipline are not equal. Their mismatch makes the assessment of rendering those concerned devices in the text thorny and not quite an easy task. In addition, the study sheds light on the act of translating such texts taking into account how the aesthetic value and equivalent effect are maintained in the TLTs. The study hypothesizes that translating rhetorical devices is a thorny task to translators, due to their different types. Also, translators are not consistent with certain methods of translation as far as rendering such rhetorical devices is concerned. The model adopted to make the translation quality assessment is that of Reiss (1971/2000) who submits a thorough method of assessment and considers text type a focal point in conducting a specific approach to translation. As for procedure and data collection concerning this study, (5) texts compising metonymic expressions have been selected to be analyzed and discussed in accordance with criteria of the model adopted. The study comes up with certain concluded points which almost verify the relevent hypotheses of the study.

Keywords- Metonymy, figurative Language, Translation, Assessment.

I. INTRODUCTION

Rhetorical devices are techniques or figures of speech used in writing or speaking to enhance the effectiveness and impact of a message. They are employed to engage, persuade, or influence an audience by appealing to their emotions, logic, or ethics. Rhetorical devices can be found in various forms of communication, including speeches, essays, poetry, literature, advertisements, and political discourse. The study in hand comes to make an assessment translational study for selective aspects of Arabic rhetorical devices taken from the political speeches of King Abdullah II. In fact, various speeches have been gathered to make this study and to cover as much as possible all the types involved. Needless to say, King Abdullah II is a well-known character at the political issues and his own attitudes are well-adivised, farsighted, and purposeful. He used to submit a high-style kind of speeches which make them suitable as a subject matter for such a study.

II. RHETORIC: GENERAL CONCEPTS AND DEFINITIONS

'Rhetoric' is not a modern notion; instead, it represents a considerable phenomenon that has been elaborated with various concepts since Greek antiquity. Strictly, it has been attested for thousands of years, from at least the time of Plato. Hence, as a term, 'rhetoric' has been viewed in different definitions and illustrations submitted by scholars and linguists among different languages (Tancred, 2004: 20).

III.   RHETORIC IN ARABIC

In Arabic, 'علم البلاغة' (Rhetoric) is the highest and ultimate science. Linguistically speaking, the Arabic word 'البلاغة' is basically derived from the trilateral verb 'بَلَغَ' which means "to reach or to end with the target point" (Ibn Manzour, 2005: 1/345). Technically, it is a term used to describe both of speech and its speaker. To put it simply, it is usually used as a description of speech [e.g.: كلام بليغ (it is highly styled)] and a speaker (or an author) [رجل بليغ (he is very formal in his style of speech)] (Al-Qazwini, 2002: 13).

It is worth mentioning that Arabic scholars differentiate between two interrelated terms, namely 'البلاغة' (rhetoric) and 'الفصاحة' (eloquence). The drawn line between them is the fact that each of which has its own domain and cerain features ought to be available. As for 'الفصاحة' (eloquence), it means to use eloquent style which is free of difficulties that are related to articulating words, matching mainstream morphological forms, complicated structures, or ambiguous and strange meanings. To add, it can be used to describe the word itself in addition to speech or its speaker. To illustrate this matter, consider the following verse:

. وقبر حرب 1	وليس قرب
بمكان قفر	قبر حرب قبر

Harb's grave is in a deserted and bare
No one was graved there
(Al-Jarim and Amin, 1999: 6)

This verse may be considered under the field of rhetoric because it has certain rhetorical devices like reiterated words (i.e. 'حرب' and 'قبر'). Nevertheless, it is not regarded as eloquent, since it is so difficult to be cited without mistakes due to almost all the words have the 'ر' (r) letter and they share the same morphological form which makes them like a tongue-twister expression (Al-Qazwini, 2002: 15; Al-Jarim and Amin, 1999: 6-7).

In a nutshell, rhetoric is one of the stylistic and aesthetic methods that are used by the speaker to level-up the text and to make it more wonderful and highly effective. Eloquence, in turn, focusses on being accurate, clear, and simply understood by the addressee.

Al-Qazwini (2002: 13) submits a detailed classification of 'rhetoric' to be in three categories, they are 'علم المعاني' (Science of Meanings), 'علم البيان' (Science of Style), and 'علم البديع' (Trope). 'علم البيان' (Science of Style) will be tackled in detail in a separate section, since the practical side is the only involved domain in this study.

IV.   (SCIENCE OF STYLE)'علم البيان'

Rhetoricians highlight on the second part of rhertoric, namely the science of 'Albyaan', since it compireses aesthetic and rhetorical and stylistic devices which are functioned by the speaker (or writer) to level up the formality of the text degree and to enhance the meaning contained (i.e. effect of the text). Abdulghani (2011: 42) shows that by rhetoric the skills of the speaker are emerged in these methods to uncover what he/she wants to express. This clarification is coupled with aesthetic images affecting the souls of addressees, attracting their hearts, paying attention to their minds, and processing the puzzles in their thoughts.

Tehnically speaking, Al-Jahiz, (1998: 1/76) is almost the first one who refers to it in his book "Al-Bayan wal-Tabyeen". It seems that the title of his book previously mentioned indicates this concept. In this connetion, he illustrates that 'علم البيان' (Science of Style) is a blanket term that is used to uncover the ambiguity of meaning, and unveil the truth behind such expressions to be clarified towards the listener(s) or reader(s). So, 'Albyaan' is the overt technique conducted by the speaker to show the intended message.

Al-Rumani (1976: 106-7) states that 'علم البيان' (Science of Style) is to adopt the barely clear concept that are realized obviously. So, the highest levels of 'علم البيان' (Science of Style) are those that combine the tools of attractiveness in a part of expression to be clearly heared, and easily pronounced and gladly accepted by audience.

Al-Sakaki, (1987: 162) and Al-Qazwini (2002: 163)   define 'علم البيان' (Science of Style) as having awareness of conducting different styles to give the same message, either by referring to it in intensive and clear way (like circumlocution , or by abbrivating the expression (like brevity). so as to guard against standing on that error in matching the words to fullness of the intended meaning. Moreover, Al-Sakaki, (ibid.)   classifies 'علم البيان' (Science of Style) into: 'المجاز' (simile), 'التشبيه' (figuration), and 'الكناية' (metonomy).

In fact, the above classification made by the senior scholars is still adopted as it is by the junior researchers which will be tackled some in detail (Matlub and Al-Baseer, 1999: 260).

4.1 'المجاز' (Figuration)

Firstly, to have a considerable knowledge about 'المجاز' (figuration), it is preferred to draw a line between the 'المعنى الحقيقي' (actual meaning) and the 'المعنى المجازي' (figurative meaning).

Al-Taftazani (2013: 567) specifies the factual meaning as the notion given by a word used for what it is originally and actually set, or to what it refers by itself clearly with no modulation (e.g.: 'أسد' (lion) refers to a carnivor wild animal as known in the real world). It is worth noting that the factual meaning has been subclassified into three categories or levels (Al-Qazwini, 2002: 204) they are as follows:

4.1.1. The linguistic level: Actual meanings at the linguistic level refer to the denotative meanings of lexeme as linguistically set in dictionaries. For instance, the word 'الصلاة' (prayer) is actually used to refer to the absolute notion of 'دعاء' (request in general) (Al-Juboury, 2017: 31).

4.1.2. The relegious level: it refers to the meaning(s) of lexical and terms from religious perspective, i.e. as

viewed by Shari'a rather than its denotation. To make it easy, the term 'الصلاة' (prayer) here refers to certain sayings and acts which starts with saying ‘الله أكبر’ (Allahu-Akbar) and ends with saying ‘ السلام عليكم ورحمة الله’ (Assalamu-Aleikum wa-Rahmatu-Allah). It is clear that the meaing in this connection is different from that of the linguistic level (Al-Daham, 2013: 397).

4.1.3. The conventional level: here it refers to the tradional referencial meaing of terms. It seems that this level is concerned with the social and cultural norms. The term ‘شيخ’ in this regard refers to a wiseman or a 'tribe leader'. Whereas, linguistically it means an 'old man', and religiously it means a 'scholar' or a 'teacher of Islamic thoughts' (Al-Uthaimeen, 2009: 20; www.almaany.com).

