The Arabic/English Translation of King Abdullah II’s Speeches:
A Conceptual Metaphor Approach

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The candidate confirms that the work submitted is his own and that appropriate credit has been given where reference has been made to the work of others.

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Abstract

The present study investigates metaphor conceptualisation in political speeches delivered by Abdullah II, King of Jordan. The study will also investigate the translatability of metaphors between English and Arabic. One aim of this research is to identify conceptual metaphors, using examples from the two chosen languages. Conceptual Metaphor Theory (CMT), developed by Lakoff and Johnson (1980a/2003), is adopted as the main theoretical framework in this study. The metaphor identification procedure (MIP), proposed by Pragglejaz Group (2007), is used to identify the metaphorical linguistic representation of these metaphors. The works of Cherteris-Black (2004) and Kövecses (2002, 2005) have been helpful for categorising metaphors in their domains. The source texts provide examples from different source domains, mapped onto the domain of politics: JOURNEY, BUILDING, PLANTS, ANIMALS, BURDEN, and so on.

The study examines the challenges and strategies of translating conceptual metaphors in Arabic and English. This involves examination of whether the metaphorical expressions are maintained, paraphrased, illustrated, or omitted in the target texts, in light of Mandelblit (1995), Schaffner (2004), and Newmark (1981).

The study reveals that metaphorical language is a significant feature of political texts. For metaphor translation, there is no single strategy; rather the translation is significantly conditioned by the ST and TT contexts, as well as the translators’ professional competence. Moreover, data analysis involved exploring the frequency of source domains in both the source and target texts.
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List of Abbreviations

BT: Back Translation
CMT: Conceptual Metaphor Theory
LIT: Literal Translation
MIP: Metaphor Identification Process
ST: Source Text
TT: Target Text
Chapter 1: Introduction

1.1 Background of the study

The concept of metaphor has been much debated among linguists. Traditionally, metaphors have been viewed as a purely linguistic phenomenon, a rhetorical device, and thus as a matter of words. Contrary to this traditional view stands the conceptual approach introduced by Lakoff and Johnson. Their approach conceptualizes metaphor not only as a linguistic and rhetorical device, but also as a process of mapping one domain onto another. Metaphor, according to this view, is therefore conceptual and not only linguistic in nature: linguistic expressions forming a metaphor are only surface manifestations or realizations of conceptual metaphors. A comparison between the two approaches to the study of metaphor will be presented in Chapter Two of this thesis.

Research on metaphor within the area of Translation Studies has been fruitful and varied. Most attention, however, has perhaps been given to metaphor translatability and translation methods. In this regard, some scholars, such as Mason (1982), argue that, on the one hand, translating metaphors can be problematic. On the other hand, other scholars argue that metaphors are translatable, e.g., Nida (1964), Vinay and Darbelnet (1959/1995), and Dagut (1987). These scholars largely oppose Mason’s arguments and instead call for a unified theory aiding the translation of metaphors. A number of translation scholars have also highlighted that translating metaphors from one language into another may involve some difficulty due to linguistic as well as cultural differences between languages. Besides, different procedures for translating metaphors have been proposed, approaching their translation both prescriptively by addressing the question of how to translate metaphors (cf. Newmark, 1988), and descriptively, in connection with the question of how metaphors are treated in actual translations (cf. Toury, 1995). In this regard, many scholars consider metaphors the most important and widely used rhetorical device Dickins et al. (2002/2016). In consequence, as has been indicated previously, metaphors can pose a true challenge for translators since transferring them from one language to another one may be hampered by linguistic and cultural differences. This will be discussed in more detail in Chapter Two, section 2.4.
In the 1980s, the study of metaphors took a new turn. The cognitive approach, introduced in Lakoff’s and Johnson’s book *Metaphors We Live By* (1980), sees metaphors as a means of understanding abstract issues in terms of clearer and familiar ones. The central idea of the cognitive approach is that metaphors play an important role beyond their rhetorical function. Accordingly, a metaphor is not only a linguistic and rhetorical device, but also a process of mapping one domain of experience (a target domain) onto another (a source domain). In cognitive linguistics, the term ‘metaphor’ is used to refer to this conceptual mapping (e.g. DEMOCRACY IS A BUILDING\(^1\)), and the term ‘metaphorical expression’ is used to refer to an individual linguistic expression that is based on this conceptualization (e.g. ‘Jordan began a review of the cornerstone of our political life’). In effect, this approach led to new discussions in and about Translation Studies - or as Schäffner states: “The cognitive approach […] can contribute new insights into translation as well” (2004: 1257). This perspective can in fact contribute to the question of the translatability of a metaphor. In this regard, the translation of a metaphor is no longer associated only with the metaphorical expression, but rather with the conceptual metaphor underlying these expressions and the conceptual system of the source and target culture. This idea will be elaborated on in Chapter Two, section 2.5.

Research on metaphor has shown that it is used widely and in different linguistic situations; this is why metaphor is considered important in culture (Kövecses 1999, 2004), religion (Campbell & Kudler 2003; El-Sharif 2011; Zahri 1990; Najjar 2012), technology (Papadoudi 2010), and media (Mussolf 2003). Moreover, the use of metaphors in politics has in recent years also received some attention from linguistic scholars (Chilton 1996; Charteris-Black 2005; Lakoff 2001, 2003, 2005; Mussolf 2003). In fact, metaphors are a major rhetorical device in politics and a rhetorical tool employed by many politicians. According to existing scholarship, many scholars see conceptual metaphors as an adequate linguistic tool to achieve persuasiveness. In politics, conceptual metaphors map abstract and complicated social, economic and political events onto more familiar conceptual domains such as war, disease, sport, and journey. In this way, political messages can become more convincing and

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\(^1\) Throughout this thesis, conceptual domains (like BUILDING) and conceptual metaphors (like DEMOCRACY IS A BUILDING) will be presented in capital letters. This is in keeping with the standard system in cognitive linguistics (see for example Lakoff and Johnson 1980).
appealing as they refer to aspects and circumstances already known or familiar to the audience. Consequently, translating metaphors in political speeches is not an easy task. It requires a specific translation competence that includes a significant amount of cross-cultural knowledge. Moreover, it requires the translator to be aware of the function of a metaphor as well as an understanding of the duality of metaphor as both a mental concept and a linguistic expression (Andersen 2000).

1.2 Motivation

As has been indicated above, most research on metaphors in translation has been conducted from a linguistic perspective. However, the analysis of metaphors from a cognitive perspective and in the language combination English-Arabic is increasingly attracting scholarly attention in the field of Translation Studies. Here, some studies have been conducted on religious metaphors; some on literary metaphors; and a very small number on business metaphors. Some research has been conducted on comparing political metaphors between English and Arabic, which leaves us to suggest that the translation of metaphors in politics between English and Arabic is under-researched and largely unexplored. It is for this reason that the current study aims to provide a methodical analysis of the translation of conceptual metaphors in general, and with reference to English and Arabic in particular, by examining ST and TT metaphors in speeches given by Abdullah II, King of Jordan. The data of this study consists of 56 political speeches delivered by his Majesty King Abdullah II. They cover a wide range of topics, are delivered in English and Arabic, and have been translated by the Royal Court in Jordan. The speeches and their translations will be collected from the King’s official website (http://www.kingabdullah.jo - see section 3.1). In general terms, this study is thus motivated by the lack of research on metaphor translation in political discourse in English and Arabic, and by currently insufficient research on the use of conceptual metaphors in English and Arabic.

1.3 Research questions

This study will investigate conceptual and linguistic metaphors in political speeches delivered by Jordan’s King Abdullah II. More specifically, this study aims to examine the conceptual domains and linguistic issues involved in their translation.
The study will therefore address the following research questions:

1- What source domains and relevant conceptual metaphors are used in the source texts?
2- What linguistic metaphors are used to realize each source domain and/or conceptual mapping? What is the frequency of these lexical items in each category, compared to those used in other source domains?
3- What are the cognitive and pragmatic functions of these conceptual metaphors?
4- To what extent can conceptual metaphors be translated between English and Arabic? What are the strategies employed by the translator to render these conceptual metaphors? This overarching question can raise the following sub-questions: -
   a- What conceptual and linguistic metaphors are shifted into different ones in the TTs?
   b- What conceptual and linguistic metaphors are rendered non-metaphorically?
   c- What conceptual and linguistic metaphors are omitted completely in the TTs?
   d- To what extent have translation shifts affected the communicativeness of the translation?

1.4 Overview of the thesis

The thesis consists of six chapters. **Chapter One** is a general introduction that outlines the background of this study, the motivation, and the research questions. **Chapter Two** elaborates the theoretical framework of the thesis. In this chapter, I will provide an overview of the concept of metaphor, examine its multiple definitions, and discuss its theoretical underpinnings within the field of Translation Studies. The discussion here will move from general to specific concepts, as I will describe the concept of metaphor in its linguistic paradigm before moving on to consider the conceptualisation of metaphors from a cognitive perspective. Following this, I will discuss the way in which metaphors are handled in Translation Studies, by both the linguistic view as well as the cognitive approach. The chapter then moves on to discuss metaphors in politics. **Chapter Three** presents the methodology implemented in this study; it starts by providing a description of the data and then moves on to introduce the procedures
of the analysis. Continuing from the outline of the methodology applied in this project, **Chapter Four** will focus on the analysis of the metaphors in the STs. It presents the major source domains and their linguistic realizations. The chapter focuses on eleven source domains and elaborates on each one of them with relevant examples that highlight the function of metaphors in political speeches. **Chapter Five** discusses the analysis of the translations of conceptual and linguistic metaphors. This analysis will be conducted in light of the translation strategies presented in the methodology chapter. Finally, findings and implications of the current study will be presented and discussed in **Chapter Six** and some conclusions will be drawn accordingly.
Chapter 2: Metaphor and/in Translation Studies

2.1 Introduction and overview

Any attempt to research metaphors in translation necessitates a clear understanding of the term ‘metaphor’ itself, the theories that conceptualise it, its multiple definitions, and the development of these theories. However, it is neither possible nor necessary to present a full and complete account of metaphor in this research, as this work is primarily concerned with translation in regard to the conceptual theory of metaphor. This chapter begins by providing an overview of the concept of metaphor, its multiple definitions, its interpretations through history, and its application in the field of Translation Studies. The chapter then moves on to introduce the theory of conceptual metaphor. Additionally, literature on the translation of metaphors will be reviewed. Furthermore, I will address the use of metaphor in politics.

2.1.1 The definition of metaphor

The origin of the word metaphor is the Greek word ‘metaphora’ which is derived from meta, meaning ‘over’, and pherein, meaning ‘to carry’. The word’s etymology suggests that the function of a metaphor is ‘to transfer’ or ‘to carry over’. On the one hand, a metaphor transfers the sense of one word to another. On the other hand, a metaphor transfers concepts and ideas from one domain into another in order to help in understanding or visualising specific concepts and ideas.

The concept of metaphor has been defined, discussed and researched by both translation scholars and metaphor theorists. It could in fact be suggested that the study of metaphors thrives on definitions. Knowles and Moon, for example, define metaphors as “the use of language to refer to something other than what it was originally applied to, or what it ‘literally’ means, in order to suggest some resemblance or make a connection between the two things” (2006: 3). Semino defines a metaphor as “the phenomenon whereby we talk and, potentially, think about something in terms of something else” (2008:5). Goatly defines the concept as follows:

Metaphor occurs when a unit of discourse is used to refer unconventionally to an object, process or concept, or colligates in an unconventional way.
And when this unconventional act of reference or colligation is understood on the basis of similarity, matching or analogy involving the conventional referent or colligates of the unit and the actual unconventional referent or colligates. (1997: 8)

Dickins (2005: 228) suggests that a metaphor is “a figure of speech in which a word or a phrase is used in a non-basic sense suggesting a likeness or analogy with another more basic sense of the same word or phrase”. Newmark (1988: 104) describes metaphors as “the transferred sense of a physical word, […] the personification of an abstraction […] the application of a word or collocation […] all polysemous words […] and most English phrasal verbs […] metaphors may be single, […] collocation, a sentence, a proverb, an allegory, and a complete imaginative text”. From a cognitive linguistic point of view, Kövecses defines metaphor as “understanding one conceptual domain in terms of another conceptual domain” (2010: 4)

Having collated and considered these definitions, we can suggest the following: a metaphor is a rhetorical device that is used to suggest resemblance/similarity between two entities. It may involve any lexical item - words, expressions - or a chain of words. Moreover, it is also a cognitive process that helps the recipient to understand one domain of experience in terms of another.

2. Metaphor in the linguistic paradigm

Metaphors have been studied by many scholars from different disciplines; including philosophers, scholars of rhetoric, literary critics, psychologists, and linguists. Perhaps the earliest theoretical discussion of metaphor dates back to Aristotle; his interest in the relationship between metaphor and language in fact appeared in three of his works, Poetics, Rhetoric, and Topics. In his work, Aristotle describes metaphors as follows:

Metaphora is the transfer [to one thing] of a word that belongs to another thing, either from genus to species, species to genus, species to species, or by analogy. By ‘genus to species’ I mean (e.g.) ‘here stands my ship’ [Odyssey 1.185], because lying at anchor is a [kind of] standing. Species to genus, ‘ten thousand fine deeds Odysseus has accomplished’ [Iliad 2.272], because ‘ten thousand’ is many, and [Homer] uses it here instead of ‘many’. […] Much the most important [feature of poetic language for the composer of poetry to use] is metaphorical [usage]. This alone cannot
A metaphor is thus the transference of a linguistic item from one domain to another domain. It is a phenomenon of poetic language whose primary function is aesthetic. According to Aristotle’s definition, the concept of metaphor subsumes not only metaphors, but also other tropes, such as, for instance, metonymy. Another interesting observation in Aristotle’s definition is that a metaphor is a substitution. In the above quotation, for example, Homer used “ten thousand” instead of “many”; however, he could have used “many”. The assumption about substitution has had a significance impact on current views of metaphor. Yet, more recent studies have showed that this theory of substitution is not able to fully grasp metaphors, mainly due to its tendency to treat metaphors as an exclusive property of language. Goatly, for example, calls the substitution theory an “austere theory” (1997: 114) and argues that this theory “overgeneralized a theory of metaphorical interpretation suitable only for inactive metaphors” as it fails to distinguish different types of figures of speech. Max Black (1962) also rejects the theory, and consequently argues that if metaphors are replaceable by literal translations, the result would be a loss of meaning. Obeidat (1997) argues that, according to the substitution theory, a metaphor is a stylistic device and just “a means to communicate knowledge which can be reduced to a set of cognitively equivalent literal utterance” (ibid.: 7) Thus, a metaphor such as ‘he is a lion’ would only signify something like ‘he is brave’; consequently ‘lion’ and ‘brave’ are synonyms, and the writer uses ‘lion’ instead of ‘brave’ because it sounds better.

A different approach to the study of metaphors was put forward by I. A. Richards in 1930s. In it, Richards makes three important points: first, a metaphor is pervasive in language; he points out “[t]hat metaphor is the omnipresent principle of language […] we cannot get through three sentences of ordinary fluid discourse without it” (1936: 92). Second, metaphor is not only an ornament, but also a cognitive device. In this regard, Richard (ibid.) points out that it is the result of the ‘interaction’ of two thoughts that triggers new meaning. Finally, metaphors consist of two components: the tenor, and the vehicle; the tenor is “the underlying idea or principal subject which the vehicle or figure means” (ibid: 97), and the vehicle is the figurative part which provides a description of the tenor. Richard highlights that the interaction theory is different from
traditional theories, as the former ascribes metaphors a cognitive role. Accordingly, Richard states that “[t]he traditional theory [...] made metaphor seem to be a verbal matter, a shifting and displacement of words, whereas fundamentally it is a borrowing between and intercourse of thoughts, a transaction between contexts” (1936: 94). Contemporary theorists call this view the ‘interactive theory’ of metaphor. Richard's theory has been developed by Black (1981,1954) who discusses the three views of metaphor: First, the substitution view of metaphor, which he defines as “any view which holds that a metaphorical expression is used in place of some equivalent literal expression” (1981:68) According to the substitution view, Black adds, metaphor is used to communicate a meaning that can be expressed literally: “The author substitutes M for L; it is the reader’s task to invert the substitution, by using the literal meaning of M as a clue to the intended literal meaning of L” (1981: 69). The reasons for this substitution are, as Black suggests, a lack of available literal equivalent, and/or the metaphor is used stylistically in order to give pleasure to the readers. Black rejects the argument of the substitution theory which considers metaphors as decorative substitutes for literal language, and he emphasizes that a metaphor does not replace one term for another. Second, the comparison view of metaphor, which he defines as “a metaphor consists in the presentation of the underlying analogy or similarity” (ibid: 71). Black, among other proponents of the interaction theory, points out that the comparison view of metaphor is a special case of the substitution view (ibid: 71), as it holds that a metaphor can be replaced by an equivalent literal comparison. The main difference between the two views is that the comparison view “provides more elaborated paraphrase”. However, this view is not unproblematic; Black indeed argues that “it suffers from a vagueness that borders upon vacuity” (1981:71). Third is then the interaction view, described by Black as “free from the main defects of substitution and comparison views and [able] to offer some important insight into the uses and limitations of metaphor” (1981: 72). Black summarizes the central features of the interaction theory in seven points: First, a metaphor consists of two subjects; the principle subject, and the subsidiary subject. Second, the subjects are considered as a system instead of individual things or ideas. Third, metaphor works by applying to the principal subject a system of “associated implications” characteristic of the subsidiary subject. Forth, “these implications consist of ‘commonplaces’ about the subsidiary subject but may in suitable cases consist of deviant implications established ad hoc by the writer” (Black 1981: 78). Fifth, metaphors select, organize, and emphasize features
of the primary subject by implying statements about it that apply to the secondary subject. Sixth, this involves shifts in the metaphorical expressions; some of these shifts may be metaphorical transfers. Finally, there is no evident reason why some metaphors work and others fail. Silk (2003: 118) argues that Black’s view of metaphor “emerges as a more complex phenomenon, maybe centred on a single word, but affecting a whole statement and giving it a new cognitive significance, through the ‘interaction of two separate frames of reference’. Kittay (1987: 22-23) summarizes the major tenets of interaction theory: metaphors are sentences, not isolated words; metaphor consists of two components that are in constant tension; the meaning of a metaphor arises from the interaction between these components; and the meaning of a metaphor is irreducible and cognitive.

Following on from this overview, it can then be argued that the three theories concerning metaphor as discussed above can be separated into two groups: the first is represented by the comparison and the substitution theory. Black argues that “a ‘comparison view’ is a special case of a ‘substitution view’” (1981: 71). Similarly, Johnson concedes that the comparison view and the substitution view “are of the same kind” (1981:24). Elsharif, in his PhD thesis, argues that the comparison view can be considered as a special case of the substitution view, and metaphor according to those two views is considered as a matter of interpreting the corresponding analogy, and the truth of the metaphor is thus reduced to that of the analogy or comparison (2011: 64). The main assumptions of these two views are further summarized by Johnson (1981): (1) The metaphoric transfer is located at the level of words; (2) a metaphor is understood as a deviation from literal language; this deviation “involves the transfer of a name to some object to which that name does not properly belong” (ibid: 5-6); and (3) a metaphor is based on similarity between two things. The second group then is the interaction theory. Richards (1936) summarizes this group as follows: (1) Metaphors are not only a matter of language, but also a pervading principle of thought; (2) a metaphor is pervasive in all discourse; (3) a metaphor’s function is more than a cosmetic or stylistic device; and (4) the principle of a metaphor is “two thoughts of different things active together and supported by a single word, or a phrase whose meaning is a resultant of their interaction” (ibid.: 93). Black considered this view of metaphor and recognized it as a unique mental process rather than as an extraordinary way of saying what could be said literally. According to the views of Richard and
Black, it can be argued that the interaction theory gave metaphors a cognitive role. In this regard Al Harrasi (2001: 72) argues

The views presented by the interaction theory scholars like Richards and Black […] paved the way for the conceptual theory of metaphor. The interaction theory moved metaphor from the realm of language into cognition and gave an important role to the human cognitive apparatus in explaining the phenomenon of metaphor.

It can thus be argued now that interaction theory has given metaphors cognitive significance, which both the substitution and the comparison theory deemed negligible.

2.3 Introducing the conceptual theory of metaphor

Linguistic metaphor scholars regarded metaphor as a matter of language not thought, and as “a device of the poetic imagination and the rhetorical flourish” (Lakoff and Johnson 1980/2003:4). Metaphor according to classical theories is therefore “viewed as characteristic of language alone, a matter of words rather than thought or action” (ibid.). In contrast, the conceptual approach introduced by Lakoff and Johnson in their book *Metaphors We Live By* (1980) regarded metaphor not only as a linguistic and rhetorical device but also as a process of mapping one domain onto another. Lakoff argues that “the locus of metaphor is not in language at all, but in the way we conceptualize one domain in terms of another” (1993: 247). Metaphor, based on this theory, is principally conceptual rather than linguistic in nature. Linguistic expressions forming a metaphor are surface manifestations or realizations of conceptual metaphor. Conceptual metaphor is then a systematic mapping across domains: one domain of experience, the source domain, is mapped onto another domain of experience, the target domain. Lakoff and Johnson argue that the human “[…] conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (1980/2003: 4). In effect, this understanding gave rise to the cognitive linguistic view of metaphor (ibid.) which, as Lakoff argues, “is revolutionary in many respects” (ibid: 244). Lakoff and Johnson summarise the contrast between the traditional and contemporary views of metaphor as follows

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish, a matter of extraordinary rather than ordinary language.
Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. (1980/2003:4)

It can be inferred from this quotation that there are two approaches to the study of metaphors. One suggests that metaphor as a matter of language that associates and compares two entities sometimes based on a pre-existing similarity between the two. The other considers metaphor as an instrument playing an important and central role in thought and language. The second view is sometimes called the contemporary theory of metaphor or the conceptual theory of metaphor, as has been referred to above.

To emphasise this point again, Lakoff and Johnson argue that metaphor is not only a linguistic and rhetorical device but also a process of mapping one domain onto another. In other words, this approach views metaphor as a means of understanding one domain of experience in terms of another and as a cognitive process that helps to understand and structure abstract concepts. The two scholars argue that wherever there is thought, there is metaphor, and whenever we use language, we are using metaphors unconsciously. In fact, this approach gives metaphor a cognitive dimension that challenges its traditional conceptualisation and role in language. However, Lakoff and Johnson claim that metaphors are not characteristic of language alone; they are the realisations of concepts, not of words; and metaphor is an inevitable process of human thought and reasoning. Schäffner (2004: 1) supports the central tenet of the cognitive approach is that metaphors are not just decorative elements of language but rather basic resources for thought processes in human society.