From the above mentioned categories, it seems that there is a kind of interrelation among lexical items. To put it differently, word can be used to refer to various meaning involved, then context is the suitable criterion for deducing the exact meaning functioned. In contrast, ‘المعنى المجازي’ (figuration) or ‘المجاز’ (figurative meaning) is realized by using lexical items in meanings rather than the actual (linguistic) ones (Al-Sakaki, 1987: 359). In turn, it is subcategorized into two types: ‘المجاز اللغوي’ (linguistic figuration) and ‘المجاز العقلي’ (mental figuration). Also, the former type is to be subdivided into ‘الاستعارة’ (metaphor) and ‘المجاز المرسل’ (synecdoche) (Al-Zarkashi, 2006: 475; Aljurjani, 1991: 366). Consider figure (1):
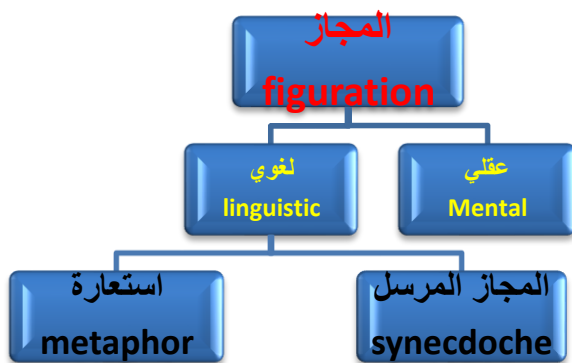

Figure 1: Types of Emphasis in Arabic

(A) ‘المجاز اللغوي’ **Linguistic Figuration**

It is subclassified into:

1. ‘الاستعارة’ (Metaphor)

Tehnically, the term ‘الاستعارة’ (metaphor) is traced back to the third hegira century, especially by the senior scholar Al-Jahiz (1998: 1/153) who describes it as 'naming a thing by the name of another in case of replaceing it'. Al-Jurjani (1988: 53) identifies that the concept of metaphor is realized by resembling two things sharing the same object. On this basis, metaphor is basically has the concept of 'simile'; yet, only one of these two similar things or entities is to be stated (Al-Sakaki, 1987: 369). Consider examples (11) and (12):

11. زيّد كالأسد في الشجاعة. (Zaid is as a lion as bravery) (simile)

12. رأيتُ أسداً يحمل بندقيةً. (I saw a lion carrying a gun) (metaphor)

In the first example, it is clear that the four parts of simile are mentioned (i.e. 'complete simile'). In contrast, the second one is regarded as metaphor, since only the image is mentioned instead of the object (i.e. the image has been borrowed to replace the object and acts its role in the sentence in an aesthetic and rhetorical way).

It is worth mentioning that metaphor is made up of the following components (Al-Qazwini, 2002: 212; Al-Taibee,1987: 228):

1) Image/vehicle (المستعار منه), like the word 'lion' in figure (2) below.
2) Object/topic (المستعار له), what is described or qualified by the metaphor, like the word 'Sam' in figure (2) below.
3) Sense/similarity (الشيء المستعار/ وجه الشبه), the literal meaning of the metaphor, as in 'bravery' in figure (2) below.
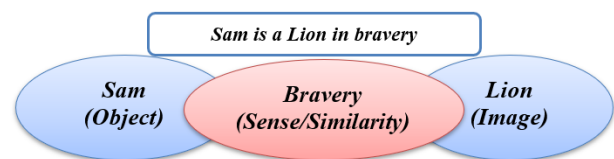4) The verbal or conceptual clue (القرينة), which prevent meaning to be used literally or actually.

Figure 2: Metaphor Components

Al-Zarkashi (2006: 513) subdivides metaphor into two types: ‘الاستعارة التصريحية’ (overt metaphor) and ‘الاستعارة المكنية’ (metonymic metaphor). Each of which will be tackled in some detail:

i) ‘الاستعارة التصريحية’ (overt metaphor): it is made by stating the image (or vehicle) rather than the object (or topic) (Ibn Al-Nadhim, 1989: 130). Consider the holly aya no. 16, Surat Al-Baqarah:

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (البقرة: 16).13

"these are they who have purchased error for guidance, so their commerce was profitless. And they were not guided." (Al-Hilali and Khan, 1996: 6).

Al-Saadi (2003, cited in: Ahmed, 2022: 183) figures out a well-known example of metaphor here realized by borrowing the concept of purchasing taken from the word ‘اشتروا’ which is suitable for materials and goods to be attributed for the notions of ‘الضلالة / الهدى’. This kind of metaphor is sorted as overt, since the image (or vehicle) is stated rather than the object (or topic) which is omitted.

Concerning the speeches of King Abdullah II, in this regard, see the following example:

14. "من حقنا أن نحتفل باستقلال الأردن. الأردن الذي صمد في وجه التحديات، وظل على عهد الآباء والأجداد سيداً حراً يحمي أرضه وشعبه."

"we proudly celebrate Jordan's independence. Jordan, the country that has with stood challenges, staying true to the legacy of the ancestors and remaining steadfast in defence of its land and people."
(speech issued in 25/5/2022, Amman)

Here, the king levels up his country via personifying it to some features of an animate person, like 'سيداً' (being lord-like) and 'حراً' (being free). It is clear that this personification is also sorted under the domain of overt metaphor (Ahmed, 2022: 194).

ii) 'الاستعارة المكنية' (metonymic metaphor): it is made by stating a part that refers to the image itself (Al-Sakaki, 1987: 373; Al-Qazwini, 2002: 238-39). In this respect, Aya no. 24, Surat Al-Israa' comprises a suitable example:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي)
15.(صَغِيرًا (24)

*"And lower to them the **wing** of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (Al-Hilali and Khan, 1996: 316).*

The image omitted here is 'الطائر'; still part of it is mentioned and borrowed to the object, namely 'الذل' (Al-kurtubi, 2010: 13/2695; Al-Zarkashi, 2006: 892-93). Browsing the speeches of King Abdullah II, in this regard, the following example contains a considerable metonymic metaphor:

16 "إن اجتماعنا في هذا المؤتمر اليوم دليل على دور العراق المركزي
في بناء الجسور وتعزيز الحوار الإقليمي والدولي."

*"Our meeting at this conference today is testament to Iraq's central role in **building bridges** and bolstering regional and international dialogue"*
(speech issued in 28/8/2021, Baghdad)

In this respect, the king attempts to borrow an attribute of human's to be of Iraq via personifying it to some features of animate person, like the ability of 'بناء الجسور' (building bridges). It is clear that this personification is also sorted under the demain of metonymic metaphor.

2. 'المجاز المرسل' (Synecdoche)

Unlike metaphor, synecdoche is not based on simile; intead, the relation here is part-to-whole or vice versa (Al-Sakaki, 1987: 368; Ibn Al-Nadhim, 1989:122). Al-Qazwini (2002: 205) also states that in this aesthetic style, the meronymic relationship is adopted rather than resembleness among the objects of notions. To add, he subdivide it into the following:

i) 'العلاقة المكانية' (Spatial relationship), using the space or place instead of its involved thing, as in the following quotation of King Abdullah II, Amman, in 10/4/2020:

17 "ستعود الحياة بالشوارع والأسواق."
"Streets and markets will be bustling."

Here, synecdoche has been realized by the places of 'streets' and 'markets' that are mentioned instead of their people who dwelling them and reflect the dailylife and activity.

ii) 'العلاقة الكلية' (Whole-to-part relationship), i.e. giving the name of the part to the whole of an entity. Consider the following aya:

18. (يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ)البقرة: آية 19.
*"They thrust **their fingers** in their ears" (Al-Hilali and Khan, 1996: 6).*

It is clear that it is imposible to put the whole fingers in the ears; still, it is used in the Quranic expression to uncover an aesthetic style of synecdoche made by the whole-to-part relationship (i.e. the finger instead of the fingertips) (Al-Qazwini, 2002: 294).

iii) 'العلاقة الضمنية' (Part-to-whole relationship), i.e. giving the name of the whole to the part of an entity. Consider the following aya:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ 19.(
النساء: من الآية 92. رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ

*"It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing **slave** and a compensation (blood money, i.e Diya) be given to the deceased's family," (Al-Hilali and Khan, 1996: 110).*

In this aya, the word 'رقبة' (neck) is used to refer to 'a slave' to be set free. So, the part is used instead of the whole to envisage an aesthetic image realized by this kind of synecdoche (Muhsin, 2020: 217).