According to Lakoff (1993: 244) and in summary of the above, the basic tenets of the conceptual theory of metaphor can be summarised in the following points: (1) Metaphors are sets of systems through which we understand and comprehend abstract concepts; (2) metaphors can facilitate the comprehension of the most mundane and the most complex theories; (3) a metaphor is fundamentally conceptual, not linguistic, in nature; (4) linguistic metaphors are the surface manifestation and realizations of
conceptual metaphor; (5) since most metaphors emanate from either our physical experience or our conceptual system, and as a significant part of them is non-metaphorical, metaphorical understanding is grounded in non-metaphorical understanding; (6) metaphor allows us to understand a relatively abstract or inherently unstructured subject matter in terms of a more concrete subject matter.

2.3.1 The systematicity of metaphorical concepts

It should be noted that the term ‘conceptual metaphor’ is used to refer to the mapping used to comprehend one conceptual domain in terms of another (e.g. ARGUMENT IS WAR), and the term ‘metaphorical expressions’ is used to refer to any individual linguistic expression based on the conceptualization of the metaphor (e.g. I've never won an argument with him). The domain which is mapped is the source domain (WAR), whereas the recipient of the mapping is called the target domain (ARGUMENT). To put it differently, the target domain is the abstract domain we are trying to comprehend and understand, while the source domain is the physical domain that we employ in order to understand the target domain. Lakoff and Johnson (1980) argue that humans’ conceptual system is metaphorical in nature; in other words, our ordinary conceptual system plays an important role in shaping and forming our life. To illustrate this view, let us consider the concept ARGUMENT and the conceptual metaphor ARGUMENT IS WAR. Based on this metaphor, we have many similar expressions in our daily life; the following examples are fully reprised from Lakoff’s and Johnson’s book (1980: 4):

- Your claims are indefensible.
- He attacked every weak point in my argument.
- I demolished his argument.
- You disagree? Okay, shoot!
- If you use that strategy, he'll wipe you out.

These daily and ordinary English expressions are not poetic, nor used in a rhetorical style; they reflect the concept ARGUMENT IS WAR. Arabic seems to share the same conceptual metaphor; the following every day, figurative expressions demonstrate this:
According to Lakoff and Johnson (1980), conceptual metaphors are systematic mappings across conceptual domains. It is necessary here to clarify exactly what is meant by systematic mappings: the term refers to the set of systematic correspondences between the source and the target in the sense that the conceptual elements of something correspond to the elements of something else (Kövecses 2010). The principal function of metaphor is to understand and experience one thing in terms of another; in the previous example the word ARGUMENT, for instance, is understood, structured, and talked about in terms of WAR, similar to many other expressions related to arguments that are partially structured by the concept of WAR. The correlation between conceptual metaphors and metaphorical expressions can be shaped as if the linguistic expressions are manifestations of the conceptual metaphors. Conceptual metaphors, such as ARGUMENT IS WAR and LIFE IS A JOURNEY, and their linguistic realizations show that linguistic metaphors are not isolated lexical usages, but that they must at least be acknowledged as parts of broader networks of metaphorical transference. However, this systematicity sometimes hides other aspects of the metaphor, as asserted by Kövecses (2010: 95): “[…] Mappings between source and target are only partial; some elements of the source and the target are involved, but others are not”. The previously mentioned conceptual metaphor, ARGUMENT IS WAR, contains a hidden aspect: when arguing with other people, we forget that they are giving us their time, a valuable asset. This aspect is hidden as it either has no correspondence to the two domains, or is inconsistent with this metaphor, so that when we structure a concept through a metaphor, we only partially structure it, i.e. it can be extended in some ways but not others.

2.3.2 Conceptual metaphors and image metaphors

Lakoff and Johnson classify metaphor into two types: conceptual metaphors and image metaphors. Conceptual metaphors map structural and logical elements of one domain of experience onto another domain of experience. For example,
DEMOCRACY IS A BUILDING is a conceptual metaphor and is significantly used in the speeches of King Abdullah. This metaphor maps structural elements of the domain of buildings onto the political domain of democracy. So we get the following structural elements mapped: building blocks, cornerstone, foundations, the process of building, etc. The following diagram shows some of the correspondences that exist as a realisation of the underlying mapping:

<table>
<thead>
<tr>
<th>Target Domain</th>
<th>Source Domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEMOCRACY</td>
<td>BUILDING</td>
</tr>
<tr>
<td>Constitution</td>
<td>Cornerstone</td>
</tr>
<tr>
<td>Parliamentary</td>
<td>Foundation</td>
</tr>
<tr>
<td>government</td>
<td></td>
</tr>
</tbody>
</table>

Table 1 Mappings of the conceptual metaphor DEMOCRACY IS A BUILDING.

Image metaphors, on the other hand, also map “conventional mental images onto other conventional mental images” (Lakoff 1987: 221), but the mapping is limited to images only. In other words, image metaphors map an image from one domain onto another image in another domain. Lakoff refers to this type of metaphors as “one-shot mapping” (ibid: 221) and describes the following aspects that characterise these metaphors:

• They are not used repeatedly. They are not conventionalized.

• They are not used in everyday reasoning.

• There is no system of words and idiomatic expressions in the language whose meaning is based on them.

• They map image structure instead of propositional structure.

• They are not used to understand the abstract in terms of the concrete.

• They do not have a basis in experience and commonplace knowledge that determines what gets mapped onto what.
2.3.3 Types of conceptual metaphors

In their first edition of *Metaphors We Live By*, Lakoff and Johnson (1980) set out three types of metaphors: structural, orientational, and ontological. Structural metaphors structure one concept in term of another; the source domain provides a rich knowledge structure for the target, e.g. LIFE IS A JOURNEY. In this example the word ‘life’ is structured, explained, and elaborated in terms of the concept ‘journey’.

Oriental metaphors do not structure one concept in terms of another, but instead they “organize a whole system of concepts with respect to one another” (1980/2003: 14). They are concerned with spatial orientations, for instance up-down and deep-shallow; these spatial orientations offer a rich basis for understanding concepts in orientational terms and are not random or arbitrary as they already exist in our physical and cultural experience (Lakoff and Johnson 1980/2003). The conceptual metaphors HAPPY IS UP and SAD IS DOWN, for example, entail the following expressions: ‘I'm feeling good’, ‘my spirits rose’, ‘you're in high spirits’; and ‘I'm feeling down’, ‘I'm depressed’, ‘I fell into a depression’. This conceptual metaphor emerges from our physical experience, that is, when we are happy or feeling positive, we stand in an upright position, while we take on a hunched posture when we feel sad or depressed. According to Lakoff and Johnson (1980: 17), these spatial orientations can vary from one culture to another.

Ontological metaphors are used when we view events, activities, emotions, ideas, etc. as entities and substances. According to Lakoff and Johnson (1980: 33), personification is an obvious example of an ontological metaphor as it allows us to understand a variety of nonhuman entities in terms of human experiences, features, and actions. Personification endows nonhuman entities such as extremism, terrorism, theories with human qualities; for example “Extremism everywhere has grown fat off this crisis”. The two scholars argue that our familiarity with physical objects provide the basis for an unusually wide range of ontological metaphors. Such metaphors help us to refer, quantify, set goals, identify aspects, and identify causes. However, these three categories can hardly be differentiated, since they have significant resemblance between them as highlighted by Knowles and Moon: “There are overlaps between these three categories” (2006: 31). Accordingly, structural metaphors and orientational
metaphors can be ontological too. And ontological metaphors can also structure domains. In fact, in the afterword to the second edition of their book, Lakoff and Johnson state that they made a mistake and refer to their earlier categorization as ‘artificial’ (Lakoff and Johnson 2003: 264–265).

The classification of conceptual metaphor types has been further elaborated by Kövecses (2002). He suggests that conceptual metaphors can be classified in various ways. These include classifications according to the nature, conventionality, function, and level of generality of the metaphor. The first classification is linked to the conventionality of metaphor. From this arises the question of “how well-worn or how deeply entrenched a metaphor is in everyday use by ordinary people for everyday purposes” (Kövecses 2002: 29). Conventionality is a matter of degree, and just as there are conventional metaphors, there are also unconventional or novel metaphors. Generally speaking, conventional metaphors are metaphors commonly used in everyday language for structuring a culture's conceptual system, while novel or unconventional ones are creative extensions of conventional metaphors - on which they depend for interpretation - and are usually found in literary works (Kövecses 2002: 30, 2006: 127). Conventionality, of course, then concerns both conceptual metaphors and their linguistic realizations. To put it succinctly, a conceptual metaphor can be either conventional or novel, and the linguistic realizations of this conceptual metaphor can be conventional or novel. According to their nature, metaphors can thus be classified into metaphors that are based on knowledge structure, and metaphors that are based on image structure. Whereas in the former, knowledge from one domain is mapped onto another, the latter involves image-schema metaphors defined by Johnson as “a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence and structure to our experience” (1987: xiv). Furthermore, conceptual metaphors can be classified according to their level of generality: they can be generic-level or specific-level. These metaphors are therefore often organised in hierarchical structures; for example the conceptual metaphor TREATING ILLNESS IS FIGHTING A WAR represents a generic level, while the following conceptual metaphors are specific-level metaphors and are subsumed under a more generic metaphor: THE IMMUNE SYSTEM IS A DEFENCE, INFECTION IS AN ATTACK BY THE DISEASE. Finally, Kövecses (2002: 33f.) postulates that metaphors can be classified according to their cognitive function. He identifies three categories:
structural, orientational, and ontological. This classification is similar to that of Lakoff and Johnson and has been discussed above.

After reviewing the two approaches to the study of metaphor, we can suggest that there is a clear difference between traditional and contemporary theories of metaphor. The traditional approach sees metaphors as individual linguistic expressions or rhetorical devices. Similarly, Lakoff (1987: vii-viii) highlights that “traditional theories of metaphor assume that metaphors occur one by one, that each distinct metaphorical expression is individually created”. On the other hand, the contemporary paradigm sees metaphors as systems of human conceptualization, operating deep in human thought and cognition and, at the same time, surfacing in everyday language in a systematic manner.

2.3.4 Criticism of CMT

Numerous academic studies from different disciplines have adopted the contemporary theory of metaphor, such that it currently stands as one of the leading theoretical frameworks in the academic study of metaphor. However, “CMT has been criticized for several reasons and from several perspectives in the past 25 years” (Kövecses 2008:168).

Amongst the frequently heard criticisms of CMT is that directed towards the methodological procedures employed in identifying conceptual metaphors. For instance, metaphor analysts in CMT are criticized for identifying conceptual metaphors based on their intuition, or as Gibbs puts it “Linguistic research favouring CMT […] suffers from a lack of detail about the ways these analyses are conducted” (2011:533). Addressing the same point, Kövecses points out that researchers in CMT are criticized because they “set up conceptual metaphors on the basis of intuitive and unsystematically found linguistic metaphors” (2008: 169). This criticism holds that there should be a reliable methodology for identifying metaphorical expressions, and a proper corpus should be used.

Against this criticism, Kövecses argues that in a cognitive linguistic approach, there are three levels for the existence of metaphors, as follows:

At the supraindividual level, we find decontextualized metaphorical linguistic expressions (e.g., in dictionaries) on the basis of which we can suggest certain conceptual metaphors. At the individual level, specific
speakers use specific metaphorical linguistic expressions in specific communicative situations in relation to particular target concepts. The subindividual level is the one where the metaphors receive their motivation, that is, the metaphors have a bodily and/or cultural basis. (2008:169)

Kövecses argues that these levels offer a logical process for identifying metaphors. For example, the systematic identification of linguistic metaphors in natural discourse is a goal that is connected with the individual level, while at the supraindividual level the goal is to propose conceptual metaphors on the basis of linguistic expressions that researchers intuitively take to be metaphorical. According to Kövecses these two goals complement each other, since metaphors suggested on the basis of intuition can help in organizing systematically identified linguistic metaphors.

The weakness of the CMT methodology, especially inferring conceptual metaphor from linguistic metaphor has been addressed by Steen (1999), who he points out that recognizing target domains and mappings behind linguistic metaphors is not a straightforward task (1999 b). Steen proposed a five-step framework for developing formal analytical procedures that can address the weakness in CMT methodological procedures. This study will avoid this methodological weakness by controlling the extrapolation of conceptual metaphor and by employing reliable approaches to identify metaphors, for example, the metaphor identification process introduced by the Pragglejaz Group (2007) (to be discussed in Chapter Three).

Another criticism of the conceptual theory of metaphor is the level of schematicity of metaphors, i.e. at which level of schematicity we should formulate conceptual metaphors. For example, Clausner & Croft (1997) note that the conceptual metaphor THEORIES/ARGUMENTS ARE BUILDINGS introduced by Lakoff and Johnson (1980) does not generalize the linguistic facts at the appropriate level. We can say, for example, that “This theory has no solid foundation,” but we cannot say that “The theory has long corridors and high windows.” This means that this metaphor can be found only at the basic level, and not at the superordinate level. For this reason, Clausner & Croft (1997) propose a less schematic version of this metaphor: THE CONVINCINGNESS OF THEORIES/ARGUMENTS IS THE PHYSICAL INTEGRITY OF THE BUILDING. The response to this point is that all metaphors
are partially structured; a lot of the metaphorical aspects are hidden because they either have no correspondence or they are inconsistent with this metaphor.

The central claims of the CMT, namely that humans’ conceptual systems are metaphorical in nature and conceptual metaphors are pervasive in everyday language have been rejected, for instance, by Wierzbicka (1986), who is that the conceptual metaphor LOVE IS A JOURNEY is not always applicable with the notion ‘love’. This conceptual metaphor or any of its linguistic realization cannot be used, for example, when we talk about love between a mother and child. The use of this metaphor is confined to love between erotic partners.

Wierzbicka was right when she said that the LOVE IS A JOURNEY metaphor is not applicable to the entire range of uses of the notion ‘love’. However, the conceptual metaphor LOVE IS A JOURNEY has never been claimed to be able to replace the non-metaphorical definition of love; this metaphor nevertheless can enrich human understanding of the concept of love. It is also worth reminding ourselves that the conceptual metaphor LOVE IS A JOURNEY, which governs a system of metaphorical expressions, is only a subsystem of higher metaphorical system LIFE IS A JOURNEY.

2.4 Metaphor in Arabic

Arabic rhetoric is a linguistic discipline that aims to varnish and enhance linguistic competence in writing and speaking. It provides language users with appropriate and effective stylistic mechanisms to produce eloquent discourse. As this research is concerned with metaphors, this section will only review (ilm al-bayan) the ‘science of meaning’ in Arabic, and specifically focus on metaphor.

One of the most significant discussions of Arabic rhetoric is provided by Abd al-Qahir Al-Jurjani in the tenth century. Al-Jurjani is sometimes called the founder of the science of Arabic rhetoric. His books Asrār al-Balāghah (‘Secrets of Rhetoric’), and Dalā’il al-‘Ījāz fi-l-Qur’an (‘Arguments of the Miraculous Inimitability of the Quran’) are amongst the most important literary works on Arabic rhetoric (Atfiq 1998). Al-Jurjani’s provides one the most significant discussions in the study of the science of expression (‘ilm al-bayan) in Arabic. Al-Jurjani brought all figures of speech together, organised and arranged them from the most general to the most specific. Al-Jurjani
discussed the following in relation to figures of speech: majāz (figurativeness), simile, personification, metaphor, and kināyah. He also devoted comprehensive attention to metaphor. However, it has been argued that Al-Jurjani’s definition of metaphor is similar to that of Aristotle’s and accordingly may have surprising traits such as calling it a kind of simile (ibid.). According to Maroth, Al-Jurjani defines metaphor as a “kind of simile, a type of comparison, but simile itself is inference (qiyas). Inference covers the things that the heart can comprise and intelligence can understand, whose meaning is sought by reason and intellect and not by hearing and ears” (2002:244).

After Al-Jurjani, Al-Zamaxsari (1143) was the next important figure to discuss Arabic rhetoric. His book Asās al-Balāghah (‘The Basis of Rhetoric’) was the earliest Arabic treatise to be organized in a completely alphabetical form, and was noteworthy for distinguishing between proper and metaphorical meanings. About a century after Al-Zamaxsari, Al-Sakkaki (1228) composed an encyclopedic work, Miftāḥ al-ʻulūm, (‘The key to Sciences’), which covered all aspects of linguistic science in Arabic. In this book, Arabic rhetoric was given a general structure that has been maintained to the present. Following Al-Zamaxsari, Al-Sakkaki conceived a general structure of rhetoric in Arabic, adding another sub-discipline. Al-Sakkaki’s sub-disciplines are: (i) the science of meaning (‘ilm al-ma’ani), concerned with semantic syntax, (ii) the science of expression (‘ilm al-bayān), which Bohas et.al this as “[the discipline concerned] with how to produce the same meaning in different ways with different degrees of clearness” (1990:119), and (iii) embellishments (ilm al-badī’), concerned with the improvement of texts by adding decorative lexical and semantic features. Al-Sakkaki divides ‘ilm al-bayān into three main categories: tashbīh (cf., simile), majāz (figurativeness), and kināyah (with some similarities to metonymy). Under majāz (figurativeness) falls istiʻārah (metaphor) (ibid.) Al-Sakkaki provides a slightly modified definition of metaphor: “metaphor is one side of a comparison referring to the other, which implies that the latter belongs to the genus of the former. This amounts to saying that the latter is characterized with the specific features of the former”. (Maroth 2002:249). The crucial constituents of the rhetorical discipline of ‘ilm al-bayan as set out by Al-Sakkaki, and can be illustrated in the following figure:
Abdul-Raof defines ‘ilm al-bayān as “the discipline through which we can shape up the aesthetic form of the proposition and vary the style in order to expose the required signification” (2006: 197). However, he prefers to call this discipline ‘figures of speech’. Abdul-Raof translates majāz as ‘allegory’, although this might be misleading to the English readers and he defines it as “the word that is transferred from its denotative meaning to another meaning” (Abdul-Raof, 2006: 209). The Oxford Dictionary defines allegory as “a story, poem, or picture that can be interpreted to reveal a hidden meaning, typically a moral or political one”, which is rather different to what is meant by majāz. In Arabic, tashbīh (simile), majāz (figurativeness), and kināyah (a figure of speech with some similarity to metonymy) are categorized under ‘ilm al-bayān (figures of speech), and metaphor (istikārah) is considered the most significant type of majāz. Arabic linguistic scholars argue that majāz is of two types: the first one is majāz ‘aqlī, cognitive figurativeness. Cognitive figurativeness occurs when an action is attributed to someone or something other than the person acting. When we say, for example, ‘the government built two schools in the village’, we attribute the action of building to the government. Of course, it is not the government that built the schools; the government has simply issued an order. The actual action of building has been carried out by workers and builders. The second type is majāz lughawī, linguistic figurativeness; this “applies to lexical items which are transferred from their intrinsic meaning to another non-intrinsic meaning where we have a semantic connections well as similarity between the two meanings through a lexical
clue”. According to Abdul-Raof, metaphor is considered a type of majāz lughwī (2006: 217).

We have argued earlier in this chapter that recent Western studies have revealed new insights about metaphor, for example CMT. However, it can be argued that the study of metaphor in Arabic has only just started adopting new approaches to studying metaphor.

2.5 Translation approach to linguistic metaphors

Research on metaphor translation has become a point of argument as well as a central interest among translation scholars. Views regarding the translation of metaphor range from the extreme of the untranslatability of metaphors to the view that metaphors can be translated unproblematically. Another much debated issue is the need for a theory for the translation of metaphor. Mason (1982), on the one hand, argues that there are two sets of problems when dealing with “translation of metaphor”: “(1) the problems with metaphor, and (2) the problems with translation” (ibid.: 140). Mason suggests that some metaphors are translatable, others are not, and that each case should be treated individually:

[T]here are metaphors and words and expressions which are not at all, or not directly translatable. This state of affairs is brought about, not by the nature of metaphor, but by the problems of translation in general, problems which are posed by cultural differences. Each occurrence of a metaphor for translation must therefore be treated in isolation; each of its components must be dealt with in the light of its cultural connotations before a translation of the whole work can take place, and account must be taken of the textual context in which the metaphor is used. There cannot be a theory of the translation of metaphor; there can only be a theory of translation. (ibid: 149)

Nida (1964), Vinay and Darbelnet (1959/1995), and Dagut (1987) disagree with Mason’s claim that some metaphors are untranslatable and in fact call for a theory for translating metaphor. Dagut, for instance, highlights several points opposing Mason’s view. First, metaphor is generally regarded as an exceptional linguistic phenomenon; therefore it is likely to give rise to exceptional problems in translation. Second, metaphor should be distinguished from other related and overlapping categories like
idioms and proverbs; this distinction reflects an adequate understanding of the treatment of metaphor in translation. Criticizing Mason’s views that metaphors must be treated individually, and that there is no need for a theory of the translation of metaphor, Dagut therefore asks: “For how can one know that every ST metaphor needs to be treated in isolation, without some sort of a theory about the nature of metaphor and about interlingual metaphorical relations?” (1987: 82).

In this section I will explore some studies and schools of thought concerned with translating metaphor. One of earliest discussions of metaphor in translation is provided by Vinay and Darbelnet (1959/1995) in their book *Comparative Stylistics of French and English*. Adopting the substitution theory, the two scholars draw a distinction between two types of metaphor: live and dead metaphors. However, they do not explain what they mean by ‘dead and live metaphors’. Vinay and Darbelnet argue that the translators should be aware of this distinction, and should not translate dead metaphor with a live one because that “would be a case of overtranslation” (ibid: 210). The scholars suggest that translating a metaphor can occur in two cases: (1) when translating “metaphors between two languages [that] correspond exactly or almost. This happens frequently when the two cultures involved have common traditions, and is most evident in dead metaphors and clichés.” (2) when translating metaphor from a language that does not permit a literal translation of the metaphor. In the case of a dead metaphor, Vinay and Darbelnet suggest that translators search for an equivalent metaphor in the target language. In the case of live metaphor, translators can use an equivalent metaphor, or, if not possible, translators can translate the idea. They justify their approach by saying that

Any metaphor can be reduced to its basic meaning. [...] We must remember that metaphors are means and not ends in themselves. Translators must reproduce the meaning above everything else, and metaphors wherever possible. (ibid: 210-211)

The argument made by the two scholars that metaphors are just means entail that their treatment of metaphor is linguistically oriented, and their approach has not paid any attention to the cognitive role of metaphor.

Nida, a preeminent scholar in Translation Studies, presents two orientations in translation: formal equivalence and dynamic equivalence (1964). According to Nida,
formal equivalence translation “focuses attention on the message itself in both form and content” (ibid. 159). However, dynamic equivalence translation is concerned “with the dynamic relationship that the relationship between receptor and the message should be substantially the same as that which existed between the receptor and the message” (ibid: 159).