(B) 'المجاز العقلي' Mental Figuration

This type of figuration is attributed to a mental relationship; here, it is to attribute the event or the like to antoher side rather than the agent or the logical doer of such event (Ibn Al-Nadhim, 1989:144; Al-Taibee, 1987: 254). To illustrate this concept, consider the following examples:

20. أَنبت الربيع البقل .(Spring has brought herbs)
21. شَفا الطبيب المريض.) *the doctor* has healed the patient(

Concerning what has been observed in the speeches of King Abdullah II, consider the following text by King Abdullah II (Amman, in 10/4/2020):

22 "إن التكاتف يقود إلى القوة والمستقبل الأفضل." .
*"**Solidarity** lies strength and a better future."*

He assigned the verb (lies) to another entity to achieve a causal relationship, since the notion of 'تكاتف' (solidarity) does not lie by itself, but by attributing the verb to something other than what it has.

4.2 'الكناية' (Metonymy)

Technically speaking, Al-Thalibi (1988: 21), Al-Sakaki (1987: 402), Al-Qazwini (2002: 241) and Al-Zarkashi (2006: 500) identify 'الكناية' (metonymy) is one of 'علم البيان' aspects. It is considered as a figure of speech and a rhetorical device, since it adds an aesthetic touch to the text and promotes its stylistic level. Metonymy, as a notion, is realized when the addressor gives a specific meaning but without stating the word having such a meaning directly. Alternatively, s/he may state another

lexical item being indirectly related to the intended message. To put it differently, the meaning can be alluded covertly rather than overtly (Al-Jurjani,1988: 52). To add, metonymy is based on various relations like causal, whole-to-part, container-content, …etc. Consider the following examples:

23. فلانٌ كثير الرماد. *(He is so generous)*

It is obvious that the attribute of generousity has not be stated overtly; instead, another allusive expression, namely 'كثير الرماد' (with much ash), is used to refer indirectly that this person's fire which stays without being put out under pots, because he always hosts guests and serves them with foods.

It is worth noting that metonymy and figuration are not equal, since the former can be used to refer to the actual meaings of their lexemes or may be the figurative ones. Figuration, on the other hand, is used for only the figurative meaning (Ahmed, 2022: 219).

V. RHETORIC IN ENGLISH

Kennedy (1991: 7) defines rhetoric as "the energy inherent in emotion and thought, transmitted through a system of signs, including language, to others to influence their decisions or actions." So, the speaker or writer usually attempt to persuade the addressee (hearer or reader) using certain linguistic styles to evoke his/her emotions and satisfaction. In this respect, Walton (2007: 48) describes rhetoric as "a subdivision of psychology that the element of persuasion can be measured by empirical indicators." This subdivision of psychology can affect the audience to change their stands or to convince them for his/her ideas.

As for Burke (1969: 43), he states that "rhetoric is rooted in an essential function of language itself… the use of language as a symbolic means of inducing co-operation in beings that by nature responds to symbols." So, Rhetoric employs the function of the language to be responded by symbols; these symbols mean something else differ from the literal meaning of a word, phrase or sentence. It can be said that rhetoric definitions are stated with some differences. Harris (2013: 3) states that "the rhetorical device is the instruments that are used by the writer or speaker to deliver their ideas or thoughts to get the audience's intention and keeps their attention."

It is worth noting that 'rhetoric' is sometimes viewed with 'discourse' as two sides of the same coin. To add, it is usually used interndisciplinarily with 'ideology'. However, rhetoric is distinguished via highlighting on persuasion, and implicit function of its devices (Higgins and Walker 2012: 194).

To sum up, Rhetorical studies are concerned with how language and other symbolic forms influence the way an audience thinks, feels or acts. Rhetoric sits in harmony with discourse, but is not necessarily a 'subset' of discourse analysis (Green 2004; Higgins & Walker 2012).

VI. ENGLISH RHETORIC CATEGORIZATIONS

It is a matter of fact that rhetorical devices and FL are used interchangeably to refer to a similar function of speech, i.e., to level up the text quality and to persuade the addressee in a shorter way. According to Crystal, Robson, and Swewarni (2010: 3), rhetorical devices are concerned with FL used in stating things. they conducts such a function to convince the audience depending on the FL used.

By the same token, some other experts explain the notion of persuasive definition. Stevenson (1944; 141) describes it as "the use of words in argumentation as the concept of persuasive definition." To add, he (ibid.) elaborates stating the emotive and descriptive meanings that are used in this concern:

"the emotive meaning represents the feelings or attitudes that the use of the words suggests to respondents" The descriptive meaning represents the factual or descriptive content of a word."

VII. FIGURATIVE LANGUAGE IN ENGLISH

Figurative language (henceforth FL) is also known as figure of speech. it is an aesthetic device with greatness and vividness which refreshes text and levels up its style while delivering the message. By using FL, the writer can play a vital role in giving messages, thoughts or feelings in order to make the text highly ranked and more acceptable and flavored as such. Much ink has been spent over this field due to the fact that it is highly important in a way that text can be enhanced and supported by adopting such devices in it.

Picken (2007: 2) states that 'FL' is an unusual style of delivering a message. She identifies that figures of speech can not be handled literally. In so doing, Lazar (2003:1) highlights that in FL the literal meaning of words and sentences differs from the intended one. He justifies that FL permits readers to think beyond the written texts in order to deduce the message comprised in such texts. In the text, the word(s) refers to the non-literal meaning rather than the literal one. On the other hand, Reaske (1966: 33) argues that FL agrees with new ways of describing imagination and it is always clear if a writer functions FL or literal one.

VIII. TYPES OF FIGURATIVE LANGUAGE

The powerful of words can be shown by 'FL' with non-literal wording. Many studies have tackled it. In recent study, Perrine (1983: 565) theory analyzes the kinds of FL. There many kinds of FL, among them are metaphor, metonymy, simile, personification, irony, symbol, paradox, allegory, hyperbole, and

understatement. Below are brief account of these above kinds.

A. Metaphor

According to Perrine (ibid.: 125), metaphor is one of the figurative terms which is used for comparing two or more distinct things. Furthermore, Rozakis (1995: 33) states that metaphor is a type of FL which makes an image connetion of two or more different things or thoughts. It is a bit like simile, a metaphor makes it without using the words such as 'like', 'as', 'resembles', 'look like', …etc. See example (25) below:

26. The computers at school are <u>old dinosaurs</u>.

B. Simile:

Simile is to make a comparison shown by using certain devices such as like, as, than, similar to, or resembles ...etc. for two (or more) things of notions (Perrine, 1983: 128). it is to be noted that both 'simile' and 'metaphor' are equal in showing comparison or resembleness between two different things. By using these comparative devices, the difference between the two things can be figured out. According to Abrams (2012: 33), the terms 'like' and 'as' are the mostly used devices in the connect; they clearly refer to a comparison between two different things or concepts. Consider example (27) below:

27. she was <u>as brave as</u> a lion on the roller coaster.

C. Personification

Personification is a sort of FL; it happens when giving the attribute of human beings like an idea or an object to animals (Perrine, 1983: 574). It is worth mentioning that personification in English is subsumed under the umbrella term of metaphor in Arabic (Al-Jubouri, 2020: 194-6).

Personification aids in conveying emotion and can simplify sentences or phrases by adding interest. When using exemplification, a writer should keep a few things in his mind in order to convey the intended message without confusing the reader (Lakoff, 1980: 54; Newmark, 1988: 104). Examples (28) and (29) are illustrative:

28. <u>The sun smiled</u> down on us.
29. History <u>cheated</u> us.

D. Metonymy

Metonymy indicates the use of something closely related to another one actually meant (Perrine, 1983: 46). For him, metonymy, in brief, replaces another thing or name for a similar thing. Furthermore, Abrams (2012: 47) discuss that metonymy is the literal name for something attributed to another one. See example (30) below:

30. <u>The crown</u> announced the order yesterday.

E. Irony

Irony (or ironic expression) is a type of figures of speech which is the opposite of the meaning of what someone means. According to Perez (2012: 33), it indicates that words are used to give another intended meaning which differs from the actual meaning of the literal words. Consider example (31) as follows:

31. The police station got robbed.

F. Hyperbole:

The use of hyperbole has been around specially in ancient literature. Overstatement is frequently used in brave dramatizations, which are programs that emphasize glory and excess, to amplify the impact and epic character of the class (Harry, 1976: 138). See example (32):

32. I am so hungery; <u>I can eat a horse</u>.

IX. CHARACTERISTICS OF FIGURATIVE LANGUAGE

Regarding with FL, Abrams (2012: 32) argues that its complication turns to an effective means to clarify ambiguous ideas. FL impacts and compares the imagining of ideas. Although the implicity of the literal explanation in FL, the former idea will be clarified by comparing the proximal ideas. Writers adopt the style of FL to help readers in creating mental images, elicit feelings and stimulate the readers interest to the curiosity of the work. That is to say, the using of figurative devices is to simplify the complexity of literary statements. Then, the most characteristic feature of figurative devices is using an imaginary idea for linking with another to attract and effect the readers. Furthermore, writers uses figurative devices to produce the feelings and emotions of the reader and draw them to the work and have specific points to simplify any literary work.

X. TRANSLATION AND FIGURATIVE LANGUAGE

In the operation of books translation, no matter to know what genre, the translator needs to observe clearly some things . For example, the translated text should comprise fundamentally the same materials as those in the original text, and it should contain the same literary qualities as the original one. Furthermore, if the variety of the source language (SL) is more classy, the target language (TL) should be equivalent in stylistic level, and the FL in the SL should be transferred to the TL (Lindquist, 1989: 67). Translation developed into a linguistic discipline in the recent decades. Newmark (1988: 9), for instance, specifies that translation must follow certain rules concerning with sentences, paragraphs, proper names and cultural terms. In another work, he claims that when translating a text one must use certain senses when selecting the appropriate word in the target language. According to him, "content-words (most nouns, adjectives, verbs and adverbs) normally have certain autonomy as units of translation. They cannot, and must not, be translated by words which, when retranslated into the source language, could not remotely reproduce them." (Newmark 1991: 25). It is a matter of fact that the current study will concentrates on the translation of FL for children, it is importance to notice

that there are just a few studies accessible in this field . In case of translating short stories or books for a young audience, the translator must have a good information of both the source language and the target language, since this type of texts are commonly contain FL. Clearly, the translator must make many minor changes in the text to get an understandable book for the children, through the target language. Among those changes are also some of the cultural aspects . For example, changing proper names for people and places to make the story very concord with the TL culture.

XI. CHALLENGES IN TRANSLATING FIGURATIVE LANGUAGE

It is a matter of fact that a translator may come across different challenges during the process of translating any text from one language into another. S/he may find himself/herself disabled against some expressions of terms to be rendered. Hence, there are some dilemmas in translation that can be labelled 'untranslatable'. The case can be more considerable when dealing with figurative devices involved in the text under translation. Concerning the challenges and problematic issued, and Ilyas (1989: 117) specifies these dilemmas in translation into:

a) ***Lexical problems***: using words having various meanings (e.g.: bank, book, pupil, … etc.), as in:

32. I went to the bank.

b) ***Structural problems***: using ambiguous expressions because of unclear reference of antecedents or due to ellipsis, e.g.:

33. I beat the boy with a stick.
34. They are three milking cows.
35. "The policeman was ordered to stop drinking" (ibid.: 121).

c) ***Textual problems***: using linking words and cohesive devices in English and Arabic are not the same. That is, English tends to use the implicit connections in the text, whereas Arabic explicitize these linking words in the text. in addition, the multifunctionality of cohesive devices are not the same in English and Arabic (Mahmood, 2022: 151). Consider the following example and its rendition into English:

36.) جاء زيدٌ فعمرو. ***Zaid came and then Amr.(***
37) زارنا زيدٌ فرحبنا به. ***Zaid visited us. So, we welcomed him(***

It is clear in the abovementioned examples that the particle 'ف' cited in both text; yet, its functions are not the same, since in the first text is used used for additional function whereas in the second text it is used for causal function (ibid.).

d) ***Cultural problems***: using expressions that have specific meanings or even connotations, like the 'insult' contained in the expression "you, cow!" in the Arabian culture; whereas, it doesn't reflect any pejorative implications according to the Indian culture, for instance. also, 'mouse' in Chinese society may not bear any

passive implication. However, at the denotative level, the words 'cow' and 'mouse' simply refer to kinds of animals the first is useful and the second is harmful (Dulf, 1984: 11-2). Consider example (38) below:

38. I like sushi. (أحب أكلة السوشي)

It is a matter of fact that the word 'sushi' reflects a certain culture that may give rise to a problem in rendering it into Arabic. that is, this kind of meal does not familiar and it cannot but trnasfered into Arabic. the word 'أكلة' is added to text to make it simply understood by the Arabic addressee that this word is a kind of food rather than anything else.

XII. TECHNIQUES OF TRANSLATING FIGURATIVE LANGUAGE

'Figures of speech' is used as an alternative term for FL in a language. Tajalli (2003: 100) in this regard states that the purpose of figures of speech is "to serve three elements of clarity, forth and beauty in the language." That is, the text to be translated should be ovserved by translators in accordance with the level of clarity (i.e. easy to be understood and transparent without ambiguity), the level of directness (i.e. to be straitly tackled), and the level of aesthetic values in volved in the text (i.e. figures should be taken into account positively while translation). However, the act of translating FL is not an easy task since differences of languages according to structure, style, types of figures and their different functions, in addition ot some other effective factors like context, cohesion, and coherence. To put it differently, to be well-aware of contexts' different types using multipule figures is necessary for a translator to give an equivalent effect and maintain the rhetorical function involved (مصدر).

XIII. TRANSLATION QUALITY ASSESSMENT

Translation quality assessment (henceforth TQA) has been tackled by many scholars and theorists of translation. They are concerned with how realizing the objective rules of appropriateness in translation. the main function of this concept is to make a shortcut towards judging the range of translation acceptability in accordance with generic rules and suitable scales. In this regard, Hatim and Mason (1993: 164) state that "The assessment of translator performance is an activity which, despite being widespread, is under-researched and under-discussed". To assess or to evaluate something is to examine it thoroughly and then to submit an outcome of objective and/or subjective criteria that are conjucted on certian verified scales and measures.

It is worth noting that different notions of TQA have summed up via different views of translation. Until lately, criticising translation has been largely submitted as narratively and habhazardly instead of being systematically and theoretically based. TQA can be

quantitative (i.e. based on the volume of corpus or data be to under study) and qualitative (i.e. being selective while dealing with subjects and samples). It may be made up of statistical measurements or done depending on the receiver's response in addition to preparing interviews and making questionnaires. To a large extent, it has not been based on presuppositions that vary from one critic to another. In so doing, TQA requires a theory of translation that has been already provided such rules and measures of assessment. (Wilss, 1982: 216).

However, it is perfered to draw a line between two overlapping actions in evaluating rendtions; i.e., TQA vs. translation criticism (henceforth TC).

XIV. REISS'S MODEL (2000)

One of the first systematic views has been presented by Mrs. Katharina Reiss (2000), the German theorist in translation. she sheds light on the matter of evaluating TQA as she has published her book entitled "*Translation Criticism: The Potentials and Limitations*". Honestly, it was firstly published in 1970 in German and then rendered into English by Rhodes (2000). Concerning her model, she basically defines translation as "a bipolar procedure aiming at producing a target text while constantly referring back to the source text." she identifies that an acceptable translation is the one that funfills the most appropriate 'equivalence' which is viewed by her as "considering the linguistic and situational context, the linguistic and stylistic level and the intention of the author, target text and target text units have the same 'value' as the text unit in the source language" (Reiss, 2000: 11-2).

In order to obtain the most suitable equivalence between ST and TT, both texts should be analyzed the assessor to figure out the text type involving the essential language functions and to shed light on the linguistic elements like semantic, grammatical and stylistic features of the text. in addition, the extra-linguistic components, which imply the effect on the contextual factors of the verbalization strategies, should be taken into account (ibid.).

Dealing with text categorizations, Reiss (ibid.: 24-47) signifies four text types; they are as follows:

1. content-focused text, it is assessed according to its semantic, grammatical, and stylistic features.

2. Form-focused text, it is assessed in terms of its aesthetics and stylistic features in addition to those semantic and grammatical aspects.