Regarding the translatability of figures of speech and idioms, as referred to by Nida as “semantically exocentric expression” (1964: 219) in his book Toward a Science of Translating, the scholar argues that translators can follow one of four “necessary adaptations” (ibid.). The first one is to translate metaphor to metaphor. However, Nida argues that because of cultural aspects, metaphors need some adjustments in lexical form. The second adaptation is to translate a metaphor into a simile. Here, Nida suggests that a simile is the most efficient way to translate a metaphor because “words such as ‘like’ and ‘as’ immediately cue the reader to the fact that the words in question are to be taken in a special sense” (ibid.: 219). He also points out that without this shift from metaphor to simile the message can be confusing to the receptors. Furthermore, Nida ascertains that a simile can be an equivalent to a metaphor. The third adaptation is to translate a metaphor into a non-metaphor; this strategy can take place when “[…] the particular extensions of meaning which occur in the source language have no parallel in the receptor language” (ibid: 220). Nida goes on by postulating three scenarios in which such radical changes should take place. The first one is when there is no feature in the target culture that corresponds to the referent in the source language. The second scenario is when the translator comes across mixed metaphors. And the final scenario necessitating radical changes is when two or more elements of the metaphor involve an extension of meaning.

The last adaptation is then to translate a non-metaphor into metaphor. Unlike the first three adaptations, this strategy may not be subject to objection, since, as Nida puts it, “[…] such a change appears to increase the effectiveness of the communication” (ibid: 220). In conjunction, these four adaptation strategies suggest that Nida’s approach to translating metaphor is based on the comparison theory of metaphor discussed previously. In fact, Al Harrasi (2001) suggests that Nida’s views are similar to those of Vinay and Darbelnet, as both views hold that a metaphor is an additional meaning and that the literal meaning is the essence of metaphors.
Beekman and Callow (1974) devoted a chapter in their book *Translating the Word of God* to discuss the problems of translating metaphor and simile in the Bible. They argue that both simile and metaphor are alike and define them as follows:

A simile is an explicit comparison in which one item of the comparison (the "image") carries a number of components of meaning of which usually only one is contextually relevant to and shared by the second item (the "topic"). Similarly, a metaphor can be defined as follows: A metaphor is an implicit comparison in which one item of the comparison (the "image") carries a number of components of meaning of which usually only one is contextually relevant to and shared by the second item (the "topic"). (ibid: 127)

The scholars argue that the only difference between a simile and metaphor is that the former is an explicit comparison, while the latter is an implicit comparison. Additionally, they point out that misunderstandings of metaphors and similes translated literally in the Bible can occur for several reasons, for instance when the image is unknown in the target language and culture, the topic is implicit, the point of similarity is implicit, the items compared have no plausible resemblance in the TL, the metaphorical meaning is excluded in the TL, or new metaphors are no longer being formed in the TL.

In specific relation to the translation of metaphors, Beekman and Callow make a distinction between dead and live metaphors. They give the following definitions for these terms: “A live metaphor is understood by a native speaker only after some attention has been given to the primary meaning of the words being used metaphorically” (1974: 131), whereas a dead metaphor is “understood directly without such attention being given to the primary meaning of the words” (ibid: 131). They assert that there is a difference between translating live and dead metaphor. If the image of a dead metaphor is not noteworthy, it can be dropped, and the translator can only render the topic and the point of similarity, while in live metaphors, the image should be retained. Beekman and Callow suggest that translators can follow one of these two principle modifications:

One is adjustment of the actual literary form of the metaphor or simile. (A metaphor may be translated as a simile, a simile as a nonfigurative comparison.) The other is making explicit some part of the implicit information which is carried by the figure. (ibid: 144)
They also suggest that the translator can follow any of the following four possible strategies to translate metaphors: (a) the form of metaphor may be kept in the TL; (b) the metaphor may be rendered to a simile; (c) the metaphor may be rendered in a non-figurative way; and (d) combining any two of these strategies. The writers claim that because there is more than one possible alternative to deal with metaphors, translators have to be flexible and sensitive when they translate metaphors and similes.

In his seminal work *A Textbook of Translation*, renowned Translation Studies scholar Newmark also discusses the translation of metaphor. Newmark’s definition of metaphor (see section 2 above) includes several types of figures of speech, and metaphors may include “[…] a collocation, an idiom, a proverb, an allegory, [or] a complete imaginative text” (1988: 104). Newmark suggests new terminology to analyse metaphor; these terms are: image, object, and sense. Image is the picture in terms of which the object is described; it can be universal, cultural, or individual. The object is the item described or qualified by the metaphor. Sense is the literal meaning of the metaphor. These metaphorical components correspond to other scholars’ classifications. For example, Goatly (1979:8-9) uses different terms, but with the same basic senses as Newmark, to refer to the components of metaphor. These are: vehicle, topic, and grounds. The vehicle is “conventional referent of the unit” (ibid). The topic is “The actual unconventional referent” (ibid). The grounds is “The similarities and/or analogies involved” (ibid).

Approaching metaphor prescriptively, Newmark distinguishes between six types of metaphor, and argues that each type has its own implication in translation; thus each type may require a specific translation strategy. These types of metaphor are dead, cliché, stock, adapted, recent and original. The following account outlines these types and their proposed translation strategies according to Newmark:

A- Dead metaphor

A dead metaphor can hardly be noticed because of its repetitive use. For example, in English, most parts of the human body, general ecological features, and the main human activities can be used in dead metaphors. For example, ‘the foot of a mountain’ is a good illustration of a dead metaphor. Newmark believes that such metaphors are not problematic for the translator, because the
translation of dead metaphor “is concerned with choices and decisions” (1988: 86).

B- Cliché metaphor

Newmark defines cliché metaphors as “metaphors that have […] temporarily outlived their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the fact of the matter” (1988: 107). He argues that in informative texts, the translator should eliminate clichés of any kind, as these types of texts aim at informing the reader of facts only. While in socially operative texts, such as public notices, instructions, propaganda, or publicity, the translator is given the choice either to reduce the cliché according to sense, or to replace it with a “less tarnished metaphor” (ibid.: 107). Newmark provides the following example to illustrate cliché metaphor “The County School will in effect become not a backwater but a breakthrough in educational development which will set trends for the future. In this its traditions will help and it may well become a jewel in the crown of the county's education” (ibid)

C- Stock metaphor

Newmark defines a stock metaphor as "an established metaphor which in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically […] and which is not deadened by overuse" (1988: 108). He argues that translating these metaphors can sometimes be difficult since they are either outdated or are used by a different social class or age group. Newmark proposes some procedures to translate these metaphors. The first step is to reproduce the image of the SL metaphor in the TL. This procedure can only work when the image has a comparable frequency and currency in the appropriate TL register. This procedure is rarely used in extended metaphors or in idioms; however, it is more commonly used in single universal metaphors. The second procedure is to replace the SL image with a standard TL image. In this procedure, the translator replaces the SL image with an image that is already being used in the TL. This procedure is common for translating proverbs. The third procedure is translating metaphor by simile. This procedure can be applied when the translator cannot retain the same SL image in the TL text. The fourth procedure is to translate a metaphor by converting it into a simile plus sense. According to Newmark, this is a “compromise procedure” because it retains some of the
metaphor’s emotive content, and it gives an explanation to the reader who would otherwise not understand the metaphor. The fifth procedure is to convert metaphor into sense. This technique is recommended when the TL image is too broad in sense, or not appropriate to the register. The final procedure is to delete the metaphor. This happens when the metaphor is needlessly wordy or redundant. Examples of stock metaphors may include ‘keep the pot boiling’ and ‘I can read him like a book’.

D- Adapted metaphor

Newmark illustrates this type by the following example: ‘the ball is a little in their court’. Newmark does not propose a definition of this kind. Dickins proposes that this type of metaphors involve an adaptation of an existing (stock) metaphor (2005: 237). This type of metaphor is common in sacred texts, and there are two strategies to deal with this type. Adapted metaphors can be either translated by an equivalent metaphor, or by reducing the sense.

E- Recent metaphor

Recent metaphors are metaphorical neologisms which were coined anonymously, spread rapidly in the SL, and become fashionable in the SL community, for example ‘the Arab Spring’. If such metaphors have no equivalence in the TL, the translator can provide its sense.

F- Original metaphor

Newmark 1988 argues that such metaphors in authoritative and expressive texts should be translated literally because they reflect the writer’s message, and personality, and they are also considered a source of enrichment for the TL. However, if original metaphors are not very important, the translator can replace it with a descriptive metaphor or reduce it to a sense. In the case of non-literary texts, translators can either modify metaphor or reduce it to sense. An example of original metaphor in literature is the Shakespearean metaphor ‘All the world’s a stage, and all the men and women merely players. They have their exits and their entrances’.

We now turn to Van den Broeck who points out that any systematic discussion of the implications of metaphor in translation necessitates the following procedures: (1) determining an operational definition of metaphor; (2) specifying the possible modes of translating metaphor; (3) differentiating between different context in which
metaphor can occur; (4) identifying the constraints which can be imposed on the treatment of metaphors by translation itself as a rule-governed activity (1981). Van den Broeck in fact argues that when discussing the translatability of metaphor, it is appropriate to differentiate between categories of metaphor, uses of metaphor, and function of metaphor (1981).

Regarding the first classification, Van den Broeck divides metaphors into three types: (a) lexicalised metaphors, that is, expressions that “have gradually lost their uniqueness and have become part of the established semantic stock […] of the language” (1981: 74-75); (b) conventional metaphors, that is, expressions that “[…] belong to the restricted area of literature and are only conventional within the period, school, or generation to which they belong” (ibid.: 75); and (c) private metaphors, that is, innovative creations of their authors. In regard to the use and function of metaphor then, Van den Broeck points out that it is important for translation theory to consider the effectiveness of metaphors in actual communications. He argues that there are two situations translation theory and translators should take into account in relation to metaphors; that is whether or not they are functionally relevant. In other words, the use of metaphor can be functionally relevant, or they can have little or no functional relevance; Van den Broeck describes these as “decorative” (ibid.: 76). The scholar goes on to say that the use of metaphor is closely related to its function, and he suggests a distinction between creative metaphors and decorative metaphors. A creative metaphor, Van den Broeck argues, should be translated literally, while decorative metaphors, which seem to be used unnecessarily, can be replaced with other expressions, metaphorical or not, and still have the same effect on the audience (ibid.).

Van den Broeck presents his modes of translating metaphors; these are as follows:

(1) Translation 'sensu stricto': in this method the translator keeps both SL tenor and vehicle (Van den Broeck borrowed these terms from Richards, 1936; see section 2.2). Two situations can arise here: (a) idiomatic translation which happens when the vehicles in both the SL and TL correspond; (b) metaphor can be considered as a daring innovation or a semantic anomaly if the vehicles in SL and TL differ.

(2) Substitution which entails the replacement of the vehicle of the SL but keeping the same tenor.
Paraphrase, whereby the translator paraphrases the SL metaphor by rendering it non-metaphorically (ibid: 76).

For the purpose of translating figures of speech, Francisco Arcos García (1996) distinguishes four elements to be considered in a literary figure. The first one is the object, which refers to the person or thing affected by the figure. The second is the combination rule, which is the "tacit convention by which we all assume, understand and accept the transgression made by the poet, to the logical use of language" (ibid.: 158). The third is the real sense which refers to “the literal meaning of something implied by the lexical items involved in the figure” (ibid: 159). Finally, the components of a figure, which refers to "the actual poetic transgression or literary device that qualifies and depicts the object and transforms it into poetic matter" (ibid.). Garcia proposes a set of possible alternatives to translate a figurative image. These are:

1- SL figure and TL figure are the same: this happens when the four elements overlap completely.
2- The SL and TL figures are different: this is the case when one or more of the four elements is/are missing or transformed. This scenario is divided into three states:
   a- The ‘components of figure’ circle is transformed but all the others are kept the same.
   b- The figure is gone completely, and there is no combination but only real sense and object.
   c- The combination rule is modified, the image is also modified, the lexical items may be the same or different, however, their dependency, connection changes; the sense remains the same, as well as the object (Garcia 1996: 163).

However, Garcia admits that these possibilities do not cover all possibilities by saying “There are other possibilities of course, such as changing the object or sense of the figure but maintaining the combination and the image, […]” (ibid).

On a different note, Dagut offers a redefinition of the concept of metaphor and limits its meaning, confining ‘metaphor’ to only very original usages. He argues that the term...
should be clarified in terms of the range of lexical items that can be applied to it. Dagut defines metaphor as

An individual flash of imaginative insight, whether in the known creative writer or in the anonymous creative speaker (as in humour or slang) […] which transcends the existing semantic limits of the language and thereby enlarges the hearers' or readers' emotional and intellectual awareness. Thus every metaphor […] is by definition original and live, so that dead metaphor becomes a contradiction in terms and original metaphor a mere tautology. (1976: 22)

The scholar suggests that, according to their history, metaphors can be divided into three categories: the first is metaphors “which prove to be ephemeral and disappear without a trace” (1976: 23); the second category is “metaphors which remain as they began […] even if frequently quoted; [they] usually retain their apartness from the routine” (ibid.); and the third category, which is the most important, is metaphors that are used by an increasing number of speakers, have gradually lost their uniqueness, and have become part of the semantic stock of the language. Dagut argues that some translation theorists have neglected the differences between metaphor and other tropes, and that they have treated metaphor as part of a much more general term. He asserts that there is a need to differentiate between metaphor and any other notions with which metaphor is often confused, such as idiom and polysemy. While the translation of these is an easy process depending on the translator’s bilingual competence to find the equivalent, the translation of metaphor is a different case as it is a new piece of performance that can have no existing equivalence. In the case of metaphor, equivalence can therefore not be found; instead, it has to be created. What is more, it “[…] is a creative violation of the SL semantic system [that] has to be created in the TT, since its equivalent obviously cannot be found in the TL system” (Dagut 1987: 78). Additionally, Dagut discusses three factors that play an important role in the translatability of metaphor: cultural factors, linguistic factors, and an interaction of these two factors.

Chesterman distinguishes between three primary groups of strategies of translating metaphor: “mainly syntactic/grammatical (coded as G), mainly semantic (S) and mainly pragmatic (PR)” (1997: 93). Each group has a set of strategies; the one relevant to our discussion here is the semantic group, specifically “trope change” (1997: 105).
Chesterman argues that this strategy applies to the translation of figurative expressions. There are three main subclasses of strategy: the first one is “ST trope X ⇒ TT trope X.” For instance, a ST metaphor is retained as a metaphor in the TT” (ibid.). This strategy has three subclasses:

(i) The TT trope is the same trope in terms of its lexical semantics. In the case of a metaphor, for instance, both tenor and vehicle would be preserved.
(ii) The TT trope is of the same type as the one in the ST, but is not semantically identical, only related.
(iii) The TT trope is of the same type, but not related lexically to the ST one: the source of the image is different. (ibid.)

The second strategy is “ST trope X ⇒ ST trope Y” (ibid.). This strategy involves rendering the metaphor into either another metaphor with a different tenor, or another trope. The last strategy is “ST trope X ⇒ TT trope 0. Here the figurative element is dropped altogether” (ibid.). This strategy involves deleting the metaphor. Chesterman’s strategies for translating figures of speech are arguably based on a linguistic approach that sees metaphor as a linguistic expression.

Dickins points out that the importance of metaphor in translation lies not in its complexity but in the fact that it is a pervasive feature of language “that has important referential and stylistic implications” (Dickins 2005: 234). He proposes two models for metaphor translation: the Full Model, and the Simplified Model. The Full Model is adequate for analysing metaphor and can be applied in theoretical academic investigations of the translation of metaphor. The Simplified Model, on the other hand, can be used in teaching translation. The discussion here will focus on the Full Model, as we are concerned with how metaphor can be analysed and treated in translation. In more general terms, Dickins adopts the comparison theory of metaphor, specifically the version put forward by Goatly (1997), involving three central notions: topic, vehicle, and grounds. Dickins defines these as follows “The topic is the entity referred to; the vehicle is the notion to which this entity is being compared; and the grounds are the respect in which this comparison is being made” (2005: 230). Dickins points out that these notions can be applicable to other figures of speech such as metonymy. He also differentiates between two types of metaphor: lexicalized and non-lexicalized metaphor. Lexicalized metaphor is a metaphor whose meaning in a particular language
is relatively clearly fixed. While in a non-lexicalized metaphor, the metaphorical meaning is not clearly fixed, but can change from one context to another; and thus it is the readers who establish the meaning. Dickins illustrates this distinction by providing two examples. The metaphorical expression ‘he is a rat’, which is used to describe a person who deserts their friend, is a lexicalized metaphor since the meaning of rat in this sense is fixed. An example of a non-lexicalized metaphor is ‘he is a tree’. The metaphorical meaning here can vary from one context to another. One context may indicate that a man is like a tree, in that he grows up and develops; while another context may indicate that a man is tall like some trees. Another important difference between those two types is that in the case of lexicalized metaphors “the grounds aspect is simply the sense […] of the metaphor” (Dickins 2005: 233). This implies the following: First, the likeness suggested by the metaphor does not define the metaphor’s sense. Second, this likeness is purely connotative rather than denotative. Finally, this likeness between the topic and the vehicle “reflects the psychological relationship between the two relevant senses of the word in question […]” (ibid: 233). Therefore, in lexicalized metaphors, “the likeness relationship between the topic and the vehicle may be more or less strongly suggested” (ibid: 233). And in some lexicalized cases, determining whether the secondary sense is metaphorical or otherwise figurative (e.g. metonymy) or non-figurative (polysemy) is not a simple task. By contrast, this is not the case for non-lexicalized metaphor. However, in the case of non-lexicalized metaphors, all non-lexicalized metaphors are determinately metaphorical. Dickins summarizes the differences between non-lexicalized and lexicalized metaphors with respect to the notions vehicle and grounds as follows:

<table>
<thead>
<tr>
<th></th>
<th>Non-lexicalized metaphors</th>
<th>Lexicalized metaphors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vehicle</strong></td>
<td>is denotative, providing basic definition as likeness relationship</td>
<td>is connotative, suggesting that there is a likeness relationship</td>
</tr>
<tr>
<td><strong>Grounds</strong></td>
<td>are ‘sub-denotative’, further defining nature of likeness relationship</td>
<td>are not properly operative. Secondary sense functions as equivalent to grounds</td>
</tr>
</tbody>
</table>

Table 3 Differences between non-lexicalized and lexicalized metaphors (Dickins, 2005)

Evidently, this distinction between lexicalized and non-lexicalized metaphor is important in regard to translation, as it offers in most cases a reasonable way to
distinguish two major classifications of metaphor that call for different translation strategies as will be discussed in the following section.

Adopting Newmark’s classification, Dickins divides metaphors according to their purpose into two types: (a) the denotative-oriented purpose, that is “[…] to describe a mental process or state, a concept, a person, an object, a quality or action more comprehensively and concisely than is possible in literal or physical language” (Newmark 1988: 104). Dickins points out that in the case of lexicalized metaphor the denotative purpose is clear, while in the case of non-lexicalized metaphors the purpose is “paramount, where it is felt impossible to express the intended meaning in non-figurative language” (2005: 235). Denotative-oriented purpose can also function “to express an open-ended denotation or potential range of denotations”. In non-lexicalized metaphor, the ground of metaphor is changeable and dependant on the context, and in some cases the interpretation of the metaphor is left open-ended to readers. The second purpose is then (b) the connotative-oriented purpose of metaphor which “is to appeal to the senses, to interest, to clarify ‘graphically’, to please, to delight, to surprise” (Newmark 1988: 104). Dickins points out that “metaphor is able to achieve these effects because many metaphors involve a strong reflected meaning” (2005: 235).

Beyond this, Dickins discusses schematic metaphors; these are what Lakoff and Johnson call conceptual metaphor. Dickins defines these as “[…] metaphors which fit into such larger metaphorical schemata” (2005: 243). He argues that metaphorical schemata are important in the case of original metaphors and can be ignored with regard to the other categories since they seem less important. He adds that it is “sensible to make a distinction between genuinely original metaphors and schematic non-lexicalized metaphors” (2005: 248). However, the process of ignoring schematic aspects with respect to lexicalized metaphors - Dickins calls this model one-dimensional - can be problematic when analysing extended metaphors, that is, metaphors involving a combination of lexicalized and non-lexicalized metaphors. In such cases, Dickins argues, it is necessary to operate within a two-dimensional model as shown in the following figure:
Dickins (2005) proposes a revised version of Newmark’s typology (1988), and demonstrates how different features of metaphor, such as lexicalization and schematization, can be integrated in this revised version. Dickins emphasizes the following issues: First, dead, cliché and stock metaphors are all examples of lexicalized metaphors, and the dividing line between them is not clear. Second, it is more beneficial to understand the distinction between Newmark’s six metaphors in terms of their metaphorical “forcefulness or immediacy” rather than their age. Dickins defines the forcefulness and immediacy of metaphors as “the reflected meaning of the vehicle becomes increasingly prominent, as is clearly seen in comparing dead metaphors with stock metaphors and original metaphors” (2005: 238). According to Dickins et al (2002: 72), the reflected meaning “is the meaning that calls to mind another meaning of the same word or phrase”. Dickins drops cliché metaphors from the revised version as he suggests that they have no metaphorical force in English, and that “the basic non-metaphorical senses which the metaphorical uses recall are inconsistent with one another” (ibid: 238). Adapted metaphors are described as non-lexicalized metaphors that depend in their interpretations on existing, similar lexicalized metaphors. Discussing dead and stock metaphors, Dickins highlights that the difference between them lies in their metaphorical force or immediacy, rather than in their age. Thus a dead metaphor is one that “is hardly conscious of [its] image” (Newmark 1988: 108), and a stock metaphor is one with “a certain emotional warmth” (ibid: 108). Dickins points out that this emotional warmth makes stock metaphors generally greater in terms of their metaphorical force (2005). In the case of original metaphors, he suggests that these do not necessarily entail actual newness. For
example, the biblical metaphor “lamb of god” has been used for hundreds of years, but it remains original and non-lexicalized (ibid.). This category should thus be maintained in both models since it cannot be assigned to any other category. The last types of metaphor are recent metaphors. According to Newmark, there are two distinct types of recent metaphors. The first is vogue usages, “designating one of a number of ‘prototypical’ qualities that constantly ‘renew’ themselves in language” (Newmark 1988: 110). Dickins clarifies that vogue metaphors are terms such as ‘scenario’ or ‘synergy’ “which attain temporary prominence in particular registers (‘scenario’ was a favoured term in political journalism in the 1980s, while ‘synergy’ is a current management ‘buzz-word’)” (2005: 239). He also highlights that these metaphors have two drawbacks. Firstly, such metaphors are not necessarily recent. Secondly, the feature of “recency is not purely a feature of metaphors, but can apply to non-metaphorical— and even non-figurative — language”, which is why they are not applicable to his Full Model. However, they can be retained in the Simplified Model (2005: 239). The second type of recent metaphors is technical neologisms; these are terms for new objects, processes, and concepts. Dickins argues that such terms may constitute other types of metaphors such as dead, stock or recent metaphors, or that they can even be non-metaphorical. In fact, metaphors denoting technical terms will almost certainly need to be translated by the appropriate TL technical term, regardless of the metaphorical status of this term. To summarise, we could suggest that Dickins introduces a six-dimensional model:

1- Use of topic, vehicle, and grounds/sense notions
2- Lexicalization vs. non-lexicalization
3- Schematicity of metaphor
4- Reflected meaning
5- Recency of metaphor
6- Technicality vs. non-technicality

In an unpublished doctoral thesis, Al Salem (2014) discusses the translation of metaphors in the poetry of Mahmoud Darwish. In his research, Al Salem examines the following aspects of metaphor: Lexicalisation-related aspects, schema-related aspects, size-related aspects, and co-text-related aspects. He states that “metaphor is both a linguistic and cultural phenomenon, and […] it is basic in everyday language and life”
(2014: 309), and that metaphors are not the same in English and Arabic. The study shows that the tendency when translating metaphor in Darwish’s poetry is to reproduce the same image in the TL (retain the SL metaphor in translation having the same vehicle in the TL). The study also argues that other procedures such as converting a metaphor into a simile, reducing metaphor to grounds, or translating a metaphor into a non-metaphor are not common when translating Arabic poetry. The study also found that there are factors (internal and external) that may affect the translator and influence the procedures and strategies used in the translation (ibid: 311). Internal factors are textual features (semantic, syntactic, morphological, figurative, and sound-based). External factors are related to the translator’s first language, background, fluency, and attitude. These factors are linked and can be evaluated with respect to Toury’s probabilistic laws of translation, i.e. the law of growing standardization (TL-oriented) and the law of interference (ST-oriented) (see Toury 2012: 303-15; Munday 2012: 175-6). However, in his study, Al Salem focuses solely on the translation of metaphor from a linguistic and semantic point of view; the study does not investigate the translation of metaphor from a cognitive point of view.