3. Appeal-focused text, it usually gives information with certain perspectives, explicit purposes, containing extra-linguistic results.

4. Audio-medial text, it is based on extra-linguistic or technical media (i.e. acoustic, graphic and visual types of expression).

Apart from text type, the model adopted is classified into two primary divisions: the linguistic components (the micro level of text) and the extra-

linguistic determinants (the macro level of text). the first division focuses on 'lexical adequacy', 'semantic equivalence', 'grammatical correctness' and 'stylistic correspondence', while the second division is confined to 'immediate situation', 'subject matter', 'time' and 'place' factors, 'audience', 'speaker', and finally 'affective implications' (Reiss, 2000: 24-47). The linguistic components are to be explained in detail in the following sections, since they are the only ones that have been adopted in the practical side of the study.

1- The Linguistic Components

Having identify text type by the ciritic(s), Reiss (2000: 48) regards the next step is to concentrate on the style in regard to the SL linguistic features and their own TL equivalents. The act of assessment should also test thoroughly the process of translation that reflects the SL linguistic features in the TL. in this respect, Kade (1964: 137) clarrfies that translation is realized via making parallels between SL and TL accessible at the languistic level. In fact, translation process includes selecting the most appropriated equivalent among the available ones at the performative level. That is, each translation act requires primarily recognizing the possible equivalents, then choosing the best and nearest one to be adopted and functioned in a particular linguistic context which plays an important role here (Weinrich,1966: 23, cited in Reiss, 2000: 51). In this respect, he signifies that:

"A wide range of associations can be suggested by a word in isolation, but not by a word in a text. The context determines the meaning. Words qualify each other and are mutually limiting, and the more so if the context is complete."

To make this point clear, let's consider the word 'well' which may be a noun, an adjective, or an adverb. Still, by means of context, it is ought to be one of these three meanings:

39. (a) I speak English well. (adv.) (أتحدث الإنكليزية بشكل جيد.)

(b) I am well. (adj.) (أنا بخير.)

(c) There is no water in this well. (n.) (لا يوجد ماء في هذه البئر.)

In fact, an appropriate equivalence is to be limited and selected by means of both cotext (i.e. the linguistic context) and context (i.e. the context of situation) which are termed as 'conditioning factors'. It is worth mentioning that 'syntactic features' besides 'context' may play a good role in solving such a sort of ambiguity (i.e. these available options of dictionary meanings) (Ilyas, 1989: 25, 118).

The linguistic components are subclassified into the following divisions:

a) The Lexical Elements

Lexical items may refer to the linguistic unit that almost have content meanings to be determined by means of context. That is, the problem of having various options of the words can be solved via linguistic relations of such elements in a meaningful sentence. yet, the issued is to be more complicated whenever translation act is accounted. Here, such items may have

more options of meanings. The criterion in the connection is the concept of 'adequacy' (Reiss 2000: 75). This kind of a parallel literal 'accuracy' (i.e. word for word correspondence) while translation is demanded in the target language. Still, it cannot be functioned as an objective criterion because lexemes of any two languages (i.e. the SL and the TL) cannot fully match each other with all syntactic, semantic and cultural-based approaches in addition to denotative and connotative potiential meanings. On this basis, the assessor has to determine whether these ST elements are 'accurately' conveyed to the TL ones as far as the lexical items are concerned.

It is a matter of fact that lexemes are controlled by various factors of determining their meanings. Idiomatic, metaphoric, figuratively used expressions are good examples where the literal meaning is not intended in such a situation. To add, some words have polysemous meanings, or even some homonymous forms share phonological and graphological features, and so on. (Mounin, 1967: 62). See the following example:

40. *"نحن نقف في وجه تلك العصابات الإرهابية من الخوارج."*
"We stand against the terror gangs of ISIS" (Istanbul, 22/4/2015)

The word 'الخوارج' (Khawarij / the Kharijites) refers to those bad gangs objected Kahlifate Ottoman (ψ) acts of ruling muslims (Al-Yaqoubi, 2015: xvii). Concerning rendering this lexical item, it should be alluded that this term has been used metaphorically to refer to the 'ISIS' and their shameful acts. Undoubtedly, the SL item is cultural-specific; it is unknown by the western culture. hence, it is preferred to translate it vai replacing the image in the SL with a standard TL image sense in order to make it clear to the reader of the TLT.

b) The Grammatical Elements

Concerning 'grammatical components' of the ST, TQA must be governed by the notion of 'correctness'. The grammatical level represents one of the main differences among linguistic systems of languages; the morphosyntactic features of the TL are not the similar to that of the SL and vice versa. Reiss (2000: 60) views that grammatical correctness between both SL and TL is attainable whenever the translation matches the usage of the TL rules and the relevant SL aspects stylistically and semantically in addition to the fact that the grammatical structures have been reasonably obtained and appropriately rendered. Consider the following example:

41. *"الرحمة لشهدائنا في فلسطين."*
"May Allah have mercy our palastinian martyrs" (Istanbul, 18/5/2018)

Although the translator makes some grammatical changes (i.e. changing performative form of the SLT and making some kinds of transpositions) the TT is a non-performative clause which gives a functional equivalent and maintain a TLT effect (keeping the same function of the SLT).

Reiss (ibid.: 60) also views that the term 'Adequacy' she adopts does not allude that the SL and TL expressions ought to mtatch each other, even though they are originated to the same family of languages or they share the same culture. The 'potential equivalent' demands a simple substitution and a literal adoption of a grammatical form in the TL. whereas the 'optimal equivalent' may be done via various kinds of transposition, making addition or omission, …etc. (Reiss:2000: 60). For example:

42. *"لا سمح الله."*
"God forbid" (Amman, Jordan, 23/3/2020)

Concerning the translation, there is some differences in forms between SLT and TLT, like changing from negative to affirmative, making structural transposition (S.V. into V.S.) and so on. yet, the function is the same in both texts.

c) The Semantic Elements

The factor that is importantly viewed in a text is the semantic element, since it deals with the textual meaning. as for the model submitted by Reiss (2000: 53), there are many aspects that result a foggy image of the text and ambiguious meaning of it like using polysemous, homonyms, meronyms, … etc. which results a kind of ambiguous meaning of text components. In addition, the fact that in some cases harmony while using terms in TLT to match the SL ones may not be realized successfully. This fact also is the reason behind making distortion or at least amendment of meaning in the TT compared to that of ST. to add, the acts of unjustified addition, omission, and subtraction, and misinterpretation, …etc. are the purpose behind such a blurring picture related to meaning during the process of translation of even the act of translation criticism. However, context is the essential basis that can be used to obtain the semantic (textual) equivalence clearly. Context can be used to solve the relations of the sentential elements and the sentences that are connected within a contextual cohesive interwoven relationships (Koschmieder, 1955:121, cited in Reiss, 2000: 53). Consider the following example containing a polysemous word 'يصلون' which may refer to 'the prayer performers' and to 'those who constantly work' (Amman, Jordan, 23/3/2020).:

43. *" فهم يَصلُون الليل بالنهار "*
"they are linking day and night and constantly working"

It is clear that the context plays s considerable role in goning to the correct way of determining one of the meanings that are available in the dictionary for the SL word.

d) The Stylistic Elements

'Stylistics' is a branch of linguistics that focuses on the study of style in a text. It examines how language choices and techniques contribute to the overall effect, meaning, and interpretation of a text. Stylistic analysis involves studying various linguistic features such as vocabulary, grammar, syntax, phonology, and discourse structure to understand how they shape the style and aesthetics of a piece of writing or speech. The

goal of stylistics is to uncover the underlying principles and patterns that govern the way language is used to create specific effects. It investigates how language can convey emotions, evoke imagery, create atmosphere, convey a particular tone or mood, and engage the audience or reader in various ways. Stylistic analysis can be applied to various types of texts, especially the expressive ones. It focuses on the figurative styles, purposeful functions and rhetorical devices. According to Reiss (2000: 63), the act of translation quality assessment must examine whether the text has a complete correspondence or not. The basic issue in this regard is whether a translator considers the different features between the formal and the informal style used in the SLT and whether such differences can be processed in rendering texts to TL.