Obediat (1997) who discusses some of the problems when translating metaphor concludes that metaphor is not only an ornamental device or an elliptical simile, but it is also recognised as a part of our process of understanding. He adds that imagination and cultural knowledge are significant factors in translating metaphors (ibid.: 40), and emphasises the importance of cultural knowledge in the interpretation of metaphors especially since Arabic and English are historically unrelated and geographically-separated languages so that the translation of metaphors between these two languages poses a serious challenge to the translator: “Interpreting metaphors is crucial to the process of translating them, as misinterpretation leads to poor translation” (ibid.: 88). Obediat also suggests three strategies to translate metaphors in poetry: First, ST metaphor can be easily replaced with the same metaphor in the TT, if they have the same textual impact. Second, ST metaphors can sometimes be replaced by a different metaphor suggesting a similar cultural meaning. Third, culture-specific metaphors can be rendered literally; however, in such cases “it is probably not possible to structure a similar experience with similar associations in the TT” (ibid: 209).
The approaches discussed here treated metaphor from a traditional viewpoint, which sees metaphor as a linguistic phenomenon with a decorative function. These approaches seem to agree on a number of similar procedures; that is, providing the same metaphor in the TT, providing a different metaphor in the TT, omitting the metaphor in the TT, providing a literal paraphrase of the metaphor in the TT, or providing a metaphor with additional information in the TT in order to facilitate the readers' comprehension.

2.6 Translation approach to conceptual metaphors

As elaborated previously, the traditional linguistic approach considered metaphor as a linguistic device and an arbitrary system of signs that is separated from and independent of the cognitive system of its users, while the cognitive linguistic approach emphasises the non-arbitrary and conceptually feature of metaphors. Furthermore, metaphor, as a traditional linguistic phenomenon, poses a challenge for both the process of translation and for theorizing it in the discipline of Translation Studies. The two biggest problems have been the translatability of metaphors, and the development of potential translation procedures. In most cases, the argumentation is based on a traditional understanding of metaphor as a rhetorical device and as a linguistic expression which is substituted for another expression (with a literal meaning), whose primary function is to embellish the text. The cognitive approach to metaphor has only recently been applied in Translation Studies, and since it transfers the problem of translating metaphor from linguistic understanding to a matter of cognition and thought, it would be axiomatic now that a new hypothesis for translating conceptual metaphor is required. Similarly, Schäffner (2004) argues that translating metaphor is not a linguistic issue anymore, but has become linked to conceptual systems in source and target cultures.

In fact, traditional studies of metaphor disagree with the findings of cognitive research on metaphor because, firstly, the latter suggests that metaphors are pervasive in everyday life and therefore pose serious difficulties in translation. Secondly, the cognitive view of metaphor tends to blur the differences between the two types of metaphor, “dead” and “novel” and metaphors, these being metaphors which have lost their original meaning and imaginative force through frequent use or outdated
terminology, and metaphors which a reader/hearer needs to deconstruct or ‘unpack’ in order to understand what they mean, respectively. In this regard, the cognitive approach reduces the value of metaphor as linguistic device and emphasizes its role in conceptualisation as a cognitive function. These conceptual aspects of metaphor have further implications for translation theories (Mandelblit 1995). Al-Harrassi also agrees with this point and argues that “[t]he conceptual theory clearly shows that what have been traditionally regarded as dead metaphors are actually unconscious realisations of deep conceptual metaphors” (2001: 83). It has in fact been widely argued that conceptual metaphors can be realized by what traditional approaches call dead metaphors. Many studies have shown that mapping can be realized by dead metaphors, idioms, proverbs, or even non-figurative expressions.


Mandelblit, for instance, argues that if the core of metaphors is not language but thought, and if metaphors are not merely linguistic units but conceptual systems, then the process of translating metaphor would involve not only a transfer from one language into another but also a transfer from one conceptual system into another. Mandelbilt calls this the Cognitive Translation Hypothesis. According to this hypothesis, translating metaphors may involve, in addition to linguistic shifts, a conceptual shift. Mandelbilt’s study is focused on translation as a process not as a product, whereby he aims to show “the delay in reaction time [in the process of translating] is due to a conceptual shift that the translator is required to make between the conceptual mapping systems of the source and target languages” (1995: 486). The scholar suggests two scenarios of cognitive mapping conditions: (I) “similar mapping condition” (SMC), and (II) “different mapping condition” (DMC). If the two languages use similar mapping, i.e. the same domain of experience, to express the
topic of communication, the process of translation would be easy, and the translator would be able to find the target equivalent easily and naturally. On the other hand, if the two languages use different mapping, i.e. different domains to express the same idea, the process of translation can be hindered. In this scenario, the translator is required to switch between the conceptual systems of two languages. Mandelblit assumes that the process of finding the target equivalent is at least temporarily difficult. He refers to this difficulty as ‘functional fixedness’, a phenomenon commonly used in the problem-solving literature. It is in fact ‘functional fixedness’ that is the reason for the delay in translating different domains of metaphors. Based on this hypothesis, an Arabic-English cognitive metaphor framework was introduced by Al-Zoubi, Al-Ali, and Al-Hasnawi (2006). They incorporated Mandelbilt’s Cognitive Translation Hypothesis for a different purpose and into a different framework. They developed three sets of authentic English and Arabic examples of metaphors:

1) “Metaphors of similar mapping conditions”, where shared ideas are expressed by identical expressions in both languages. However, this scenario does not clearly show the mapping between the domains of metaphor; it implicitly shows that some metaphors in English and Arabic that entail abstract domains such as wisdom, insights, logic can be expressed in identical ways. All examples are reprised from Al-Zoubi, Al-Ali, and Al-Hasnawi (2006):
   A. SL: History repeats itself. TL: التاريخ يعيد نفسه
      (Literal translation: The history repeats itself)
   B. SL: Necessity is the mother of invention. TL: الحاجة أمر الاختراع
      (The need is mother of invention)
   C. SL: Actions speak louder than words. TL: الاقوال ابلغ من الأفعال
      (Actions are more rhetorical than sayings)
   D. SL: Birds of a feather flock together. TL: الطيور على اشكالها تقع
      (Birds on their shapes fall).
2) “Metaphors likewise of similar mapping conditions, only realised by different expressions in the two languages.” In this case, English metaphors and their Arabic counterparts are related to the same conceptual domain, but the lexical realizations are entirely different.
   A. SL: A fox is not taken twice in the same snare. TL: لا يلدغ المؤمن من الحجر مرتين
(No believer (in Allah) is stung from a hole twice)

B. SL: Every cloud has a silver lining. TL: رَبِّ ضَمَّةٍ نَافعَةٍ
(Many a harm may be useful)
C. SL: Many hands make light work. TL: يَدَ اللَّهِ مَعَ الجَمْعَةِ
(The hand of Allah is with the group)

3) “Metaphors of different mapping conditions with no equivalents in the TL.” In this scenario, the examples introduced (mostly Qur’anic) are considered culturally grounded SL metaphors that are mapped onto a different domain in the TL. It is argued that these Arabic conceptual metaphors cannot be reproduced in the TL. Consequently, the translator has no choice but to replace the SL image with a TL image that does not clash with the target culture. This can only be done by resorting to the strategy of different cognitive mapping in search for cognitive equivalence. To illustrate this, the following examples are provided:

A. SL: نساؤكم حرث لكم فأتوا حرثكم أنى شئتم [Surat Al Baqarah, verse 223]

TL: Your wives are tilth for you, so approach your tilth how you will.

B. SL: قالت أنى يكون لي غلام ولم يمسسني بشر ولم أك بغيا [Surat Maryam, verse 20]

TL: She said: “How shall I have a son, seeing that no man has touched me, and I am not unchaste?”

D. SL: ولا يغتب بعضكم بعضا أيحب أحدكم أن يأكل لحم أخيه ميتا [Surat Al Hujuraat, verse 12]

TL: Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother?

Al-Zoubi, Al-Ali, and Al-Hasnawi argue that due to the absence of identical cognitive mapping of the SL expressions in the TL, the translation can be inadequate. Their study aimed to demonstrate how cultural variations impose difficulty when translating metaphors, and how deeply metaphorical expressions draw on culture. The researchers call for cognitive equivalence “where metaphors are looked at as cognitive constructs
representing instances of how people conceptualize their experiences, attitudes and practices, and how they record them verbally” (ibid. 238). They thus agree with Mandelblit’s hypothesis, discussed previously. If metaphors are related to different domains, the translator undertakes the conceptual mapping on behalf of the TL reader; he searches for cognitive equivalence in the target language. The more the SL and TL cultures conceptualize experiences in a similar way, the easier the task of translation will be. The difficulty of metaphor rendition lies not in the assumption that languages cannot provide equivalent expressions for their metaphors, but in the fact that they lack counterpart metaphors related to the same conceptual domain or area.

Galal (2014) examines idioms of patience in the context of the theory of conceptual metaphor. He explores patience idioms in Arabic and English, arguing that these idioms originate from almost identical primary bases; however, some idioms might differ due to differences of cultural variations. Galal’s data are analysed according to the main tenets of the conceptual theory of metaphor, and summarized as follows:

A. Metaphor is a unidirectional mapping from source to target domains.
B. The physical experience is the basis of the source domain (Lakoff & Johnson, 1980), which presents itself via “image content” reflecting bodily sensation and perception (Grady, 1997).
C. The commonalities of our bodies and of the environments we live in constitute our conceptual systems to a great extent (Lakoff & Johnson, 1999).

Galal (2014) presents the following conceptual metaphors in Arabic and English:

1- PATIENCE IS HARDNESS: This conceptual metaphor stems from the more general conceptual metaphor DIFFICULTY IS HARDNESS. Based on this conceptual metaphor, Galal argues that Arabic has metaphorical expressions that can be considered linguistic realizations.

- هو صلب العود
Lit translation: He is of powerful physique
- هو صلب المعجم
Lit translation: He is of powerful body
Lit translation: At hardships, he is as hard as the rock.

These examples refer to a person as hard, tough, and powerful when bearing hardships. The mapping between the source domain (hardness) and the target domain (patience) is clear; patience is explained and talked about in term of hardness.

The metaphor on the hardness of patience can be detected in some English idiomatic expressions. However, in comparison to Arabic, English does not seem to be very detailed or figurative in showing the hardness of bearing patience. English examples, however, show that, indeed, remaining patient requires being strong:

- Give me strength.
- You have to live with it.

Some idiomatic expressions reflect patience as agony and hardship; such metaphors can emanate from our physical experience, i.e. external aspects of how a patient person should be. This can be expressed by the following expressions, for instance:

- Grin and bear it!

English also uses experiential and the cultural variations to convey the meaning of patience, as the following idiom shows:

- You must bite the bullet.

This expression actually reflects the fact that army doctors gave patients a bullet to put between their teeth in order to relieve the agonizing pain of surgery (Oxford Advanced Learners Dictionary, etymological note, 2010).

Based on this comparative study of the conceptual metaphor PATIENCE IS HARDNESS in English and Arabic, Galal (2014a) argues that Arabic idioms are more detailed and vivid. Arabic is exhaustive and figurative in illustrating the aspects of patience/hardness. There are numerous references to patience in terms of a powerful/weak body, mountains, rocks, calamity-bearing, etc. English idioms, on the other hand, do generally not appear to give much attention to details. They primarily focus on physical experience, such as facial gestures (e.g. grinning and teeth-gritting) (Galal 2014: 30).
2- PATIENCE IS A FLUID IN A CONTAINER. This conceptual metaphor stems from the conceptual metaphor EMOTIONS ARE FLUIDS. Kövecses (2000) argues that the reason for this comparison is that emotions, like fluids, can have pressure and power. Emotions can flow, and controlling an emotion is like attempting to keep fluid in a container. Kövecses (2000: 61-86) highlights the following emotion-related metaphors: ANGER IS HOT FLUID IN A CONTAINER (she is boiling with anger); LOVE IS A FLUID IN A CONTAINER (she was overflowing with love). He (1995: 118) suggests that many cultures and languages conceptualize human beings as containers, and that emotions are substances kept inside the containers.

Galal (2014a: 30) points out that the conceptual metaphor PATIENCE IS A FLUID IN A CONTAINER can be detected in Arabic as follows:

- نفذ صبره
  His patience ran out.
- فرغ صبره
  His patience is exhausted.
- نضب اصطباره
  His patience seeped away in the ground.
- نزف صبره
  His patience drained.
- فاض/نطقب الكيل
  The vessel spilled over.
- بلغ السيل الزبى
  The flood reached the elevated place.

As noted above, the Arabic expressions refer either to the termination or the overflow of fluids. The verbs نفذ and فرغ refer to running out or to exhaustion; the verb نضب refers to the act of seepage; the verb نزف refers to the act of drainage; and the verbs فاض, طفح, بلغ refer to the action of overflowing. Based on this comparison, Galal (2014) argues that the fluid metaphor can be identified in Arabic and English. However, he argues that the difference between the two languages seems to lie in
elaboration and figurativeness. According to Galal, Arabic is more elaborated and figurative than English in describing the image of fluidity.

The conceptual theory of metaphor has also been applied in other Arabic/English studies, including those conducted by Al-Kharabsheh (2011) and Galal (2014b). These two studies investigate and compare the euphemistic conceptualization of death in English and Arabic. They suggest that similar Arabic/English conceptual metaphors have been used euphemistically to mitigate the effect of death. However, Al-Kharabsheh (2011) and Galal (2014b) argue that differences between the two languages are apparent: in most of the instances investigated, Arabic is more detailed and assertive, and tends to use more figurative euphemistic language. It is worth mentioning that the reader may notice an overlap between the linguistic realizations of these conceptual metaphors, as some of the examples provided here can be related to more than one conceptual metaphor. It is also important to point out that a large number of metaphors conceptualize death as a positive event, and in connection to a reward waiting in Heaven after a virtuous life on earth. Based on the two studies, the following conceptual metaphors that represent euphemisms of death in both languages have been detected by the two researchers:

1- DEATH IS A BETTER LOCATION OR A REWARD.

In the aforementioned metaphor, the source domain (better location and/or reward) is mapped onto our knowledge of death in the target domain. This mapping is also manifested in the following euphemistic expressions:

- اصطافاه الله لجواره
  Allah favoured him to be near to Him.
- اختار الله له ما عنده
  Allah has chosen for him what He has.
- استعاده الله بجواره
  Allah has brought him back near Him.
- تغمده الله بواسع رحمته واسكنه فسيح جنانه
  May Allah embrace him/her with His unending mercy and send him/her to His spacious paradise.

2- DEATH IS THE (FINAL DESTINATION / END)
This conceptual metaphor beautifies a somewhat dark taboo, and is expressed in English in the following occurrences:

- On the last day.
- To breathe one's last.
- To reach last resting place
- To cease to be.

Within this framework, ‘end’ the source domain is mapped onto ‘death’ in the target domain. This metaphor is detected in Arabic by the following expressions:

- قضى اجله
  He has completed his appointed lifetime

- انقضت ايامه
  His days are over.

- جاء اجله
  His time has come to an end.

3- DEATH IS A SLEEP/ A REST.

In this conceptual metaphor, the source domain sleep/rest is mapped onto our knowledge of death. Death is mitigated by replacing it with sleep. Galal (2014b) suggests that this conceptual metaphor is guided by the primary metaphor INACTIVITY IS SLEEP, which in turn is motivated by the correlation between stillness and rest. In English, expressions such as ‘sleep in Davy Jones's locker’, ‘sleep in your leaden’, and ‘sleep in your shoes’ reflect this metaphor.

This euphemistic metaphor is expressed in Arabic as follows:

- يرقد في سلام
  Lit Translation: Lie in peace

It is worth mentioning that most of these expressions are dead metaphors, idioms, proverbs, or non-metaphorical. However, as highlighted before, conceptual metaphors can be realized using these tropes.
In his doctoral research, Al-Harrasi (2001) studies the translation of metaphors in political discourse. As other scholars, he suggests a distinction between two approaches to the study of metaphor: traditional theories of metaphor (comparison, substitution and interaction), and the conceptual theory. Al-Harrasi in fact presents a detailed account of the conceptual theory of metaphor and consequently describes metaphor as a conceptual process of mapping between a source domain and a target domain. Additionally, he provides a list of procedures potentially applicable to the translation of metaphors from a conceptual point of view. His description of these procedures is based on the notions of image, schema, and rich image:

1. The default procedure: Instantiating the Same Conceptual Metaphor
   1.1. Same Image Schematic Representation
   1.2. Concretising an Image Schematic Metaphor
   1.3. Instantiating in the TT only a Functional Aspect of the Image Schema
   1.4. Same Image Schema and Rich Image Domains
   1.5. Same Rich Image Metaphor but Alerting the Reader to the Mapping
   1.6. Using a Different Rich Image that Realises the Same Image Schema Realised by the Rich Image in the Source Text
   1.7. From the Rich Image Metaphor to Image Schematic Representation
   1.8. Same Mapping but a Different Perspective
2. Adding a New Instantiation in the Target Text
3. Using a Different Conceptual Metaphor

Al Harrasi compares his procedures with those presented by Newmark (1980), Toury (1995) and Chesterman (1997); and the purpose of this comparison is to examine which of these procedures are renamed by other scholars, and which ones are new.

Schöffner (2004: 1267) argues that the conceptual approach to metaphor can contribute new perspectives to Translation Studies. In fact, one of the consequences of this approach is that it allows a reconsideration of traditional translation procedures.
for metaphor in regard to their usefulness for conceptual metaphors. Schöffner based her identification cases on examples from political texts in German and English:

1. A conceptual metaphor is identical in ST and TT at the macro-level without each individual manifestation having been accounted for at the micro-level […].

2. Structural components of the base conceptual schema in the ST are replaced in the TT by expressions that make entailments explicit […].

3. A metaphor is more elaborate in the TT […].

4. ST and TT employ different metaphorical expressions which can be combined under a more abstract conceptual metaphor […].

5. The expression in the TT reflects a different aspect of the conceptual metaphor […].

Schöffner (2004) suggests that these observational data, resulting from a comparative analysis of STs and TTs of political discourse, can extend the horizon for potential translation strategies if they make use of more elaborated analysis based on a larger corpus. Her findings are similar to those of Deignan et al. who conducted a study to test the comprehension of English metaphors by Polish learners of English. They (1997: 354-355) put forward four types of variations:

1- Same conceptual metaphor and equivalent linguistic expression: metaphorical transfer seemed identical in the two languages, i.e. slightly or no difficulty in finding acceptable translation equivalence.

2- Same conceptual metaphor but different linguistic expression: similar conceptual metaphor transfer, but different correspondence between all words and expressions used.

3- Different conceptual metaphors used: In some cases a different conceptual metaphor was preferred.

4- Words and expressions with similar literal meanings but different metaphorical meanings.

Another study that applies the conceptual metaphor theory in Translation Studies is done by Shuttleworth (2013). Using a multilingual approach, Shuttleworth discusses the translation of metaphor in scientific articles and focuses on a total of seven parameters: mapping, typological class, purpose, level of categorisation (a single concept that encompasses class inclusion and degree of specificity), metaphor type
(whether it is a conceptual or image metaphor), metaphor provenance (whether it is image-schematic or based on propositional knowledge) and conventionality. Based on analysing metaphors in five languages, Shuttleworth offers a new list of translation procedures:

1. Scattering of mappings that are relatively significant in the source text so that the extent of their use is reduced in translation

2. Modification of a particular expression to create a new one-off mapping (i.e. change of mapping by use of a new source domain)

3. More generally, modification of a particular expression to cause it to be shifted to another mapping

4. Accentuation of a marginal mapping

5. Retention of the source-text shape of a metaphorical expression rather than its replacement by an equivalent deemed to be more natural in the target language

6. Explicitation of a metaphorical expression (including the addition of distancing markers)

7. Implicitation of a metaphorical expression (including the removal of markers)

8. Addition of a metaphorical expression, either by converting a non-metaphor to a metaphor or by inserting a metaphor where there was nothing in the original

9. Translation of an image schema plus rich image by an expression that involves the same image schema plus a different rich image (or propositional knowledge)

10. Replacement of a vivid propositional knowledge-based expression with one worded in a more neutral manner, thus giving rise to a more generalised knowledge structure; in many cases this entails the removal of the metaphorical element

11. Replacement of a rich image by a non-rich image, entailing loss of detail and/or specificity and frequently occurring in conjunction with a change of mapping

12. Replacement of an expression at the basic or superordinate level with one at the subordinate level

Shuttleworth (2013: 241-242)

2.7 Universality of metaphors
It has been argued that conceptual metaphors can sometimes be universal. Lakoff (1993: 225) argues that the Event Structure Metaphor, for instance, is widely known and can be regarded as a universal metaphor. In this regard, Ning Yu (1998), a Chinese linguist, argues that this metaphor works in fact well in Chinese. Kövecses states that this match between English and Chinese is a notable one, and the only justification for this is that this metaphor “[...] is a potentially universal conceptual metaphor” (2005: 47). He highlights also that

if metaphor is based on the way the human body and brain function and we as human beings are alike at the level of this functioning, then most of the metaphors people use must also be fairly similar, that is, universal – at last on the conceptual level. And indeed, there may be many such universal conceptual metaphors […]. (ibid:34)

According to Kövecses, if some metaphors, according to the conceptual theory, are based on an embodied experience that is universal, then these metaphors can exist in many languages and cultures. It is likely for different languages and cultures to conceptualize specific concepts similarly; the reason is that universality of metaphors is motivated by universal aspects of the human body. The conceptual metaphor HAPPINESS IS UP, for example, exists in English, Chinese, and Hungarian. These languages belong to very different language families, and have not had much contact with each other. A reasonable explanation for this, however, is that there is some universal motivation for the metaphors to emerge in all three of these cultures (Kövecses 2002: 165). Similarly, Arabic and English are very different languages, are unrelated linguistically, and represent very different cultures. And yet, both languages have common conceptual metaphors such as HAPPY IS UP and SAD IS DOWN. In English, these two conceptual metaphors are realized by the following expressions: “I am feeling up; my spirits rose; you are in high spirits; that boosted my spirits; my spirits sank; I'm depressed; I fell into a depression; he is really low these days” (Lakoff and Johnson 1980: 15-17). Arabic has similar linguistic realizations of the same two conceptual metaphors:

ارتفعت معنوياتي

Lit Translation: My spirits rose.
Lit Translation: Your spirits are high today.

طابر من الفرح

Lit Translation: (I am) flying with happiness.

رفعت معنوياتي

Lit Translation: You lifted my spirits.

Kövecses highlights that there are two variations of conceptual metaphors: cross-cultural and within-culture variations. Within-culture variations are of no interest to this study. The scholar, however, (2005: 67-87) identifies four cases of cross-culture variations: the first one are “congruent metaphors” (ibid.); this type occurs when “a generic-level conceptual metaphor is instantiated in culture-specific ways at a specific level” (ibid.). The second case is “alternative metaphors” (ibid.); this type is used when “we use different images or source domains to conceptualize the same target domain in two languages”. Thirdly, “preferential conceptualisation”; this is the case when two languages “have many of the same conceptual metaphors for a given target domain, but the speakers prefer to use a different set of metaphors for this target” (ibid.). The last case of cross-cultural variations is “unique metaphors”; this type involves unique source and target domains within the same culture.

Goatly (2007) argues that claim of universality in conceptual metaphor can be refuted for many reasons. Goatly lists six possibilities that could account for variation:

- No such target concept exists in one culture / language as exists in another, or the target concept is not quite identical in the two

- No such source concept exists in one culture / language as exists in another, or the prototypical source concept has cultural variation at the basic category level in different cultures.

- Source and target both co-vary, and apparently identical sources and targets in fact differ.
– The same target and source concepts exist in both / all cultures, but they are paired differently, or paired in one language and not in another.

– Although there is an identity, because the mappings are only partial, different grounds are explored in different languages, including different emotional grounds.

– Though source and target are paired similarly at some general level, they are differentiated at a more specific level. (2007:256)

Goatly also points out that some chapters of Kövecses’ book *Metaphor in Culture: universality and variation* are a necessary complement to his work. However, there are some differences between the two writers. For example, Kövecses stresses that different languages/cultures may prefer to use one source domain over another, even if they share the set of source domains for the same target domain, whereas Goatly does not consider the possibility of showing preference towards a different source domain. The second difference is that Kövecses emphasizes that the range of targets and the scope of sources may vary from one culture to another, while Goatly considers multivalency (sources are shared) and diversification (targets are shared) within a particular language/culture.

In this study, it is hypothesised that metaphors may, on the one hand, present similarities, and it is assumed that these similarities in metaphors and expressions between English and Arabic are potentially motivated by correlations in experience or maybe Arabic metaphors are influenced by English. On the other hand, differences in metaphors and expressions between the two languages may be the result of cultural specificity, or of translators' personal preferences. We can argue that the debate about the universality and non-universality of metaphor calls for more research, and I suggest that investigating and analysing metaphors in translated texts may contribute to this debate.

**2.8 Metaphor in politics**

In the past, metaphor was often primarily studied by rhetoricians, but over time it has attracted interest from a multiplicity of subject areas. In fact, increasing research suggests that metaphor is central in fields such fields as culture (Kövecses 1999, 2004), medicine (Condit et al. 2001; Shafer 1995; Sontag 1989), biomedical science
(Alshunnag 2016), religion (Campbell & Kudler 2003; El-Sharif 2011; Zahri 1990; Najjar 2012), computer science (Leyton-Brown et al. 2003), technology (Papadoudi 2010), media (Kennedy 2000; Moreno 2004; Mussolf 2003), and politics. This section will review and discuss the research of the use and role of metaphor in politics.

Many linguists investigated the use of metaphors in politics (Chilton 1996; Charteris-Black 2005; Lakoff 2001, 2003, 2005; Mussolf 2003) and suggest that they have become a significant linguistic device and a rhetorical tool used by many politicians. Lakoff and Johnson (1980: 159), for instance, state that “[metaphors] play a central role in constructing social and political reality”. Seth Thompson also underlines this in his article “Politics without metaphor is like a fish without water”, in which he states that “humans need metaphors to do and think about politics” (1996: 185). Kövecses (2002: 62) highlights that "politics in general is rife with conceptual metaphors". Focussing on important political figures such as Winston Churchill, Martin Luther King, Margaret Thatcher, Bill Clinton, Tony Blair, and George W Bush who have made or continue to make extensive use of metaphors, Charteris-Black (2005) confirms that metaphors appear to be a crucial aspect of style in political discourse. Accordingly, we can argue that the use of metaphors in politics is not mere coincidence, but that they have an important role to play. They can be used as a persuasive device to influence people’s perceptions of reality, or can be used to justify political actions; they can also ease interpersonal control of political leaders as metaphors sometimes can leave room for manoeuvring. In short, politicians use metaphors, hoping that their metaphors can change public opinion. When politicians use metaphors it enables them to represent their policies, ideas, and thoughts as positive ones, while they can reframe those of their opponents as negative. Metaphors can therefore be seen as a device to legitimise one’s policies, and to delegitimise other politicians’ policies. The terms ‘legitimisation’ and ‘delegitimisation’ have been introduced in this context by Chilton (2004). Legitimisation occurs when “political speakers […] imbue their utterances with evidence, authority and truth” (ibid: 23). Defining delegitimisation, Chilton argues that
delegitimisation can manifest itself in acts of negative other presentation, acts of blaming, scape-goating, marginalising, excluding attacking the moral character of some individual or group, attacking the communicative cooperation of the other, attacking the rationality and sanity of the other. The extreme is to deny the humanness of the other. (2004: 47)
Similarly, Charteris-Black asserts: “Indeed metaphor is often used both to legitimise and to delegitimise in the same text” (2005: 17). Another significant aspect of the use of metaphor in politics has been pointed out by Lakoff and Johnson (1980, 2003) and by Kövecses (2010). They suggest that some aspects of the source domains can be highlighted or hidden in the mapping process. This process of highlighting and hiding has in fact made conceptual metaphors ideological, since metaphors can influence our perception or decision-making processes. Thus, by using the aspect of highlighting and hiding, metaphors, when used by politicians, can produce a biased view of a situation. This idea is echoed in other studies. Teeffelen, for example, argues that “[w]hen applied skilfully, metaphors can have a strong impact due to their ‘literary’ quality and visual concreteness. This rhetorical thrust allows them to emphasize particular elements […]” (1994: 385).

Due to its nature, linguists have described the use of metaphor in politics as a rich resource to achieve ideological aims. The ideological importance of metaphor is, for example, highlighted by Fairclough (1989: 114): “The metaphorical transfer of a word or expression from one domain of use to another is ideologically significant.” Charteris-Black also confirms this by saying: “I will propose that metaphor is a very important linguistic and cognitive resource employed by political leaders for achieving this goal” (2005: 21). Van Dijk points out that metaphor can function as an ideological tool that mitigates unfavourable information or emphasizes negative information. Furthermore, he indicates that “the semantic operations of rhetoric, such as hyperbole, understatement, irony and metaphor, among others, have a closer relation to underlying models and social beliefs.” (1990: 29) In the following, I will review some studies analysing metaphors and their ideological roles.

Many studies have been conducted on the way in which ideology is delivered through conceptual metaphors. In an analysis of British and Spanish press discourse, Alousque (2011) examines ideology embedded in metaphors used during the takeover of Endesa, the largest Spanish electricity company. This takeover was not only a business battle involving Spanish and other European companies, but also a political battle involving the Spanish government and the European Union. Applying the conceptual metaphor theory, Alousque argues that the press coverage of the takeover is built on a number of conceptual metaphors: “BUSINESS IS WAR, BUSINESS IS A SERIAL/PLAY,
BUSINESS IS A CARD GAME, BUSINESS IS A SPORT, TAKEOVERS ARE MARRIAGES” (2011:75). While Alousque opines that these metaphors are not only used as devices to understand and structure the takeover in terms of other concepts such as war, game, sport, and marriage, she also suggests that they unveil covert ideology and carry ideological viewpoints. According to Alousque, WAR, SPORT, and GAME metaphors reveal the journalist’s critical stance of the takeover and describe it in terms of confrontation, thus giving proof of the ideological load of metaphor. For example, in the case of WAR metaphors, the takeover and the rival companies are depicted as a battle and as enemies respectively. The shift from the target domain of business to the source domain of WAR, in conjunction with the ubiquitous use of such metaphors, highlights a strong ideology in WAR metaphors. War metaphor makes this ideology significant because the metaphors used to describe the takeover are based on views of the competition and rivalry between the companies involved.

In another study, White and Herrera (2003) examine to what extent Conceptual Metaphor Theory can function as an appropriate tool for the analysis of ideology. Investigating the use of metaphors in the press coverage of companies’ takeovers and alliances in the telecommunications world in the 1990s, White and Herrera (ibid.) argue that metaphors can have ideological significance. Another study that applies Lakoff’s and Johnson's theory to analyse ideology in the press was conducted by Wolf and Polzenhagen (2003). In this study, the researchers demonstrate how conceptual metaphors can be applied to the study of style and ideology. They analyse metaphors in press coverage of the U.S.-Japanese car-dispute in 1995, having identified conceptual metaphors such as: TRADE NEGOTIATIONS ARE BATTLES and PARTICIPANTS IN TRADE NEGOTIATIONS ARE WARRIORS. The researchers suggest that these metaphors are evident examples of ideological means. For example, drawing on the WARRIORS metaphor, the journalist presents the Japanese trade minister Ryotaru Hashimoto as a “blunt and insensitive aggressor and the U.S. and her representatives as victims” (ibid: 11). Wolf and Polzenhagen conclude that some ideological patterns may surface “from the application of a particular metaphor and the absence of alternative ones” (ibid: 11).
In specific relation to political events in the UK, Charteris-Black (2006) explores the way in which the British Conservative Party and the British National Party use linguistic metaphors such as ‘an almost limitless flow of immigration’, ‘massive and unnecessary wave of immigration’, ‘Britain is facing a nightly tidal wave of asylum seekers’, ‘clamp down on the flood of ‘asylum seekers’ to communicate conceptual metaphors such as IMMIGRATION IS A NATURAL DISASTER and BRITAIN IS A CONTAINER with the aim to legitimize the parties’ stance towards immigrants and to persuade the reader to accept their objection to immigration. Conceptualizing immigrants as inanimate objects and/or natural disasters has arguably discouraged public empathy towards immigrants. Consequently, metaphors like these have contributed to producing negative evaluations: disaster metaphors, for instance, evoke fear of the immigrants and the need for Britain to defend against them. On the other hand, the CONTAINER metaphor helped conceptualize Britain as borderless, making it appear reasonable for Britain to control immigration as immigrants are disasters affecting the safety of the ‘container’.

2.9 Conclusion

The primary aim of this chapter is to introduce and discuss the theoretical framework that will be used for the analysis of linguistic and conceptual metaphor. To this end, different definitions of metaphor have been discussed and reviewed as well as own understanding of the term (section 2.1.1). Furthermore, I critically examined traditional theories of metaphor (section 2.1.2), before discussing the conceptual theory of metaphor (section 2.3). I highlighted the differences between conceptual metaphor and linguistic metaphor, and illustrated the way in which conceptual metaphors work with examples in English and Arabic. I then moved on to review different types of conceptual metaphors. Sections 2.4 and 2.5 were dedicated to review traditional views of translating metaphor and explore approaches to the translation of metaphor from a cognitive perspective. In this context, translatability was re-examined in light of both approaches, and a set of translation strategies were outlined to be made operational in our analysis. The notions of universality and variation in metaphor were also discussed (section 2.6). Additionally, I suggested that investigations of similarities and differences between English and Arabic metaphors can potentially contribute to the growing literature on metaphors in Translation Studies. In section 2.7,
I focused on and reviewed some of the research on the use of metaphor in politics. Here, a number of examples were provided to underline that the use of metaphor in politics is widely common among political leaders, and to highlight that metaphor has become a significant linguistic device used to serve and communicate political and economic viewpoints and opinions.
Chapter 3: Methodological Procedures

Introduction

This chapter presents the methodology and the data used in the current study. It will begin by providing a description of the data used in the study. The following section will highlight the methodological issues arising from the conceptual theory of metaphor, including the criteria for choosing metaphorical expressions and other methodological challenges. The chapter will then move on to the methodological procedures, analysing the STs metaphors using the conceptual theory of metaphor. TTs metaphor will then be examined in the light of the triangulation of translation procedures suggested by Schäffner (2004) and Deignan et al. (1997).

3.1 Profiling data

The data in this study consists of 56 political speeches and discussions papers delivered by His Majesty King Abdullah II and translated by the Royal Court in Jordan. The majority of the speeches were delivered during the period between 2010 and 2016. The documents are 26 Arabic source texts and 31 English source texts. The length of the Arabic texts range from a minimum of 266 words to a maximum of 1,706 words. The total word count of the Arabic speeches is 18,232 words. The content of these speeches is varied, including for example, addresses to the nation, remarks at conferences, remarks at Arab summits, opening sessions of the Jordanian parliament, and remarks at national celebrations.

The lengths of the English speeches range from a minimum of 469 words to a maximum of 1,510 words. The total word count of these speeches is 32,190 words. These speeches cover a wide range of topics, including for example, the Arab spring, the Arab-Israeli conflict, remarks by His Majesty King Abdullah II at the Plenary Sessions of the General Assembly of the United Nations, speeches before Members of the European Parliament, and remarks by His Majesty King Abdullah II at the World Economic Forum Annual Meetings. The speeches and their translations are retrieved from the King’s official website (http://www.kingabdullah.jo), and the royal court website (https://rhc.jo/en). The speeches are numbered according to their retrieval
date and can be accessed via the links provided in appendices B and C. The speeches are also provided in the attached appendix D.

3.2 Methodological issues arising from the conceptual theory of metaphor

3.2.1 Lexical items forming conceptual metaphors

The conceptual theory of metaphor holds that metaphor is conceptual rather than linguistic in nature. The linguistic expressions that form a metaphor are but surface manifestations or realisations of conceptual metaphor. Thus, conceptual metaphors can be realised by different linguistic features, such as dead metaphors or similes. Therefore, some of our examples may belong to categories that are not traditionally considered metaphors. For example, the conceptual metaphor DEMOCRACY IS A BUILDING can be realised by the following two different expressions:

- Early on, Jordan began a review of the cornerstone of our political life, the Constitution

 لين تكون التغيير الديمقراطي حقيقة ملموسة على جميع المستويات

LIT Translation: This is the essence of this fourth discussion paper, which coincides with the launch of an additional effort that will hopefully enhance the contribution of our civil society in building our democratic model by laying the basic building blocks for a democratic culture in our communities that guarantees a tangible democratic change.

These two metaphors fulfil the criteria to be identified as linguistic metaphors and are both related to the conceptual metaphor of DEMOCRACY IS A BUILDING

3.2.2 Methodological challenges

Another methodological issue facing researchers studying the translation of metaphors is the need to analyse metaphors in both the source and target language in order to understand how these metaphors have been treated in translation. This study will consider a large number of examples in English and Arabic. For English, lists of conceptual metaphors have already been compiled by scholars, such as Master Metaphor List, by George Lakoff, Jane Espenson, and Alan Schwartz (1994). In Arabic, other than a few studies, there is a lack in the analysis of conceptual metaphors.
3.3 Methodological procedures
The methodological procedure used in this study involves three stages. The first involves identifying the metaphor in the source texts. The next step is to categorise these linguistic metaphors according to conceptual source domains. The last stage is to examine the metaphors against translation procedures. These procedures will be discussed in detail in subsequent sections.

3.3.1 Metaphor identification
One of the most problematic areas when studying metaphor is the development of a reliable method through which metaphors and metaphorical expressions can be identified. Researchers often disagree about what constitutes a metaphorical word or phrase. Moreover, the lack of agreed standards complicates the study of the frequency of metaphor, its organisation in discourse, and possible relations between metaphorical language and metaphorical thought. Stefanowitsch, for example, argues that identifying metaphor and metonymy 'is, at first glance, almost impossible for the simple reason that conceptual mappings are not linked to particular linguistic forms' (2-3:2006). Consequently, a number of procedures to extract linguistic expressions that realize conceptual mapping have been proposed by different scholars. Stefanowitsch summarises these procedures as follows:

1. Manual searching: here, the researcher reads through the corpus to extract all candidate metaphors.
2. Searching for source domain vocabulary: this entails selecting a potential source domain, then searching for individual lexical items in this domain.
3. Searching for target domain vocabulary
4. Searching for sentences containing lexical items from the source domain and the target domain: this procedure is a combination of the previous two.
5. Searching for metaphors based on markers of metaphors: these are devices that indicate the existence of metaphor. According to Goatly (1997:175), there are several devices indicating the existence of metaphor. These include: (1) explicit markers (metaphorically/figuratively speaking, etc.); (2) intensifiers (literally, to speak, in more than one sense, in fact, etc.); (3) hedges or downtowners (in one way, bit of, half, etc.); (4) semantic metalanguage (in both, more than one sense, etc.); (5) mimetic terms (image, likeness, etc.); (6)
symbolism terms (symbol, sign, instance, etc.); (7) superordinate terms (some, sort of, kind of, etc.); and (8) copular similes (like, as, etc.).

(6) Extraction from a corpus annotated for semantic fields/domains: This is an adaptation of the first three steps. In short, according to this procedure, the researcher can identify the possible source or target domains and search directly for all lexical items belonging to those domains.

(7) Extraction from a corpus annotated for conceptual mappings

In 2007, the Praglejaz group developed a model for identifying metaphors: the ‘Metaphor Identification Procedure’ (MIP). The MIP is as follows:

1. Read the entire text-discourse to establish a general understanding of the meaning.

2. Determine the lexical units in the text-discourse.

3. (a) For each lexical unit in the text, establish its meaning in context; that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.

(b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be,

—More concrete: what they evoke is easier to imagine, see, hear, feel, smell, and taste

—Related to bodily action

—More precise (as opposed to vague)

—Historically older

Basic meanings are not necessarily the most frequent meanings of the lexical unit.

(c) If the lexical unit has a more basic current-contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.

4. If yes, mark the lexical unit as metaphorical.

In this process, the decision as to whether or not a lexical element can be considered metaphorical is based on the disparity between the contextual meaning and the basic meaning. This model is elaborated by Steen et al. (2009) and Steen (2010), with the aim of deriving conceptual metaphorical mappings from linguistic metaphors. This framework offers a five-step approach to identifying the conceptual structure of a
cross-domain mapping. The basic idea of this method is straightforward: if a metaphor
can be analysed and explained by establishing mapping across domains, it should be
possible to move from linguistic to conceptual metaphor.

Another possible method of detecting conceptual metaphors is using Charteris-Black’s
'Critical Metaphor Analysis' (CMA) (2004: 34). According to Charteris-Black, this
approach has three stages: metaphor identification, metaphor interpretation, and
metaphor explanation. Identifying metaphor has two stages: a close reading of a
sample of texts in order to identify candidate metaphors, and then an examination of
them against the following criteria:

A metaphor is a word or phrase that causes semantic tension by:

• *Reification:* referring to something that is abstract using a word or phrase
  that in other contexts refers to something that is concrete.

• *Personification:* referring to something that is inanimate using a word or
  phrase that in other contexts refers to something that is animate.

• *Depersonification:* referring to something that is animate using a word or
  phrase that in other contexts refers to something that is inanimate. Ibid
  (2004:21)

Any expressions that do not satisfy these criteria are left out of the analysis.
Candidate expressions used with a metaphorical sense are marked as metaphor
keywords. Charteris-Black define metaphor keywords as 'words that have a tendency
to be used as conventional metaphors rather than words that will always be used as
metaphors' (Ibid, 2004:37). The second stage is to examine the use of these key words
in the corpus in order to determine if they are metaphorical or literal. In other words,
the identification step has two purposes: (1) it justifies the expression's classification
as a metaphor by highlighting the semantic tension it involves, and (2) it identifies
the metaphor key words which will help to provide the source domains underlying
the linguistic metaphor. The identification step proposed by Charteris-Black, and the
MIP proposed by the Pragglejaz group will be applied in this study as they are
consistent with the objective of the research.

The researcher’s intuition is used to identify metaphors in the Arabic STs. However,
a systematic approach to identifying and verifying metaphor requires consultation of
Arabic dictionaries. For this analysis, two Arabic monolingual dictionaries will be
consulted(معجم اللغة العربية المعاصرة، المعجم العربي الأساسي). Steen points out that, “Deciding
whether a particular metaphorical meaning is conventionalized can be done by consulting your intuitions, but it is also possible to have a look at the available dictionaries” (2007:97). What Steen means by ‘conventionalized’ is similar to what Dickins et al. mean by lexicalized metaphors “[…] uses of language that are recognizably metaphorical but whose meaning in a particular language is relatively fixed” (2016:195). In a language which a strong lexicographical tradition, conventionalized or lexicalized metaphor are metaphors whose meanings are very likely to be found in a dictionary.