In fact, most of the expressive and also vocative texts have their unique flavor and specific style reflected by their addressors. Among many expressions used in the speeches of King Abdullah II, consider the following expression (Amman, Jordan, 25/5/2022):

43. " النشامى والنشميات "
"Nashama and Nashiat (people of bravery and honesty)"

As it is shown in the rendition above, the best way concerned is to conduct the couplet strategy (i.e. submitting two translations: 'transference' with which a translator can keep the author's flavor of the SL term, and 'descriptive translation' which involves the functional equivalent of the text).

. Figure (4) below illustrates all dimensions of Reiss's model:
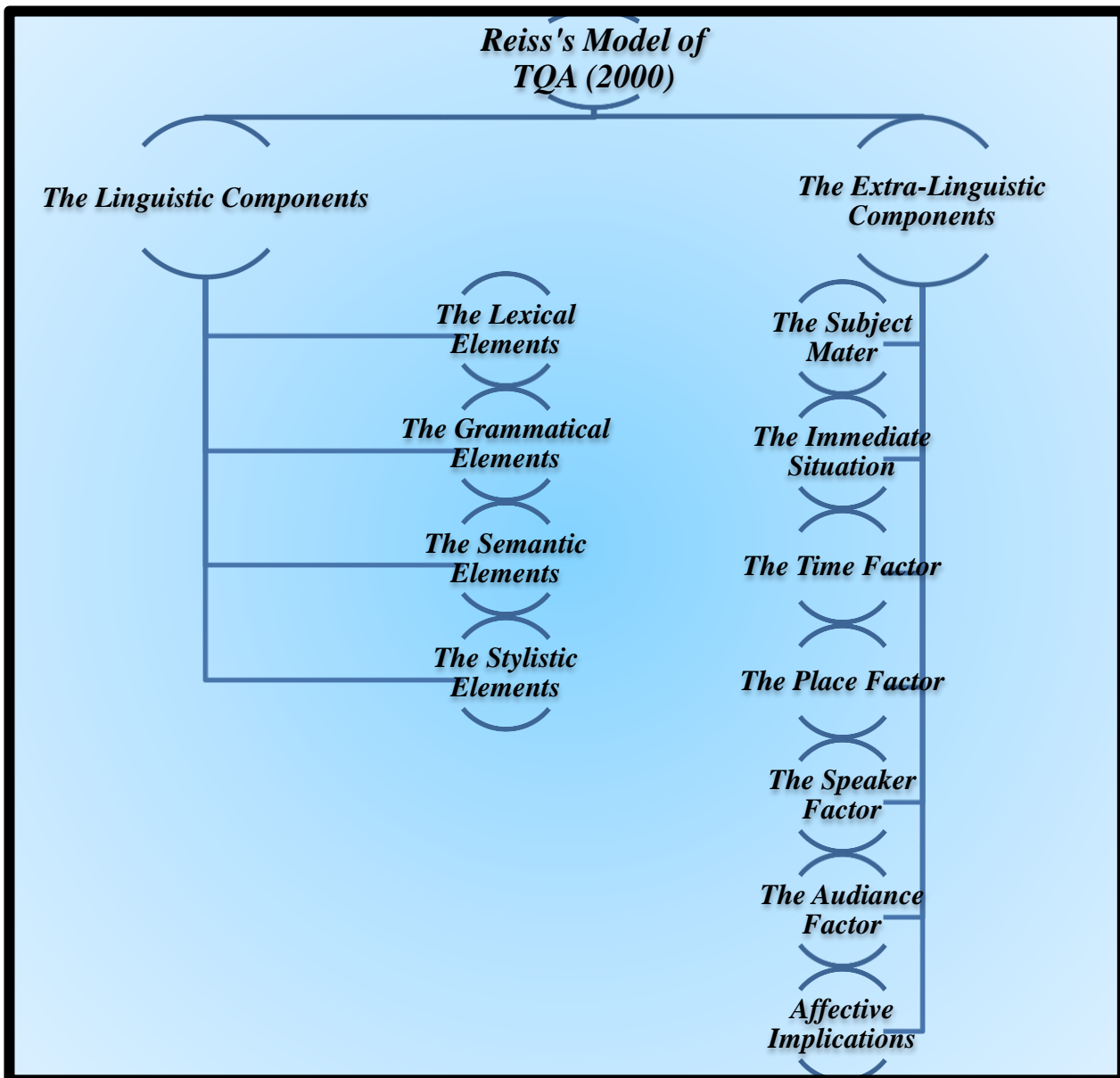
Figure (4): Reiss'smodel of TQA (2000)

XV.   DATA ANALYSIS

Basically, the practical part of this study comprises (4) texts of speeches by King Abdullah II which contain simile and metaphor,. These texts have been translated by ten translators via making a questionnaire; five MA students from Tikrit Universty and five others from Mosul Universty. Each text has been analyzed to pinpoint its rhetorical function in the text and discuss the renditions submitted by the translators. The renditions have been discussed according to the model adopted in this study (i.e. Reiss, 1971/2000). The criteria adopted in the assessment is whether or not the translation consider the form of the text and its effect on meaning, conveys the rhetorical function of the SLT and contains the equivalent effect in the TLT. At the end, the study comes up with certain statistical results stated in the section of findings.

It is worth mentioning that the process of analyzing and discussing each ST and its own suggested renditions as TTs is summed up in a table showing the ST clarifying its form and rhetorical function in the SL. Then, the TTs are to be stated to judge whether they maintain the form and rhetorical function as is the ST. And then, the equivalent effect in the TL is to be focused on to measure the naturality of the translated text for each suggested TT. Taking the three factors into account (i.e. form, function, and equivalent effect), the suggested translations are to be assessed on the base of realizing the factor of adequacy in their renditions. That is, the translated text is to be adequate if it achieves the most important factor of three ones in accordance with the requirements of each branch of rhetorical devices as illustrated in the following sections preceding the analysis of texts for each. Finally the adequacy result for each text is to be shown as a percentage value at the bottom of each table.

SL Text (1):
" فقد حال **قصر النظر** دون انهاء الصراعات"
(Dead sea, Jordan, 15/5/2009).
TL Texts:
1. *The short understanding prevents put an end to conflicts*
2. *Shortsightedness has prevented ending the conflicts*
3. *Shortsightedness prevented conflicts from ending*
4. *Short of seeing prevented conflicts settlement*

5. *Shortsightedness has prevented finishing the conflicts*
6. *Without finishing conflict it has …...*
7. *Shortsightedness prevented the conflicts' end.*
8. *In case the time pass without ending conflicts*
9. *Conflicts ending was prevented by the short-sightedness*
10. *The lack of wisdom causes no-ending conflicts.*

Text Analysis:

Metonymy is a figure of speech used as a rhetorical device to add an aesthetic touch to the text and promotes its stylistic level. It is basically realized when the addressor gives a specific meaning but without stating the word having such a meaning directly. alternatively, he/she may state another lexical item being indirectly related to the intended message. To put it differently, the meaning can be alluded covertly rather than overtly.

In this text, the genetive nominal phrase 'قصر النظر' (shortsightedness) is used metonymically to refer to the notion of unawareness and lacking of wisdom. Concerning translation, translator may go after literal translation to make reader interest in resolving the puzzle of this nice color of rhetorical style. Or, he/she can go after overting the sense of the expression, especially when he guess that the addressee may not get the point obviously. Anyhow, the first option is preferred expecailly in the expressive type of text like this.

Discussion:

At the form level, only translator (4) keeps on the same form between the SLT and the TLT as far as the genitive nominal phrase is concerned. According to the rhetorical function, translator (1 and 10) do not go after literizing the rendition submitted; in so performance they fail the rhetorical function purposed by this piece of expression. To addy, they do not obtain the equivalent effect, in turn, they do not also give an adequate renditions. Likewise, translators (6 and 8) evade rendering the metonymic expression involved via making deletion of this nominal phrase in the TLT; so, they neither give a rhetorical function nor hit the equivalent effect. Hence, their renditions are assessed as inadequate as well. Translators (2, 3, 4, 5, 7, and 9) conduct the literal translation which leave the puzzle as it is in the SLT to be solved interestingly by the TLT addressee(s). accordingly, it can be stated that this way maintains the rhetorical function of text in the TL and it has the equivalent effect as such. Needless to say that their renditions are assessed as adequate and appropriate. See the table below:

SLT (1)	Form	Rhetorical function		TLTs	Form	Rhetorical function	Equivalent effect	adequacy
"قصر النظر"	Genetive nominal phrase	Metonymic purpose	1.	*The short understanding*	-	-	-	-
			2.	*Shortsightedness*	-	+	+	+
			3.	*Shortsightedness*	-	+	+	+
			4.	*Short of seeing*	+	+	+	+
			5.	*Shortsightedness*	-	+	+	+
			6.	*Ø*	-	-	-	-
			7.	*Shortsightedness*	-	+	+	+

			8.	Ø			-	-	-	-
			9.	*Short-sightedness*			-	+	+	+
			10.	*The lack of wisdom*			-	-	-	-
Percentage (%)										**60%**

SL Text (2):

" النشامى والنشميات "

(Amman, Jordan, 25/5/2022).