The first step in this analysis is identifying the metaphors in both the STs and TTs. A conglomeration of approaches will be used here to identify metaphors, alongside the researcher’s intuition.

3.3.2 Categorizing metaphors

The second step of the analysis is categorising the linguistic metaphors in the STs according to conceptual source domains, such as JOURNEY, BUILDING, PLANTS, ANIMALS, WATER, DISASTER, PERSONIFICATION, BURDEN, and DISEASES. The semantic field theory of metaphor (Kittay and Lehrer, 1981) states that linguistic metaphors can be assigned to domains in accordance to their semantic fields. A semantic field is 'a set of lexemes which cover a certain conceptual domain and which bear certain specifiable features to one another' (ibid: 32). For example, expressions like 'growth', 'take root and grow', 'seedling', 'ripe', and 'blossom' are all lexemes of the semantic field of the 'plant' domain. The identified fields will function as source domains for conceptual metaphors.

Metaphors in English STs are much easier to categorise as there are already compiled lists of conceptual metaphors and their domains. The categorisation of the source domains in these texts will depend on the works of Lakoff and Johnson (1980, 1993, and 1987), Lakoff and Turner (1989), Kövecses (2002), and Charteris-Black (2004, 2005).

Having identified the linguistic metaphors and their conceptual domains, a mixed investigation involving a combination of qualitative and quantitative research will be carried out to measure the frequency of metaphorical realisations in each source domain. The inclusion of quantitative work in this research will allow it to offer claims
about the generality, distribution, and frequencies of a given phenomenon. This argument supports that of Williams and Chesterman (2002:64-65).

Based on this investigation, the study will present a typology of conceptual metaphors used in political discourse conducted within the framework of the two languages, Arabic and English.

### 3.3.3 Analysis of metaphors in the TTs

This section is concerned with the translation strategies used to manage both linguistic and conceptual metaphors. After matching the translated metaphors to their original forms, I will consider the similarities and differences of the two, which will involve an examination of whether both linguistic and conceptual metaphors are preserved, altered, or omitted. The translated metaphors will be examined against a triangulation of the typology of translation procedures discussed by scholars from different disciplines and backgrounds; see, for example, Schaffner (2004), Deignan et al. (1997), Mandelblit (1995), and Al-Zoubi, Al-Ali, and Al-Hasnawi (2006). The potential outcomes of translating conceptual metaphors can be summarised as follows:

1- Both the conceptual and linguist metaphors are retained in the target language

2- Shift in the linguistic expressions, while the conceptual metaphor is retained; in effect, the linguistic realisations have shifted, explicated, or elaborated, but the linguistic realisations still belong to the same conceptual metaphor

3- ST and TT differ in the metaphorical expressions, with no correspondence in the mappings

4- STs metaphors are translated non-metaphorically in the TTs

In summation, these procedures seek to show which metaphorical expressions appear in Arabic and English. They also illustrate which metaphors appear in one language and not the other.

The procedures of analysing ST and TT metaphors will be quantitatively evaluated. In this way, the study will examine not only the issue of the translatability of conceptual metaphors between English and Arabic, but also the translation techniques employed by translators. This comparative analysis will provide answers to the fourth research question in this study:
To what extent can English conceptual metaphors be translated into Arabic? What are the techniques employed by the translator to render these conceptual metaphors?

3.4 Conclusion

The current chapter explains the methodological procedures employed in this research and introduces the data for this research project.

In Section 3.1, the corpus of the study is introduced. The corpus consists of 56 documents of political speeches delivered by His Majesty King Abdullah II and translated by the Royal Court in Jordan. The aim is to examine the use of conceptual metaphor in political speeches.

Section 3.2 introduces the reader to some methodological matters arising from the conceptual theory of metaphor. These include the question of which lexical items should be analysed, and the challenges encountered during the analysis.

Section 3.3 introduces the methodological procedures employed in this research. The methodological procedures comprise three stages. Section 3.3.1 describes the first step in the analysis, that is identifying metaphor. In this step, an amalgamation of the MIP, CMA, and the researcher’s intuition are used to identify the metaphorical expressions in the ST. Section 3.3.2 categorises linguistic metaphors according to conceptual source domains. The last stage of the analysis is the examination of the metaphors in the TTs using translation procedures. This is achieved through an amalgamation of translation procedures suggested by scholars such as Schäffner (2004), Deignan et al. (1997), Mandelblit (1995), and Al-Zoubi, Al-Ali, and Al-Hasnawi (2006). This chapter also explains the use of both quantitative and qualitative methods to analyse the corpus under study.
CHAPTER 4: Analysis of Conceptual Metaphor in the Source Texts

This chapter presents an analysis of the most significant conceptual metaphors encountered in the source texts. Metaphors are classified according to their source domains, with the classifications developed from the work of Lakoff and Johnson (1980), Köecses (2002, 2005), and Charteries-Black (2005). In line with the methodology presented in Chapter 3, linguistic metaphors have been identified using the MIP model. The next step is to identify the conceptual domains determined with the metaphorical keywords, which are established using the metaphorical expressions associated with the particular semantic fields. A quantitative analysis of the metaphorical expressions, their source conceptual domains, and their conceptual metaphors in the STs is conducted. Each source conceptual domain is then discussed in terms of its conceptual metaphor(s). Some of these conceptual metaphors are further divided into sub-metaphors according to the specific mappings which they highlight.

Following completion of the screening processes, a total of 222 metaphorical expressions have been identified in the source texts: 148 found in the English source texts and 74 in the Arabic source texts. These expressions are grouped in different source domains. Table 4.1 shows the list of source domains, the linguistic expressions manifest in these domains, and their frequencies.

Classifying metaphors according to their source domains is not a simple task, as a metaphor may belong to more than one source domain. Consider, for example, the following example:

To support these goals, Jordan took some very deliberate steps fifteen years ago (1)

According to the analysis, two source domains can be identified in the example above: PERSONIFICATION and JOURNEY. Personification is identified by giving a non-human entity – in this example, a country (‘Jordan’) – qualities associated with humans – in this example, the ability to take steps. The JOURNEY metaphor is identified in the expression ‘took some very deliberate steps’. Charteries-Black notes that when two source domains coincide, we have a 'nested metaphor' (2005:39). Charteries-Black defines this as 'the rhetorical practice of placing a metaphor from one source domain within a metaphor from another source domain' (2005:53).
4.1 JOURNEY metaphors

This metaphor was introduced by Lakoff and Johnson (1980), addressing the LOVE IS A JOURNEY metaphor later developed as the more general concept of LIFE IS A JOURNEY. Lakoff and Turner (1989) later develop the same concept as LONGTERM PURPOSEFUL ACTIVITY IS A JOURNEY. This conceptual metaphor is used, for example, to discuss the effects of engaging in purposeful activity. Such metaphors also highlight that a journey should have a predetermined destination. Charteris-Black (2005:46) maintains that journeys are effective source domains for metaphors.

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Number of Metaphorical Expressions In English and Arabic</th>
<th>Percentage against the total number of metaphors</th>
<th>Number of Metaphorical Expressions in English ST</th>
<th>Number of Metaphorical Expressions in Arabic ST</th>
</tr>
</thead>
<tbody>
<tr>
<td>JOURNEY</td>
<td>50</td>
<td>22.4%</td>
<td>26</td>
<td>24</td>
</tr>
<tr>
<td>BUILDING</td>
<td>42</td>
<td>18.9%</td>
<td>23</td>
<td>19</td>
</tr>
<tr>
<td>PLANTS</td>
<td>29</td>
<td>12.7%</td>
<td>23</td>
<td>6</td>
</tr>
<tr>
<td>ANIMALS</td>
<td>11</td>
<td>4.95%</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>ARAB SPRING</td>
<td>23</td>
<td>10.8%</td>
<td>23</td>
<td>1</td>
</tr>
<tr>
<td>SUMMER</td>
<td>3</td>
<td>1.3%</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>WATER</td>
<td>14</td>
<td>5.90%</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>DISASTER</td>
<td>2</td>
<td>1.2%</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>PERSONIFICATION</td>
<td>28</td>
<td>12.6%</td>
<td>19</td>
<td>9</td>
</tr>
<tr>
<td>BURDEN</td>
<td>13</td>
<td>5.85%</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>DISEASES</td>
<td>7</td>
<td>3.6%</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>223</td>
<td>100%</td>
<td>148</td>
<td>74</td>
</tr>
</tbody>
</table>

Table 5 Frequencies of source domains and their Metaphorical expressions in the STs
‘because of the availability of a clear schema that includes required elements – such as start and end points connected by a path and entities that move along the path’. Charteris-Black points out that such a schema is also important to any political speech maker ‘because it permits him to represent himself as a “guide”, his policies as “maps” and to bring himself “nearer” to the audience by constructing them as “fellow travelling companions”’ (ibid).

The JOURNEY metaphor is widely used in politics, as a very familiar domain for most people. Charteris-Black (2005) points out that linguistic realisations of the JOURNEY metaphor are very common in the discourse of leading politicians, including Churchill, Thatcher, Blair, Clinton, and Bush (father and son). The research of Musolff (2004) and Semino and Masci (1996) shows how widespread these metaphors are in the discourse of Chinese, German, and Italian politicians. Many political figures resort to this domain in their speeches because it offers the opportunity to create figurative expressions. The JOURNEY domain, in fact, can be seen as productive one, especially when addressing major changes in political and social life.

The JOURNEY domain is the first prominent domain detected in the corpus, with metaphors belonging to this domain constituting 49 expressions and accounting for 22% of the total metaphorical expressions in the corpus. These linguistic metaphors are realised by keywords such as ‘steps’, ‘path’, ‘gateway’, ‘course’, ‘guide’, and ‘doors’. The JOURNEY metaphor has more than one target domain.

In the following sections, I will highlight these target domains and their linguistic metaphors.

4.1.1 POLITICAL/ECONOMIC REFORM IS A JOURNEY:

The target domain of political and economic reform appears in 31 examples. The following linguistic metaphors convey this target domain:

1- To support these goals, Jordan took some very deliberate steps fifteen years ago. We saw an urgent requirement for inclusive, sustainable reform - strengthening stake holding and active citizenship … creating opportunity … and raising the standard of living across all communities (1)
2- Let me pause to thank all those who have believed in our journey - Bay Area accelerators like 500Startups, Plug & Play, and Alchemist; investors like Intel Capital; corporations like Cisco Systems; other angels and mentors. Bay-area Jordanians have also been important in helping us unlock our potential. (1)

3- We are committed to working closely with the ICT industry and other new enterprise. We want your success. And we will do all we can to help you, every step of the way. (1)

4- Reform is not easy but it is going forward. I am determined to stay the course. (27)

5- This reality drives Jordan's approach to the Arab Spring. We have embraced it as an opportunity to push past roadblocks that have slowed reform in the past. (25)

6- To be sure, a turbulent era has made the road to reform much tougher to navigate. (27)

In these examples, Jordan’s endeavours to prove itself an economic haven and a good starting point for international investment utilise the metaphorical conceptualisation of a journey. In example (1), Jordan is personified as a traveller who began a journey with carefully weighed steps: a long journey that began 15 years ago. This journey has a predetermined destination; that is, achieving inclusive and sustainable reform, as well as finding and providing jobs for the people of Jordan.

These examples' use of the JOURNEY metaphor can be identified in the keywords of journey, step, way, path, going forward, and course. The travellers are referred to using the possessive adjective, ‘our’, in example (2); the pronoun ‘we’ in examples (3) and (5); and the pronoun ‘I’ in example (4). The use of first person pronouns, as Charteris-Black argues, permits the political leader – the speaker, in these examples – to represent himself as a guide and a leader on the journey. In addition to these basic elements, examples (5) and (6) have the extra element of obstacles that travellers may face on their journeys. These are noted in the description of the road as 'tough' in example (6) and implied by the keyword ‘roadblocks’ in example (5). These two
examples can be categorised using the conceptual metaphor of DIFFICULTIES ARE IMPEDIMENTS TO TRAVEL, proposed by Lakoff (1993).

In example (7) below, the journey metaphor is realised using the keyword ‘path’. Jordan is personified as the traveller who will take the path of consensus, law, inclusiveness, and sustainable change to reach its destination (reform).

7- The force behind regional opportunity is the expansion of stakeholding: Reform; that empowers people to build the future they want to see and frees our countries to be their creative, productive best. This is the path that Jordan is taking: Consensus-driven and law-based, creating inclusive, sustainable change that keeps people secure and improves lives. (29)

Example (8) below is another example of the use of the JOURNEY metaphor, as realised by its keywords, ‘chartered our course’. The target domain of this metaphor is reform. Like all complex journeys, this journey will require a guide or a map. Jordan's journey toward reform is guided by its heritage of mutual respect and moderation. In this journey, His Majesty King Abdullah identifies himself as one of the travellers planning a journey toward reform and achieving national goals.

8- In Jordan we have charted our course guided by our heritage of mutual respect and moderation. Our Arab Spring journey is one of opportunity, to accelerate home-grown reforms and achieve national goals

9- How can we fight the ideological battle, if we do not chart the way forward towards Palestinian-Israeli peace? Our countries, united, must provide the momentum and chart the way forward towards a final, comprehensive settlement.(24)

10- We know the way ahead. There must be reform; there must be effective, innovative development assistance; there must be much more direct investment. (8)

The conceptualisation of reform as a journey also appears in the Arabic speeches of King Abdullah. The following examples illustrate the conceptual metaphor of LONGTERM PURPOSEFUL ACTIVITY IS A JOURNEY. In example (11) below, the JOURNEY metaphor is realised by the keyword ‘الطريق’ [the road] ‘However, this
economic growth has not yet been significantly reflected in citizens' standard of living, but what has been achieved confirms that we are on the right road)]. In this example, King Abdullah assures the listener that Jordanians’ journey will reach the final destination of economic growth. However, the road to their destination is a long one, hence King Abdullah asks his companions to be patient:

TT: But this economic growth has not been clearly reflected yet on the living standards of individuals. The achievements and successes though assure us that we are on the right path, and that we have to be a bit more patient.

The JOURNEY metaphor in examples (12) and (13) below is realised by the keyword 'مسيرتنا' [our march] and 'الطريق' [the road] in example (12), and 'مسيرتنا' [our march] and 'مسار' [path] in example (13). In these two examples, the achievement of democracy is conceptualised as a journey. These two metaphors may have an underlying connotation, and this connotative meaning is understood as 'ان ينحرف بها عن طريقها الصحيح', [to deviate from its proper road]. This holds that the journey toward democracy is prone to interruption and sabotage by certain groups. King Abdullah reaffirms that this journey is to be patronised by him, and he commits himself to defending and protecting it from whatever may divert it from its right path.

Lit Translation: Our democratic march merits our attention and care. We have endeavored to safeguard and protect it from whatever may divert it away from its right path.

Lit Translation: We are close to holding parliamentary elections that reflect our keenness to strengthen our democratic march and to protect it from those who seek to harm or derail it.
The JOURNEY metaphor in example (14) below can be identified by the use of keywords [walking in the right direction]. In this example, Jordan is personified as a traveller walking toward his final destination, which is reform.

Example (15) below is another instance of the JOURNEY metaphor. The metaphor in this example is realized by the keywords 'الطريق' [the road] in '، بما فيهم المعارضة، ليكونوا في الضرائب القادمة، وطريق المشاركة السياسية [The road is open to all, including the opposition, to be in the next parliament and the road to political participation]. In this example, political participation is conceptualised as a journey in which King Abdullah invites all segments of society to take part.

Examples (16), (17), and (18) below are other instances of the JOURNEY metaphor. In those examples, the achievement of both democracy and comprehensive reform are conceptualised as journeys. The JOURNEY metaphor in these examples is realised by the keywords 'الطريق' [road] and 'مسيرتنا' [our march]. However, King Abdullah draws a picture of a train journey in examples (16) and (17), using the word 'محطة' [station], and in example (18) with the word 'محطات' [stations]. The use of these words highlights the milestones that are expected during the journey to political reform. These milestones are parliament itself and the elections to assign representatives to parliament. This, according to King Abdullah, shows the importance of parliamentary elections to achieving democracy in Jordan.
Lit Translation: we inaugurate the first session of the Seventeenth National Assembly, which we want to be a station on the path of democratic transformation and comprehensive reform.

Lit Translation: We inaugurate the second session of the Seventeenth Parliament, which constitutes a new station in our march to democratization and comprehensive reform.

Lit Translation: In the name of God, and with His blessings, we inaugurate the third ordinary session of the Seventeenth Parliament. Today, we stand on the threshold of a new station of political life in our dear country.

Lit Translation: Now is the time for us to move actively towards key, practical station in the road towards democracy. This election is one of those critical stations on the political reform roadmap.

In one of King Abdullah’s discussion papers, ‘Our Journey to Forge Our Path Towards Democracy’, the JOURNEY metaphor is realized eight times. The JOURNEY metaphor in this paper is identified by the following keywords: ‘مسيرتنا’ [our march] in example (20), ‘كشعب يسير على طريق التحول الديمقراطي’ [As people walking the road to democratization] in example (21), ‘رحلتنا نحو الديمقراطية’ [our journey toward democracy] in example (22), and ‘إعادة عربة الديمقراطية إلى مسارها الصحيح’ [to put the vehicle of democracy on the right track] in example (23). The JOURNEY metaphors in these examples share the target domain of achieving democratic reform.
Every citizen and every voice will have a key role in bringing life back to our democratic march.

It is my responsibility within this situation to encourage dialogue among us as a people moving on the road to democratization. This discussion paper is a step in this path. Through what I share with you today.

I dedicate this paper to talk about a series of practices that I believe we need to develop and embody throughout our journey towards democracy, within our constitutional monarchy.

Therefore, we must all work to overcome them and bring the vehicle of democracy back on the right track.

The JOURNEY metaphor is also used as a source domain to conceptualise democracy. The following three examples illustrate this conceptualisation.

I have confidence that the wisdom and energy of the Jordanian people will make this journey a success story.

Otherwise, the road towards this renewal and the embrace of democracy is not the easy and straightforward road as some think, but it is full of challenges and it is necessary (23).
Lit Translation: However, the path towards this renewal, and embracing democracy is neither easy nor short road as some think, it is necessary but full of difficulties.

We begin by emphasizing the importance of preserving the fortification of our internal front, and that Jordan continues to developing a reform model at the regional level and based on a clear road map through the completion of specific reform stations.

The metaphor in example (24) above has been realised by the keyword ‘الرحلة,’ [the journey]. In this example, King Abdullah sees collaboration between the people and the government as a key factor in developing democracy. As seen in other examples, the achieving of democracy is conceptualised as a journey. King Abdullah insists that this cooperation will make the journey a success.

In example (25) above, the JOURNEY metaphor is realised by the keyword ‘الطريق,’ [the road]. However, other elements are emphasised here: that is, obstacles and challenges, which mean the road to achieving democracy is neither smooth nor straightforward.

Example (26) above realises the JOURNEY metaphor, using the keywords ‘طريق,’ [road] and ‘محطات,’ [stations]. In this example, King Abdullah affirms that the road to achieving democracy must be traversed step-by-step, passing several milestones. The mapping of the metaphor of POLITICAL/ECONOMIC REFORM IS A JOURNEY can be done as follows:

<table>
<thead>
<tr>
<th>Target Domain: Reform</th>
<th>Source Domain: JOURNEY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jordanians, King Abdullah, Jordan</td>
<td>Travellers</td>
</tr>
<tr>
<td>Reform</td>
<td>Destination</td>
</tr>
<tr>
<td>Obstacles and hardships</td>
<td>Roadblocks, tough road</td>
</tr>
<tr>
<td>Political milestones, Achieving reform</td>
<td>Stops, stations</td>
</tr>
</tbody>
</table>

Table 6 Mappings of the conceptual metaphor REFORM IS A JOURNEY
4.1.2 THE FUTURE IS A STAGE ON A JOURNEY

Another target domain for the JOURNEY metaphor that appears in the speeches of King Abdullah is the achieving of a peaceful future. The process of peace is considered a purposeful activity that is manifested as a journey, requiring parties (travellers) to embark on a journey along a path. As mentioned earlier, the JOURNEY metaphor includes basic elements, such as the travellers, the path, and the destination. In addition to these basic elements, the JOURNEY metaphor may include extra elements, such as obstacles that the travellers may face. The journey to the accomplishment of peace is often seen as difficult, hindered by obstacles. In the next example, these difficulties are realised by the keywords ‘slides us further down the path’.

27- It is vital now to move the peace process forward on this basis. Concerned nations must act together and with new urgency. Every day that goes by in conflict; every day that the humanitarian situation for the Palestinian people worsens; every day that our youth feel themselves failed by the international system - every day of mistrust and missed opportunities, slides us further down the path to regional and global disaster. (10)

The metaphor in example (27) above is used to depict the Israel-Palestine peace process as a journey. It is described as a journey that is often halted, but which has become vital to proceed with and push forward. Concerned nations (the travellers) must work together to avoid any delay or hindrance (difficulties), otherwise they will not reach their destination and will instead swerve to another path that leads to an undesired destination (regional and global disaster).

In the next example, a strong and stable future is the destination of the journey on which the region's leaders will embark. The region's leaders in this example are depicted as pathfinders. This expression connotes that the road is unclear and untrodden, thus someone must go on ahead of the group to explore the untraversed regions: these are the leaders of the region.

28- Our region has a destination today: a strong and stable future in which all our people can thrive. And you and so many others, across our countries, are the pathfinders. (7)
The Israel-Palestine peace process is a major theme in many of the examined speeches, with the peace process appearing as a target domain in the following journey metaphor:

29- *We know the right way forward.* And the goal can be reached: a just and final two-state settlement, based on international legitimacy and the Arab Peace Initiative.

The journey metaphor in this example is realised by the keywords ‘way forward’, and ‘can be reached’. The travellers in this journey (the international community and Jordan) both know the right way to reach the destination (a just and a final two-state settlement).

The target domain of achieving a prosperous and peaceful future is shared by the following JOURNEY metaphors:

30- Co-existence, mutual respect and solidarity is our heritage. And today, it is the *path to our strength and future*, a future of security and peace—a future of strengthened development, growth and prosperity. (5)

Here, security and peace are the destination of this journey. Although there may be more than one path to reach this destination, His Majesty King Abdullah proposes that the best path to take is our heritage:

31- Such contributions, from many countries, are vital to putting these countries, and the region, *on the road to peace*. (10)

In the previous example, the journey metaphor is identified by the keyword 'road'. The target domain of this metaphor (the destination of this journey) is peace, and the travellers are 'many countries' and the region. A new element is detected in this metaphor; that is, the vehicle transferring the travellers to their destination. Here, that is the contributions of Jordan and the other countries.

Example (32) uses the journey metaphor, realised by the keywords of 'destinations', 'direction', and 'path'. The target domains of this metaphor (peace, security, the environment, economic stability and growth) are depicted as destinations. Business leaders, investors, and politicians are pictured as guides helping to direct travellers to the destination.
32- Some destinations are global. Peace, security, the environment, economic stability and growth: these are vital interests for all of us. You and your counterparts around the region are helping to set the direction. Your partnerships will help build the path.

In the next example, addressing business leaders, politicians, and representatives of civil society and international youth organisations, His Majesty King Abdullah depicts Jordan as a person standing ready to help achieve prosperity, peace, and justice. The journey metaphor is realised by the keywords 'step' and 'way'. The travellers (leaders, politicians, and representatives of societies and organisations) will embark on a journey toward prosperity, peace, and justice. Jordan is personified as a guide who will help those travellers to reach their destination.

33- Here in this Forum, and in the days ahead, we will be welcoming new ideas, new partnerships, new achievements. For prosperity. Peace. Justice. Inclusion. Jordan stands ready to work with you every step of the way. (29)

Example (34) below realises the conceptual metaphor of LIFE IS JOURNEY. The destination of this journey is a better future, a problem-free future, and future filled with opportunities for everyone. Muslims play an important role in this journey; that is, helping humanity to reach its destination.

34- Islam's spiritual and social values are vital to Earth's future. And every Muslim has a role – especially our young men and women – to help guide humanity's road forward. To work with others to solve problems, meet challenges and seize opportunities.(3)

In a summit on countering the Islamic State of Iraq and the Levant and other terrorist groups, King Abdullah raises the issue of the collective effort against Daesh. The war against Daesh is a journey that has already begun, but the road to its final destination (the defeat of Daesh) is long. The journey cannot be completed until all the travellers (the coalition members) work together. The journey metaphor in the examples below
is realised by the keywords 'road' and 'navigate' in example (35) and 'path' in example (36).

35- Our coalition still faces significant challenges, and Mr. President as you said yesterday: if we cannot work together more effectively, we will all suffer the consequences. We all know the road ahead is long, but we can navigate it by continuing to work collectively, constantly adapting our strategy and upgrading coordination among coalition members.

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

In the Arabic speeches, the future is depicted as the destination of the journey. The following two examples illustrate this conceptualisation. The JOURNEY metaphor is realised by the keywords ‘السير نحو المستقبل’ [walking toward the future] in example (37), and ‘الأبناء الذين يسيرون إلى المستقبل بخطى ثابتة’ [the sons who walk with confident steps toward the future] in example (38).

TT: The recommendations concerning provisions of our Constitution that have been presented here today are solid proof of Jordan’s ability to revitalize itself and its legislation and approach the future with a vision of social and political reform, the foundation of which is wider public participation.

Lit Translation: These are your blessed efforts reflected in the legacy of our forefathers and fathers, and the aspirations of sons who are moving towards the future with a steady pace, to build the new Jordan that is victorious over the challenges and which embodies the principles of justice and equality.
Jordan is a gateway for regional and world trade and business. We know we have to be ahead of the curve to manage the challenges that we face. For this, we constantly seek to extend what such a gateway can provide.

Example (39) offers another instance of the journey metaphor, here identified by the keywords ‘gateway’ and ‘curve’. In this metaphor, the King identifies himself as one of the travellers. King Abdullah and the Jordanians together seek progress in this journey to reach their destination, which is to make Jordan a gateway for business leaders, stakeholders, and investors.

As seen in the previous examples, the journey metaphor is used widely in politics. One reason for this is that presenting politics as journey is a very useful method of showing that a politician is willing to change to make progress. Journeys have a destination and political leaders present these destinations as desirable places, urging people to accompany them in seeking these new destinations. The following mappings illustrate the conceptual metaphors of POLITICS IS A JOURNEY and FUTURE IS A JOURNEY.

<table>
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<tr>
<th>Target domain: POLITICS</th>
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Table 7 Mappings of the conceptual metaphor POLITICS IS A JOURNEY
4.2 BUILDING metaphors

The source domain BUILDING introduced by Lakoff and Johnson (1980) is used to introduce the conceptual metaphor of THEORIES ARE BUILDINGS. Lakoff and Johnson note many expressions of theories manifest through the domain of building; for example, 'Is that the foundation for your theory?' 'We need to construct strong arguments. The argument is shaky, and the theory needs more support.'

BUILDING is an important source domain for conceptualising complex abstract systems. In politics, using metaphors from this domain can be effective for urging the consolidation of society in pursuit of a shared goal.

In our data, we see that the source domain of BUILDING is used with different target domains. The BUILDING metaphor appears in a total of 42 metaphorical expressions, with these linguistic metaphors realised by keywords including ‘build’, ‘brick’, ‘shape’, ‘create’, ‘wall’, ‘cornerstone’, ‘foundation’, ‘pillars’, and ‘forge’. In the next sections, I will explore these target domains and their linguistic metaphors.

4.2.1 FUTURE IS A BUILDING

The examples below depict the future as a building. As with a material building, the process of building the future demands solid foundations, builders, and materials for construction. These are the elements that constitute the BUILDING metaphor.

Linguistic expressions depicting the future as a building appear 19 times. Examples of this target domain are underlined in the following examples:

1- My Friends, as we and others achieve mutual acceptance and respect, we build the future our children deserve.

2- The future is ours to build, not in the Middle East alone, but in global partnership. Those who are working to do the right thing need the whole world's support.

3- My Friends. For ten years, we’ve met together, we’ve built futures together, we have welcomed change together. And our partnership continues.
4- But success in my region cannot afford to wait. Businesses and investors that get in now will lead - and send a powerful message to future consumers and leaders: we are with you, on the ground, building the future.

In the previous examples, the BUILDING metaphor is identified using the keyword ‘build’. The builders in these examples are referred to by the pronouns ‘we’ in examples (1), (3), and (4), and ‘ours’ in example (2). The use of these pronouns allows the political leader to present himself as a part of the team involved in the building process. In these examples, the building process is collaborative, involving the people as active members.

Examples (5) and (6) below see the BUILDING metaphor used with the target domain of ‘the future’, in this case specifically that of the Syrian people. In example (8), the metaphor is realised using the verb 'build' and the prefix 're-'. This use of 'rebuild' stresses that the building (the Syrian future) once existed but has since been destroyed, and the Syrian people must now recreate it. However, the basic material required to start the process of building is not yet available, and His Majesty King Abdullah urges the international community to provide the Syrians with this building material: that is, ending the violence and finding a political solution.

5- The highest global engagement is also essential to end the Syrian crisis. It is time to show, as well as say, that the world will not condone the destruction and dislocation. The world community must pull together for an immediate end to the violence, and a political solution that lets the Syrian people rebuild their future.

6- It is time to fast-track a political transition in Syria: to end the violence and bloodshed, neutralize the threat of chemical weapons, restore security and stability, preserve the unity of Syria and its territorial integrity, and engage all, all, its people in building their country's future.

In example (7) below, the BUILDING metaphor is detected in the use of the keywords 'building' and 'foundation'. In this example, the future is depicted as a building, specifically a house that will accommodate all Jordanians. The house will be built on
a solid foundation of majority consensus, minority rights, a democratic culture of active citizenship, and peaceful, evolutionary change.

7- Jordan seeks a House of the Future that includes all. We are building our future on the solid foundation of majority consensus, minority rights, a democratic culture of active citizenship, and peaceful, evolutionary change.

Example (12) below is another illustration of the BUILDING metaphor with 'a better future' as the target domain. This future is built from the sacrifices of the Jordanian forefathers and it has made Jordan what is it now: an independent country.

8- Independence stands for the sacrifices made by our forefathers to liberate the national will, and build a better future.

In examples (13) and (14) below, the BUILDING metaphor is realised by the keyword ‘build’, and the target domain here is the building of good and fulfilling lives.

9- In the Arab world, young people make up 65 percent of the population. Too many lack opportunity at the starting-gate of their lives. No work, no hope makes young people targets for radicals. Our youth deserve better options, options that will bring them what they really need: good jobs and good prospects, and stable communities to build fulfilling lives. Young Europeans deserve just the same. Economic cooperation is key to meeting those needs.

10- A third critical effort is creating deeper hope. Radicalization thrives on economic insecurity and exclusion. To create stakeholders in a peaceful world, people need opportunities to fulfil their potential and build good lives. Helping them is a powerful message of respect.

Addressing His Holiness Pope Francis, His Majesty King Abdullah used the BUILDING metaphor to describe the harmony between Muslims and Christians in Jordan. This metaphor is realised in example (11) using the keywords 'building' and 'ground', the target domain of the future depicted as a building, and the builders as the Muslims and Christians in Jordan.
11- Here, today, Muslims and Christians are building a shared future, on the common ground of mutual respect, peace and devotion to God.

The BUILDING metaphor is also detected in the Arabic speeches. Examples (12), (13), and (14) below conceptualise the future as a building. The BUILDING metaphor in these examples is realised by the following keywords: ‘يبنون المستقبل’ [to build the future] in example (12), ‘المستقبل الذي نختاره ونبنيه للأردن بأسلوبنا’ [the future we choose and build for Jordan] in example (13), and ‘نبني مستقبلنا بتحصين أجيالنا بفكر مستقبلي مستنير ضد الانغلاق’ [we build our future by arming our generations with a civilised and enlightened vision against intolerance and seclusion] in example (14).

In example (12), King Abdullah ascertains that people in Jordan have a special responsibility as they are the ones who will build the future of the country. In example (13) above, King Abdullah sees himself as a part of the team who will build the future of Jordan. In example (14), a new element appears in the BUILDING metaphor: the materials required for building. In order to build the future, younger generations must

Lit Translation: The challenges we face are enormous and the goals that we seek to achieve require the effort of every one of us. There is a special responsibility for the young people, sons and daughters of this nation, who are building the future we want.

Lit Translation: Today, we stand before the future that we aspire to. A future we choose and build for Jordan and for ourselves.

Lit Translation: We build our future by fortifying our generations with enlightened and civilized thought against isolationism and fanaticism, arming them with values of citizenship, initiative, ambition, excellence, love of work, achievement and rejection of violence.
be fortified with a civilised attitude based on values of good citizenship, initiative, ambition, excellence, and respect for work and achievement.

The following examples could also be considered instances of the BUILDING metaphor:

In example (15) above, the conceptual metaphor FUTURE IS BUILDING is realised by metaphorical expression ‘المعلم هو صانع الأجيال وباني المستقبل,’ [the teacher is the maker of generations and the builder of the future]. In this metaphor, the status of the teacher is emphasised, and King Abdullah recommends that the teacher always enjoy the people's full support, respect and appreciation.

The BUILDING metaphor in example (16) above is realised by the metaphorical expression ‘لبناء المستقبل الأفضل,’ [to build a better future]. King Abdullah asserts that young people's potential should be harnessed by enabling them to participate in decision-making to build a better future for them and future generations.
ECONOMY IS A BUILDING

Economic reform is another target domain of the BUILDING metaphor. Examples in this category represent economic reform as a building. The following examples relate to the conceptual metaphor of ECONOMY IS BUILDING.

17- I have always been fascinated by the ability of entrepreneurs to take a brick … see in it a house - and build a whole city. But new enterprises need solid ground to build on. And that’s Jordan's vision.

In the following example, the BUILDING metaphor is realised by the keyword 'building-blocks'. Building blocks are one of the basic requirements of the construction process. In example (18) below, building blocks represent the partnership between the private and public sectors that will help to achieve Jordan’s goal of relaunching growth and investment and deepening reform. In this example, the partnership is a basic requirement of achieving economic reform.

18- My friends, it is time for a new push, engaging all sectors, to create inclusive growth. This is Jordan’s goal: Re-launching growth and investment while deepening reform and inclusion. For this end, public-private partnerships are our building-blocks. (30)

In the following example, King Abdullah draws an analogy between politics and the economy on one side, and the archways in Islamic architecture on the other. The similarity lies in the stones needed to build these archways and the need of everyone to work together to achieve the reform. Another point of similarity is that these stones depend on each other to support this building in the same way Jordanians should work collaboratively to achieve reform. King Abdullah sees himself as one of these people (‘each one of us’). He also identifies himself with the audience who are required to work together (‘if we work together’). The message behind this metaphor is the need to bring the Jordanians together in building their political and economic life.

19- We've all seen the soaring archways of classic Islamic architecture. Their design depends on many individual stones... using the strength of each, working in perfect harmony, to create the whole. It cannot stand, it cannot last, without them all. Today, in our political and economic life,
each of us is needed. If we work together, if we lend our full strength to the job, I believe we can make it a future worthy of our great people. My best wishes to you all, for your work today and in the days ahead. (19)

4.2.3 DEMOCRACY IS A BUILDING

Political reform can be considered another target domain for the BUILDING metaphor. Examples (20), (21), and (22) belong to this target domain:

20- In this “Jordanian Summer,” We are developing the proper building blocks of democratic transformation and its checks-and-balances. We are looking forward to welcoming President Obama in Jordan soon. And I hope to see real momentum in the peace process after his visit, a strategic national interest for both our countries. (16)

21- Early on, Jordan began a review of the cornerstone of our political life, the Constitution. Parliament is currently putting the final touches on amendments for ratification by both Chambers.(21)

22- Among the most important steps is building the robust political party life that parliamentary government requires. We know that it is not one election, but the next and the next and all those that follow, which show that a system is working. (25)

Example (20) presents the process of democratic transformation as a construction activity. This process, like any other construction activity, requires certain materials, such as building blocks. The use of the pronoun ‘we’ in this example represents the process of building as a collaborative one. King Abdullah sees himself as a part of the team responsible for developing the proper building blocks. Example (21) depicts political life in Jordan as a building, its cornerstone being the constitution. In any building, a 'cornerstone' cements the foundations and the walls of the building. In this example, democracy is a building and the constitution its cornerstone. A cornerstone is possibly a universal metaphor used to indicate that one aspect is crucial to a concept. King Abdullah notes that the constitution is being amended by parliament, which of course indicates that parliament is a member of the team that is building political life in Jordan.
Example (22) above depicts the government in Jordan as a building. A crucial part of this building is the political parties. The government, portrayed as a building, cannot be complete unless all its components have been constructed.

23- On the political side, we are laying the foundations of effective, party-based, parliamentary government secured by our Constitution, the backbone of our country’s rights and laws. (25)

Example (23) above offers another example of the building metaphor, this time identified by the keyword ‘foundations’ – usually defined as the structure that supports a building from underneath. This example portrays parliamentary government as a building that needs solid foundations, which are laid by builders. In this example, the builders are referred to by the pronoun ‘we’, illustrating that the process of building is a collective one that involves the participation of more than one entity. King Abdullah sees himself as a part of that team, helping to build democracy.

The conceptual metaphor of DEMOCRACY IS A BUILDING is also detected in the Arabic speeches. Consider the following examples:

Lit Translation: Reaching the right combination of tolerant debate, respectful competition, and informed choice-making is an essential building block in building our democratic system that we want to lead to the bright future that all Jordanians deserve. Therefore, our vision of the nature of the democratic system we are building is clear.

Lit Translation: And we continue to develop a system of practical controls for the principles of separation and balance between powers and control mechanisms in order to build a sound democratic system.
Brothers, the tribe has always been a basic pillar in the building this society, and a supporter of official and security institutions, in maintaining security and stability. It has always been a symbol of all noble values.

In examples (24) and (25) above, the BUILDING metaphor is realised by the following keyword ‘بناء النظام الديمقراطي’ [to build our democratic system]. In these examples, democracy is depicted as a building. In example (26), the metaphor is realised by ‘ركزية في بناء هذا المجتمع’ [a basic pillar in the building of this society]. In using this metaphor, King Abdullah highlights the role of the tribes, depicting them as pillars to illustrate their status in Jordanian society.

As shown in previous examples, buildings require construction materials and a key element in the construction process is brick. The BUILDING metaphor in examples (27) and (28) below contains this element. In example (27), citizens are depicted as building blocks and democracy as a building. In example (28), the establishing of a democratic culture within society is depicted as brick and democracy as a building. This metaphor is realised by the keywords ‘اللبنة،’ [a brick] and ‘بناء,’ [to build] in example (27), and ‘اللبنتات،’ [the bricks] and ‘بناء,’ [to build] in example (28).

Lit Translation: The role of the citizen, who is the basic building block in building our democratic system

Lit Translation: By starting laying of the building blocks of democratic culture in our communities

The examples cited above demonstrate how the metaphor of DEMOCRACY IS A BUILDING is realised by expressions referring to specific parts of a building, such as cornerstones, pillars, and bricks. The conceptual frame of a building calls for several related assumptions: a building must have a foundation; the foundation must be strong,
or the building will collapse; and cornerstones, pillars, and bricks are important components of a building.

The metaphor of DEMOCRACY IS A BUILDING not only stresses that the building process begins with the foundation and works upwards, but also that it is an integrative process, where different parts are dependent on each other. By using this metaphor in his speeches, King Abdullah posits that achieving democracy in Jordan is not the responsibility of the government or parliament: it is a process in which all social categories take part.

4.2.4 PEACE IS A BUILDING

The examples below depict peace and prosperity as buildings. Peace and prosperity are another target domain of the BUILDING metaphor, appearing in 11 linguistic expression. Examples of this target domain are underlined in the following excerpts:

29- Indeed, for Muslims, global good citizenship - justice and integrity in the dealings among people, regardless of faith, race or nationality - is a cornerstone of a righteous life (10)

In example (29) above, the BUILDING metaphor is realised by the word 'cornerstone'. Here, righteous life is depicted as a building and its cornerstone as justice and integrity.

30- By pronouncing, extensively, on long-standing questions of legality, this court has given Arabs, Israelis and the international community firm ground on which to build peace in our region - a new foundation of international legality and justice. (10)

Peace, in example (30) above, is depicted as a building: a firm ground is needed on which to construct this building, and this ground is provided by the International Court of Justice. Furthermore, it is now the turn of the builders – the Arabs, Israelis, and the international community – to build peace in the region. The King highlights the role of the international court in helping both Palestinians and Israelis to achieve peace. According to this metaphor, both parties have the ground on which to begin building peace.
31- Our region can be, must be, a House of Peace and Prosperity: With strong pillars of good governance, and wide-open doors to opportunity, especially for our young people. This is Jordan's blueprint, and we are not alone. (13)

The building metaphor in example (31) above is realised by the keywords 'house' and 'pillars'. In this example, Jordan is depicted as house built of peace and prosperity. Inside this house are pillars: these are the good governance that supports this house. There are also doors, which are left open to seize opportunities.

32- ST: Time after time, the peace process has stalled. Let me say what the situation looks like in reality: more Israeli settlement building, less respect for the occupied Palestinians. This failure sends a dangerous message. It erodes trust in international law and community. It threatens a pillar of world peace: that conflict must be solved by political means — not by force, not by violence. (24)

The BUILDING metaphor is also realised in example (32) above by the world 'pillar'. In this example, world peace is portrayed as a building that is supported by pillars. Any damage to these pillars threatens the integrity of the building. According to this metaphor, the actions of the Israeli government may lead to a collapse in world peace. The message behind this metaphor is clear: world peace is threatened and weakened by the actions of the Israeli settlers.

4.2.5 JORDAN IS A BUILDING

Another target domain identified in this source domain is countries. In King Abdullah's speeches, the conceptual metaphor of JORDAN IS A BUILDING is realised by seven metaphorical expressions. In each of these examples, Jordan is depicted as building. These metaphors appear only in the Arabic source texts intended to address the Jordanian people. These linguistic realisations are identified by the keywords 'بناء' [to build] and 'تبنى' [was built] in the following examples:

33- ST: فإنه ليس منزلاً أن أتوجه إليكم، بتحية الاعتزاز بكما، والتقدير لعملكم، وتفانيكم في بناء وطنكم، وحرصكم على الوعود به (1)
Lit Translation: It is my pleasure to convey to you, a greeting of pride, appreciation for your gifts, and your dedication for building of your country.

Lit Translation: I have told you since I was honored to bear this responsibility, I have pledged myself to serve you and fulfill your noble aspirations to complete the building of the modern Jordanian State, which provides a free and dignified life for every citizen who lives on its territory and belongs to it.

Lit Translation: This goal can be only achieved when each one of us understands his national duty. When we all work in the spirit of one team, we all belong to Jordan and work to build it and raise it.

Lit Translation: It should be emphasized here that our concern about events in the region should not at be at the expense of working to build Jordan and achieve comprehensive development.

Lit Translation: Nations are not built with slogans, but with sincere and earnest work.

Lit Translation: All Jordanians contributed with determination to face the challenges, and to build a modern Jordan capable of keeping pace with the world and the facts of the modern era.
The BUILDING metaphors in examples (33) to (39) are used frequently by various political figures. These metaphorical expressions reflect a process of mapping the conceptual domain of building onto the conceptual domain of creating and developing a nation. The BUILDING metaphors in general have positive connotations because they involve cooperation between the people themselves, and between the people and government. In these metaphors, Jordan is conceptualised as a building, with citizens and political leaders the builders working cooperatively toward the nation’s development –conceptualised as building construction.

4.3 LIVING ORGANISM metaphors

Metaphors in this domain are realised by keywords such as ‘growth’, ‘root’, ‘ripe’ ‘maturity’, ‘seed’, ‘seedling’, and ‘blossom’. The most frequent target domain in this category is economy, where the term ‘growth’ collocates with the terms ‘economy’ and ‘economic’. In terms of Newmark’s typology (see Chapter 2), metaphors such as ‘economic growth’ and ‘economies that seek to grow’ can be considered dead metaphors as they are hardly noticed due to their commonplace usage. Such metaphors can also be considered lexicalised metaphors. Van den Broeck defines lexicalised metaphors as expressions that ‘have gradually lost their uniqueness and have become part of the established semantic stock […] of the language’ (1981: 74–75). White also points out that the ‘use of growth and its frequency is a mark of how the word has become lexicalised in economic discourse as a mainstream term for aggregates of economic activity’ (2003:135). However, it can be argued that the verb ‘to grow’ is used with reference to living organisms to imply that they advance in age and develop over a period of time. Using it in the domain of economics produces a semantic ‘tension’ that results from transferring a term from a concrete source domain (living organism) to an abstract target one (economics). When used in the domain of economics, the verb ‘to grow’ can have two senses, one physical and one metaphorical. Domaradzki points out that,
When the verb [grow] is used in the domain of economy, a certain shift or doubling of meaning occurs that produces the semantic contrast between the physical (literal) and economic (metaphorical) growing. The incongruity between the two senses of the verb reveals the presence of metaphor. (2016:421)

Metaphors in which the term ‘growth’ collocates with the terms ‘economy’ and ‘economic’ are detected in the following examples:

1- ST: To sustain economic growth, we are looking to a new, ten-year economic blueprint based on nationwide consultations.(1)

2- ST: For our part, we are pressing ahead with a national reform strategy, for both economic growth and citizen empowerment (8)

3- ST: We in Jordan recognize and respect the central role of the private sector and global partners in meeting these challenges. Your work is essential to create inclusive economic growth(16)

In the above examples, economy is conceptualised as a living organism that can grow. White points out that, ‘An initial framework then for handling the understanding of economics could commence with the general metaphor: the economy is a living organism’. The same conceptualisation is echoed in Charteris-Black’s generic conceptual metaphor, THE ECONOMY IS HUMAN (2004:140). Examples (1), (2), and (3) above are specific to the economy of Jordan. In these examples, King Abdullah affirms that economic growth is an essential reform policy that involves both private and public sectors, as well as global partners.