TL Texts:

1. *Nashama and Nashiat (good doers)*
2. *Good men and women*
3. *Heroes and heroines*
4. *Oh the gallant*
5. *The men and women heroes*
6. *The brave men and women*
7. *The valiant men and women*
8. *Nashma and Nashmiyat*
9. *Gallants men and women*
10. *Heroes and heroines.*

Text Analysis:

This text is used as a whole for the purpose of metonymic function. the nominal phrase 'النشامى والنشميات' is an attribute commonly used by Jordanian people to allude to the figures and values of bravery, honesty, and respectability. King Abdullah II, in this text, wishes to level up his peoples highness via attributing them to such an reputed feature.

Concerning translation, it is not an easy to render such an expression literally or by making transference technique, since the meaning will still ununderstood by the TL addressee(s). So, it is better for a translator here to maintain the function equivalent rather than the rhetorical function of the text which in this case can not keep on the equivalent effect in the TLT. however, the best way

concerned is to conduct the couplet strategy (i.e. submitting two translations: 'transference' with which a translator can keep the author's flavor of the SL term, and 'descriptive translation' which involve the functional equivalent of the text).

Discussion:

Browsing the renditions of this cultural metonymic term, various techniques have been observed. Most of them go after giving the functional meaning of SL text neglecting the rhetorical function which may hardly be done in such expressions. All but translators (1 and 8) go after giving the functional equivalent rather than keeping on the rhetorical purpose of the text. they will be sorted here as inadequate not because they did not grasp the SL meaning but because the evade keeping on the author's purposed flavor of this nominal phrase. Despite that he maintains the form of the text, translator (8) give only a translation by transference and this way does not be clear to the addressee (i.e. it will still an ambiguous term). Translator (1) on the other hand, submits a couplet strategy translation which is the best way in such cases; he maintains the form of the SLT via transferring the text by transliteration and also adds a descriptive rendition which uncover the ambiguous and foggy sight to the SLT. Hence, this rendition is regarded here as the one that keeps on the rhetorical function of the text and submits the equivalent effect. So, it is the best one to be adequate. Consider the table below:

SLT (2)	Form	Rhetorical function		TLTs			Form	Rhetorical function	Equivalent effect	adequacy
" النشامى والنشميات "	nominal phrase	Metonymic purpose	1.	*Nashama and Nashiat (good doers)*			+	+	+	+
			2.	*Good men and women*			-	-	-	-
			3.	*Heroes and heroines*			-	-	-	-
			4.	*Oh the gallant*			-	-	-	-
			5.	*The men and women heroes*			-	-	-	-
			6.	*The brave men and women*			-	-	-	-
			7.	*The valiant men and women*			-	-	-	-
			8.	*Nashma and Nashmiyat*			+	-	-	-
			9.	*Gallants men and women*			-	-	-	-
			10.	*Heroes and heroines.*			-	-	-	-
Percentage (%)										**10%**

SL Text (3):

" أن ما تقوم به اسرائيل هو نوع من اللعب بالنار"

(Dead Sea, Jordan, 29/4/2010).

TL Texts:

1. *What Israel does is kind of playing with fire*
2. *What Israel is doing is a kind of playing with fire*
3. *what Israel is doing is kind of playing with fire.*

4. *Israel is adding insult to injury*
5. *What Israel doing is playing with fire*
6. *What Israel is doing is like playing with fire*
7. *What Israel doing is kind of playing with fire.*
8. *What Israel is doing is a kind of playing with fire*
9. *What Israel is making , is a sort of playing with fire*
10. *What Israel is doing is playing with fire.*

Text Analysis:

The text above comprises the phrase 'اللعب بالنار' which literally refers to the notion of (playing with fire). It is used here for a metonymic purpose to allude to the concept that "Isreal is exposed to denger just as the one who will defenately be at risk if he tries to catch fire of play with it". To add, the text is not empty of a threatening tone.

Back to the act of translation for such an expression, it is clear that this piece of text has a universal notion. In such a case, it is preferred to render it literally to leave text puzzled and resolved by the addressee(s) with some intertainment while processing the meanings that may come across to his/her mind.

Discussion:

In this text, most of the translator go after literalizing the rendition of the SLT, since it is plain and clear

and the literal translation is prefereable in such a case. That is, it maintains the form of the text in both languages as much as possible, and realized the rhetorical function of the text in addition to giving the equivalent effect of the SLT in the TLT. for this reason, it can be said that all but translator (4) can be assessed as of adequate renditions as far as the metonymic term is concerned. They conduction the literal translation for the reasons mentioned before. Translator (4) on the other hand, misunderstands the purpose of the metonymic expression. Hence, he uses the idiomatic expression 'adding insult to injury' which generally refers to the notion of being aggrevating the situation. However, this explanation does not hit the exact message of the SLT at all. accordingly, this rendition here is not adequate. Consider the table below:

SLT (3)	Form	Rhetorical function	TLTs		Form	Rhetorical function	Equivalent effect	adequacy
"اللعب بالنار"	Non-finite clause	Metonymic purpose	1.	*Playing with fire*	+	+	+	+
			2.	*Playing with fire*	+	+	+	+
			3.	*Playing with fire*	+	+	+	+
			4.	*adding insult to injury*	-	-	-	-
			5.	*Playing with fire*	+	+	+	+
			6.	*Playing with fire*	+	+	+	+
			7.	*Playing with fire*	+	+	+	+
			8.	*Playing with fire*	+	+	+	+
			9.	*Playing with fire*	+	+	+	+
			10.	*Playing with fire*	+	+	+	+
Percentage (%)								**90%**

SL Text (4):
" إن رسالتنا للعالم أجمع هي أن لا مكان للفكر الظلامي في ديننا الإسلامي الحنيف"
(Mecca, Saudi Arabia, 31/5/2019).

TL Texts:
1. *Our message to the whole world is that no place for the bad ideology in our justice Islam*
2. *Our message to the whole world is that there is no place for dark thought in our true Islamic religion*
3. *Our message to the entire world is that there is no place for dark thought in our sacred Islamic religion.*
4. *Our letter for the world is that there is no tolerance for the extremists in our tolerant religion islam*
5. *Our message to the whole world is that there is no place for dark thought in our true Islamic religion*
6. *Our message to the whole world is that there is no place to the dark thoughts in our straight Islamic religion*
7. *Our message to the entire world is that there are no place to the dark thinking in our Islamic Religion.*
8. *Our message to the whole world is that there is no bad thinking*
9. *Our message to the whole world is that there is no place for the obscurant thought in our Islam*
10. *Our message to the whole world is that there is no place for extremist thought in our true Islamic religion.*

Text Analysis:

This text contains the expression 'الفكر الظلامي' which is used metonymically to allude to those gang of ISIS and thier extremism which is related to the connotation of 'الظلام' (darkness). In fact, this meaning is inferred by means of context of situation and the text elements.

Taking the act of translation into account, it is better for a translator here to maintain the rhetorical function of the text by means of literal translation which allows the reader of the TLT feel intertained with solving the puzzle of this stylistic and aesthic value of the text. in addition, it monitors the author's intentionality concerning the usage of this type of rhetorical function, i.e. metonymy.

Discussion:

Browsing the renditions of this covert metonymic term, various techniques have been observed. Ahalf of them (namely translators 1, 4, 8, 9 and 10) go after giving the functional meaning of SL text via overting the connotative meaning of the term 'ظلامي' (dark) neglecting the rhetorical function. hence, they are sorted under inadequacy, because the explaining translation here loses the purposed metonymy made by the author.

On the other hand, translators (2, 3, 5, 6 and 7) keep the term 'ظلامي' (dark) as it is; they deal with it literally in

order to maintain the author's intentionality for the rhetorical type used. On this basis, it can be said that this literalized renditions given here are of adequacy for being kept on the

metonymic purpose in the TLT as that of SLT. Consider the table below:

SLT (4)	Form	Rhetorical function		TLTs	Form	Rhetorical function	Equivalent effect	adequacy
"الفكر الظلامي"	nominal phrase	Metonymic purpose	1.	_bad ideology_	-	-	-	-
			2.	_dark thought_	+	+	+	+
			3.	_dark thought_	+	+	+	+
			4.	_Extremists_	-	-	-	-
			5.	_dark thought_	+	+	+	+
			6.	_dark thought_s	+	+	+	+
			7.	_dark thinking_	+	+	+	+
			8.	_bad thinking_	-	-	-	-
			9.	_obscurant thought_	-	-	-	-
			10.	_extremist thought_	-	-	-	-
Percentage (%)								**50%**

SL Text (5):
‏" مليار ونصف من الرجال والنساء المسلمين والصالحين في العالم, ومع ذلك <u>فأن قطرة من السم يمكن ان تسمم بئراً بأكمله</u> "
(Astana, Kazakhstan , 11/6/2015).
TL Texts:
1. *Billon and half of Muslims from good men and women in the world, however <u>a drop of poison can spoil water well</u>*
2. *One and a half billion Muslim of men and women and righteous in the world, yet <u>a drop of poison can poison an entire well</u>.*
3. *One and a half billion Muslim and good men and women in the world, yet <u>a drop of poison can poison an entire well</u>*
4. *More than a billion and ahalf of righteous Muslims around the world nevertheless <u>a drop of poison is sufficient to one well</u>*
5. *One and a half billion Muslim and righteous men and women in the world, despite of that <u>a drop of poison can poison an entire well</u>.*
6. *One and half billion of good muslim men and women in the world, yet <u>a single drop of poison could poison a whole well</u>*
7. *A billion and half of Muslim and good men and women in the world, but still <u>a drop of poison can poison an entire well</u>.*

8. *A billion and a half Muslim men and women in the world but <u>a drop of poison may poison the whole well</u>*
9. *Although there is one and a half billion of righteous muslim men and women , however ; <u>a drop of poision can poision the whole well</u>*
10. *One and a half billion Muslim and righteous men and women in the world, yet <u>a drop of venom can poison an entire well</u>.*

Text Analysis:

‏فإن قطرة من السم يمكن أن تسمم بئراً ‘ The nominal clause ‏بأكمله ’ occurs in this text for metonymic purposes to infer to the aftermaths of of ISIS' bad acts towards the whole Islamic World, about one-fourth of the earth population. This meaning is alluded to by means of the context and the occasion of stating this speech.

Taking the act of translation into consideration here, it is preferred for a translator to deal with the rhetorical function of the text by means of literal translation which allows the reader of the TLT feel intertained with solving the puzzle of this stylistic and aesthic value of the text. in addition, it monitors the author's intentionality concerning the usage of this type of rhetorical function, i.e. metonymy.

Discussion

It is a pleased feeling to find that all translators are aware of the rhetorical function established bihad the clause under discussion. Honestly, they all maintain the metonymic purpose of the SLT via giving the literal translation to leave the text formally as it is in the SL. By this way, the TLT is effective and forceful. On this basis, these rendition are adequate and highly appropriate as long as they take the rhetorical function of the text into account. Consider the table below:

SLT (5)	Form	Rhetorical function		TLTs	Form	Rhetorical function	Equivalent effect	adequacy
قطرة من السم يمكن أن تسمم أبآرا ً	Nominal clause	Metonymic purpose	1.	*a drop of poison can spoil water well*	+	+	+	+
			2.	*drop of poison can poison an entire well*	+	+	+	+
			3.	*a drop of poison can poison an entire well*	+	+	+	+
			4.	*a drop of poison is sufficient to one well*	+	+	+	+
			5.	*a drop of poison can poison an entire well*	+	+	+	+
			6.	*a single drop of poison could poison a whole well*	+	+	+	+
			7.	*a drop of poison can poison an entire well.*	+	+	+	+
			8.	*a drop of poison may poison the whole well*	+	+	+	+
			9.	*a drop of poision can poision the whole well*	+	+	+	+
			10.	*a drop of venom can poison an entire well*	+	+	+	+
Percentage (%)								**100%**

XVI. CONCLUSIONS

The study concludes the following:
Translating rhetorical devices is not an easy task and their functions may not be quite realized by most of the translators. It is a matter of fact that each branch of Arabic rhetoric needs to be dealt with especially as far as the act of translation is concerned. So, rhetorical function is the focal point in rendering the selected texts. On this basis, translators can not realize consistency in their renditions. Browsing translations submitted for the (5) texts selected, translators are not clearly aware of function of the rhetorical devices and their influence on meaning and effect of the TLTs. They either go after the form of the text and make distortion of meaning, or go after the ideational meaning of the text without maintaining the equivalent effect of the TLTs. In some cases, translators either omit the rhetorical device in the TLT or change it into another device (e.g. translating metaphor into simile). While translating texts, translators do not keep on the puzzle of the ST rhetorical devices to by processed by the TTs addressees.

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مشكلات ترجمة ألفاظ الحق في القرآن الكريم
تقييم ترجمة الأساليب البلاغية في خطابات الملك عبدالله الثاني السياسية
الى اللغة الانجليزية: التعابير الكنائية أنموذجاً
بحث تقدم به

أ.د. عمر أحمد شهاب   عبدالكريم حسن أحمد
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تكريت   تكريت

المستخلص
يرجى مطابقة المستخلص مع ما مكتوب في الإنكليزي
الكلمات المفتاحية: كما في بداية البحث

المستخلص
تعد الأساليب البلاغية أدوات ذات القيم الجمالية والقيم الجوهرية التي تضفي لمسة بهية على النصوص عامة سيما التعبيرية والخطابية. تحظى اللغة العربية شأنها شأن اللغات الأخرى بمجموعة متنوعة من الأدوات الخطابية التي تُستخدم لتعزيز فعالية التواصل والإقناع. بيد أنه ورغم أن المفهوم العام للأدوات البلاغية وأغراضها اللغوية والأسلوبية مشتركة بين الإنجليزية والعربية، إلا أن التصنيفات الفرعية لفروع البلاغة الرئيسة كنظام فريد ليس ثمة من يضاهي ما في اللغة العربية من تفصيلات. وإن عدم تطابق تلك التفصيلات مع ما موجود في اللغة الإنكليزية يجعل تلك الأساليب البلاغية في النص أمراً شائكًا يحمل بين جناحيه مهمة ليست سهلة أبداً. وعلى هذا الأساس، تهدف الدراسة إلى تعريف القارئ بالأساليب البلاغية ووظائفها وأغراضها في النص. فضلاً عن أنها تلقي الضوء على أداء ترجمة لمثل هذه النصوص مع مراعاة كيفية الحفاظ على القيمة الجمالية والتأثير المكافئ في نص اللغة الهدف. تفترض الدراسة أن ترجمة الأساليب البلاغية مهمة شائكة يواجهها المترجموه بوضوح، وذلك لاختلاف أنواع تلك الأساليب البلاغية وأغراضها. كما أن المترجمين لا يتفقون على اتباع طرائق معينة للترجمة فيما يتعلق بترجمة تلك الأساليب. أعتمد أنموذج رايس (2000/1971) لإجراء تقييم جودة الترجمة حيث يشتمل هذا الأنموذج على نهج شامل في التقييم إذ يتخذ نوع النص نقطة محورية في اعتماد نهج محدد للترجمة. توصلت الدراسة إلى بعض النقاط الاستنتاجية التي تكاد تجزم بصحة ما ذُكر من فرضيات في هذا الدراسة. صيغت نقاط تخص التوصيات المتعلقة بترجمة هذه الأساليب وأخرى تعنى بنوع النص. في الختام ، اقترحت مجموعة من الأفكار التي يمكن للباحثين الاستئناس بها وللمترجمين اعتمادها في ترجمة أنواع المماثلة من تلك الأساليب.