The conceptualisation THE ECONOMY IS A LIVING ORGANISM is echoed in examples (4) to (8), with the emphasis on international economic growth which needs the cooperation and involvement of all global entities. In example (4), it is stressed that the partnership creates new horizons on which the growth can take place. In example (5) below, King Abdullah recalls the accomplishments of Asia and Africa in their political and economic sectors, but he maintains that achievements are followed immediately by new challenges, and the global community should be ready to meet
them. In example (6), King Abdullah asserts the importance of cooperation and engagement, as they provide a suitable environment in which the economy can grow. Addressing participants at the World Islamic Economic Forum, in example (7), King Abdullah emphasises the importance of global partnership, not only for economic growth, but also inclusive growth.

Speaking before economic and national leaders at The World Economic Forum on the Middle East and North Africa, in example (8), King Abdullah acknowledges the role of the forum in accomplishing growth and other achievements. He maintains that this progress will unleash new potential and opportunities. As noted in examples (4) to (8), one essential requirement for international growth to take place is global cooperation and engagement.

4- ST: Here at this Summit and beyond, our cooperation can create new avenues for economic growth, development and opportunity for all.(5)

5- ST: Our regions are very different today than 60 years ago. Asia and Africa have achieved extraordinary milestones, in political sovereignty and economic growth. But with these gains have come new challenges, new threats, new expectations. To meet them, the Bandung principles remain vital.(5)

6- ST: In the world economy, the environment for decision-making remains tough, but it cannot be escaped - economies that seek to grow, enterprises that seek success, must engage across regions.(16)

7- ST: At this Forum, I hope you will spearhead new ties, new ways of doing business, and new best practices, for a new era of truly inclusive growth.(4)

8- ST: Throughout the Middle East and North Africa, more than 350 million people are striving, economies are growing, youth are achieving, obstacles are being tackled. As this happens, new possibilities, new human potential, new assets are uncovered.(30)
LIVING ORGANISM metaphors are also used in examples (9) and (10) below. These metaphors are identified by the keywords ‘grown’, in example (9), and ‘grow’ and ‘root’, in example (10). The target domain for these metaphors is once again ‘economy’, but this time the emphasis is on Islamic banking and finance. This conceptualisation can also serve as a new sub metaphor: ISLAMIC BANKING IS A LIVING ORGANISM.

9- ST: In the aftermath of the global financial crisis, Islamic banking has proven more resilient and more secure than conventional methods, and it has grown tremendously.(4)

10- ST: In 2012, Jordan’s parliament passed a new legislation regarding Sukuk. This will serve as a framework for Islamic finance to take root and grow, providing new mechanisms for financing government, SMEs, and other enterprise, and helping to alleviate poverty.(4)

The metaphor in example (10) above references a more specific category of living organisms; that is, plants. This domain is identified by the keywords ‘to take root’ and ‘grow’. The metaphor in example (11) also belongs to the domain of plants.

11- ST: ICT, for example, has grown, in little more than a decade, from seedling enterprises to an industry that creates and manages 75 percent of all Arabic-language internet content from the region18

This metaphor is identified by the keywords ‘has grown’ and ‘seedling’. In examples (10) and (11), economic growth is conceptualised as a plant that develops and moves through stages of growth. In example (10), Islamic finance is said to develop roots through Sukuk and then begin its growth process. Similarly, in example (11), the information and communications technology sector in Jordan moved through different stages of development, growing from a seed into a young plant, and eventually becoming a productive and fruitful tree.

According to this conceptualisation, these two metaphors can be categorised as the conceptual metaphor of ECONOMY IS A PLANT. As mentioned earlier, the commonplace use of ‘growth’ in economic discourse has rendered this a dead metaphor i.e. a metaphor that can be hardly noticed because of it repetitive use.
However, dead metaphors, such as ‘economic growth’, can be revived. Richards (1936:101) points out, ‘However stone dead metaphors seem, we can easily wake them up’. Examples (10) and (11) are illustrative of dead and lexicalised metaphors that are livened by integrating them with novel or creative expressions derived from the same source domain.

Another example of an enlivened dead metaphor is example (12) below. The metaphor here is realised by ‘has grown’ and ‘seedling’. It is a dead metaphor due to its use of ‘grown’, but it is livened by the expression ‘seedling’. In this metaphor, an analogy is drawn between a plant and ICT. Both begin as a seed and grow to become productive plants.

12- ICT, for example, has grown, in little more than a decade, from seedling enterprises to an industry that creates and manages 75 percent of all Arabic-language internet content from the region

Examples (13) and (14) also conceptualise the ICT sectors as a living organism, with the metaphors identified by the keywords ‘growing’ and ‘growth’. Both examples depict ICT as a plant.

13- ICT is now the fastest-growing sector in our economy ... contributing 12 percent of our GDP, and directly and indirectly, some 80-thousand jobs

14- In Jordan, for example, we have seen huge growth in ICT, pioneered by visionaries who saw the possibilities of a new regional market

Another target domain is identified in this category. Examples (15) to (18) show that opportunities and future potential are conceptualised as plants. The metaphors in these examples are realised by attributing characteristics from the domain of plants to opportunities and future potential. These features are made clear through the use of ‘ripe’ in examples (15), (16), and (17) and ‘blossom’ in example (18). These examples relate to the conceptualisation of OPPORTUNITIES ARE PLANTS. In these examples, King Abdullah asserts that Jordan is fertile with opportunity in different sectors. However, similar to plants, these opportunities have specific requirements in order to thrive. The use of the plant metaphor in these examples is probably intended
to draw attention to both the opportunities available in Jordan and the collective efforts to make these opportunities prosper.

15- ST: We also have a regulatory environment aimed at helping opportunity grow: with attractive incentives, economic development zones, business parks, industrial estates, free zones, and more. And the opportunities are ripe: in ICT and professional services, financial services and engineering, agro-industries and tourism, healthcare and pharmaceuticals, education, and more. (4)

16- ST: Opportunities are also ripe in professional services and engineering, agro-industries, tourism, healthcare and pharmaceuticals, education, transport and logistics. (16)

17- ST: There is also great potential in other industries our region needs, such as water and alternative energy - which can in turn open new global markets. Many other possibilities are ripe for initiative and I hope you will discover some here. (19)

18- ST: I hope these opportunities, now strengthened by our “advanced status” partnership, will further blossom in the years ahead. (25)

PLANTS metaphors are also used to describe the relationship between Muslims and Christians in Jordan.

19- ST: Many Europeans, in the EU and across society, are working to counter such wrongs. We must continue to work together. Jordan is a Muslim country, with a deeply rooted Christian community. (6)

20- ST: Jordan is a Muslim country, with a deeply-rooted Christian community. Together, the Jordanian people make up an indivisible society, friends and partners in building our country. (24)

These two religions share mutual values, including a love of God and a mutual respect. Jordan can be considered the epitome of the harmony between Muslims and Christians. This harmony is highlighted on many occasions in King Abdullah’s speeches, and in different forms (see section 4.2.1, example 11). In the following two examples, the plant metaphor is identified by the keyword ‘rooted’. The aim of the
metaphors is to highlight the religious harmony in Jordan between the country’s Muslim majority and its minority Christian population. These metaphors depict Christians as an essential component of the past, present, and future of Jordan. The metaphors endorse the idea of Jordan as a historical model of coexistence and brotherhood between Muslims and Christians.

Another metaphor identified is PEACE IS A PLANT. In example (21), King Abdullah compares the peace process in the Middle East to an olive tree.

21- ST: We in Jordan know that when an olive tree takes life, planting is only the first step. A hundred processes then go active to create the cells and structures of life. Roots emerge, growth occurs, and a core of strength ensures survival. From outside comes water and support to sustain life and create new fruit. In the arena of the Middle East, a new olive branch has just been planted. Now the real work must begin. It is in our hands to create the process and structures that will give peace roots, help it grow, and sustain it into the future.(20)

Traditionally, the olive tree is a symbol of peace and friendship. The peace process has seen many failures in the past, but a new chance has emerged. This chance is depicted as a newly planted olive tree. Similar to the olive tree, the peace process will move through different phases of growth, and each stage has different needs. In order to help this process of growth and ripening, support and care from the international community is required. The mapping in this example is shown as follows:

<table>
<thead>
<tr>
<th>Olive tree</th>
<th>Peace process</th>
</tr>
</thead>
<tbody>
<tr>
<td>The planting of the tree</td>
<td>The creation of the peace process</td>
</tr>
<tr>
<td>Roots and growth</td>
<td>Sustaining and maintaining the peace process</td>
</tr>
<tr>
<td>Water and support to sustain the plant</td>
<td>Support from the international community</td>
</tr>
<tr>
<td>A fruitful tree</td>
<td>A successful peace process</td>
</tr>
</tbody>
</table>

Table 8 Mappings of the conceptual metaphor PEACE IS A PLANT
The PLANTS metaphor is realised in the following example by the keywords ‘bear its full fruit’.

22- ST: The Arab Summer cannot bear its full fruit, until the Palestinian-Israeli conflict ends, and ends with a just peace - and a Palestinian state living side by side with a secure Israel at peace with the entire region.

In example (22) above, the Arab Spring is conceptualised as a plant. This plant will not be fruitful unless its growing conditions are met, and one of these is an end to the Palestinian-Israeli conflict with a just peace.

The conceptualisation of THE ECONOMY IS A LIVING ORGANISM is also detected in Arabic. This metaphor is realised by expressions such as ‘النمو الاقتصادي’ [economic growth], as seen in examples (23) and (24) below. In these two examples, economy is conceptualised as a plant that develops and moves through stages of growth. Although plants may sometimes wither and die, in example (23), King Abdullah assures his people that this plant (the economy) is productive and fruitful. The same idea is noted in example (24), where King Abdullah promises that this plant (Jordan’s economy) will be productive and will bear fruit: that is, it will create more jobs in the country.

Lit Translation: We have succeeded in raising the rate of economic growth, creating many projects and investments, and employment opportunities, but this economic growth…

Lit Translation: The Government has prepared a clear socio-economic vision for the coming 10 years covering all sectors and to encourage private investment in key and promising economic sectors. This is the basis for sustainable economic growth, which creates productive employment opportunities for Jordanian youth.
Politics is another target domain of the LIVING ORGANISM metaphor. In the following examples, the domain of plants is mapped onto politics. The metaphors in the next examples are identified by the keywords ‘النضج السياسي’ [political maturity] in examples (25) and (26), and ‘نضوج نظامنا النيابي’ [the maturity of our political system] in example (27). The verb ‘نضج’ is usually used with living organism to indicate the full development of a living organism such as plants and humans. In these examples, King Abdullah delivers the message that the political system in Jordan will soon be mature if its citizen participate in its parliamentary elections. These examples relate to the conceptual metaphor of POLITICS IS A LIVING ORGANISM.

25 - ST: ولكن علينا أن نتذكر أن النضج السياسي يأتي من التجارب الوطنية المبنية على التعبير الحقيقي عن إرادة الشعب عبر صناديق الاقتراع (22)
Lit Translation: But we must remember that political maturity comes from national experiences based on the true expression of the will of the people through the ballot box.

26 - ST ولنتذكر أن نجاح هذه المعادلة مرهون بارتفاع جميع أطراف العملية الإصلاحية إلى مستوى متطلبات كل محطة إصلاحية، وأن يحققوا مستويات النضج السياسي الضروري (22)
Lit Translation: Let us keep in mind the success of this cooperation depends on bringing all parties of the reform process to the level of the requirements of each reforming station, and achieve the levels of political maturity necessary.

27 - ST: كما سيستمر دور الملكية في تشكيل الحكومات بالتطور بالتوازي مع نضوج نظامنا النيابي (22)
Lit Translation: The role of monarchy in the formation of governments will continue to develop in parallel with the maturity of our parliamentary system.

4.4 ANIMALS metaphors
Advocates of the conceptual metaphor theory argue that this domain is usually considered a productive source domain. Kövecses, for example, points out that ‘much of human behaviour seems to be metaphorically understood in terms of animal behaviour’ (2002:125). Other scholars point out that animal metaphors have different connotations in different languages. For example, Nida, a proponent of the traditional
paradigm, argues that languages may differ in the way in which they employ animal-based metaphors (1964:94).

In our data, we find that animal metaphors appear in seven speeches and comprise 11 metaphorical expressions. Examples belonging to this source domain are underlined in the following excerpts:

1. South-South partnership can and must also help address the economic conditions that extremists exploit. Radicals prey on the vulnerable. Our countries must be champions of inclusion, creating new opportunities for young people, and giving everyone a stake in a peaceful society.(5)

According to Charteris-Black (2005:109), ANIMALS metaphors can be realised by either nominal forms, such as ‘fox’ and ‘lion’, or in verbal forms denoting animal behaviour, such as ‘howl’ or ‘gnaw’. The animal metaphor in example (1) above is realised by the use of the verb ‘to prey’ in order to present the radicals as predators and the vulnerable people as their prey.

2. When we examine the motives of these outlaws, the khawarej – and indeed, the motives of extremists on all sides – we find hunger for power and control: of people, of money, of land. They use religion as a mask. Is there a worse crime than twisting God’s word to promote your own interests? Is there a more despicable act than feeding on the vulnerable and innocent, to recruit them to your ranks?(15)

In example (2) above, King Abdullah draws a similarity between the Khawarej (extremists) and wild animals. Khawarej, in this example, are depicted as predators feeding on vulnerable and innocent people. Examples (1) and (2) above relate to the conceptual metaphor of EXTREMISTS ARE PREDATORS. In the previous two examples, animals can be either predators or prey. Those who target and exploit innocents are presented as predators, with their victims depicted as prey for predator animals. The use of the animal metaphor in these two examples is intended to cast the extremist groups in a negative light. This negative implication implies that these groups are violent, uncontrollable, and willing to use any means necessary to achieve their goals. The mapping of these two examples can be drawn as follows:
The exploitation of innocent people

Vulnerable and innocent people

The act of feeding

Prey

Table 9 Mappings of the conceptual metaphor EXTREMISTS ARE PREDATORS

The same conceptual metaphor, EXTREMISTS ARE PREDATORS, is realised in the following example:

3- We must also work together to address the core crisis in our region
the Palestinian-Israeli conflict Extremism everywhere has grown fat off
this crisis, It is time to stop feeding its growth. The Arab Peace Initiative
points the way forward. Now we need to help the parties get on the path
(29)

In this metaphor, extremism is depicted as an animal which grew fat on the
Palestinian-Israeli conflict. King Abdullah urges both sides to find a solution, as the
continuation of this conflict will result in complicating the situation – or, in the
metaphor, growing a bigger and stronger animal. The mapping of this example can
be drawn as follows:

<table>
<thead>
<tr>
<th>Extremism</th>
<th>Animals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not finding a solution</td>
<td>Feeding the animal</td>
</tr>
<tr>
<td>The continuity of the conflict</td>
<td>The animal will grow fat</td>
</tr>
<tr>
<td>The climax of the crisis</td>
<td>A fully grown and uncontrollable animal</td>
</tr>
</tbody>
</table>

Table 10 Mappings of the conceptual metaphor EXTREMISTS ARE PREDATORS

A similar conceptualisation is realised in the following example. This metaphor is
realised by the keyword ‘breed’, which is generally used to describe animals or plants,
notably a group within a species that is maintained by controlled propagation.

4- It is time to think about the future, and how this ongoing conflict will
breed further hate, violence and terror across the world. How can we
According to the metaphor in this example, the ongoing conflict between the Arabs and the Israelis is a wild animal. Unless this conflict is resolved, there will be severe repercussions for the international community; similarly, unless this animal is tamed, it will reproduce, making the situation more difficult to deal with. The offspring of this animal will be an undesirable result for the whole world. The mapping of this example can be drawn as follows:

<table>
<thead>
<tr>
<th>The Arab-Israeli conflict</th>
<th>Animal</th>
</tr>
</thead>
<tbody>
<tr>
<td>The continuity of the conflict</td>
<td>The animal will breed</td>
</tr>
<tr>
<td>Unresolved conflict</td>
<td>Undesirable offspring of the animal (hate, violence, terror)</td>
</tr>
</tbody>
</table>

Table 11 Mappings of the conceptual metaphor THE ARAB–ISRAELI CONFLICT IS AN ANIMAL

Building on the previous metaphorical expression, the conceptual metaphor of THE ARAB–ISRAELI CONFLICT IS AN ANIMAL is realised. The function of this metaphor is to draw the world’s attention to the severe consequences of the Arab-Israeli conflict.

Addressing the threat of Daesh, and describing them as Khawarij, King Abdullah asserts that this group does not represent Muslims in general, and is merely a small group, but this small group could affect all Muslims in the same way as a drop of venom can poison an entire well.

5- ST: It is important for everyone to understand that these groups are only a tiny minority of the world’s Muslims, 1.5 billion good men and women. But a drop of venom can poison a well. These groups grant themselves a free hand to distort and manipulate the word of God to further their twisted agendas. (9) and (15)

In this example, the world ‘venom’ is related to the domain of ANIMALS because venom is produced by venomous animals, such as snakes. In this example, the image
depicts these groups of Khawarij as venomous animals who are poisoning true Muslims. The mapping of this example can be drawn as follows:

<table>
<thead>
<tr>
<th>Khawarij</th>
<th>Venomous animal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khawarij actions</td>
<td>A drop of venom</td>
</tr>
<tr>
<td>The Muslim community</td>
<td>A well</td>
</tr>
<tr>
<td>Negative Image of the Muslims</td>
<td>A poisoned well</td>
</tr>
</tbody>
</table>

Table 12 Mappings of the conceptual metaphor TERRORISTS ARE ANIMALS

According to the metaphor in example (5), the Muslim community is a well: if this well is poisoned by Daesh, the image of the Muslims will be distorted, resulting in Islamophobia. This image is also shown in the following example.

6- Europe is an important partner in this effort — especially in helping to stop the global rise of Islamophobia. This poison is based on false ideas and plays into the hands of these extremists. (24)

The previous two metaphors are probably intended to draw attention to the dangers of Daesh. The King also aims to tell the international community that such groups cite Islam as the justification for killing and injuring innocent people, and that in doing so, such groups distort the image of those Muslims for whom the actions of these terrorists are not only unacceptable, but are utterly at odds with the teachings of Islam.

7- A second key principle is immediate action. The new breed of extremism is recruiting worldwide through social media and covert partnerships. (17)

The animal metaphor in example (7) above is realised by the keyword ‘breed’. In this metaphor, extremists are a species of animal that ‘breeds’ by recruiting people through different channels. King Abdullah uses ‘breed’ to describe extremist recruitment for two reasons. First, this implies that such groups have an animalistic mentality. Second, it warns the international community that these groups have the ability to reproduce themselves. Using the Internet and social media, they recruit more people and spread
their twisted ideology. King Abdullah calls for immediate action against their expansion.

In Arabic, the conceptual metaphor TERRORISTS ARE ANIMALS is realised in the following example:

ةوأن نعمل بإخلاص من أجل إيجاد فرص عمل جديدة وجاذبة، تواكب تطلعات هذه الأجيال، بالإضافة إلى تحسين وحماية شبابنا من سموم الإرهاب والفكر المتطرف، الذي لا يعترف بأية حدود

Lit Translation: And to work faithfully to create new and attractive jobs that match the aspirations of these generations, in addition to fortifying and protecting our youth from the poison of terrorism and extremist ideology, which does not recognize any borders.

The metaphor in example (8) below is realised by the keyword ‘‘تحصين وحماية شبابنا من ‘’سموم الإرهاب والفكر المتطرف’’ [To protect our youth from the venoms of terrorism and extremist thought]. As mentioned in examples (5) and (6) earlier, the word ‘‘venom’’ is related to animals as venom is produced by venomous animals, such as certain breeds of snake. In this example, King Abdullah urges the international community to protect young people from these venomous animals. The mapping of this example is drawn as follows:

<table>
<thead>
<tr>
<th>Terrorists and extremists</th>
<th>→</th>
<th>Venomous animal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Their ideology</td>
<td>→</td>
<td>Venom</td>
</tr>
<tr>
<td>Young people</td>
<td>→</td>
<td>Prey</td>
</tr>
</tbody>
</table>

Table 13 Mappings of the conceptual metaphor TERRORISTS ARE ANIMALS

Most of the ANIMALS metaphors in our data have the target domain of TERRORISTS. The use of this target domain is commonplace in politics. For example, George Bush Jr, former President of the USA (7 October 2001, cited in Charteris-Black, 2005:182), used the ANIMAL metaphor to describe terrorists: ‘‘Initially, the terrorists may burrow deeper into caves and other entrenched hiding places’’. Likewise, former British Prime Minister Margaret Thatcher also used animal metaphors to describe the presence of extreme left wingers in the Labour Party: ‘‘Mr
Wilson has at last discovered that his own Party is infiltrated by extreme left-wingers – or to use his own words it is infested with them’ (October 1975). Although this verb (‘infested’) is more commonly associated with insects, Charteris-Black argues that the ANIMALS domain can include either harmful insects or animals.

The use of ANIMAL metaphors in our data accords with Charteris-Black’s conceptual metaphor of TERRORISTS ARE ANIMALS, which is used to create a negative evaluation of these extremists.

One ANIMAL metaphor in our data is used to summon positive connotations. In his speech to the nation, King Abdullah urges the Jordanians to be proud and uses the following metaphor: ‘رفع رأسك لأن في قلبك نسرٌ يا أيها الأردني الباسل’ [*Hold your head high, because there is an eagle inside your heart*].

Lit Translation: Lift up your head because in your heart there is an eagle, you brave Jordanian, take responsibility, and always sacrifice with your heart on your homeland and nation.

The eagle is a symbol of bravery and nobility. Many countries, including Jordan, have an image of this bird on their national flag and in their national insignia. Eagles are noble and majestic creatures, considered to be fierce and swift. In many cultures, they symbolise strength and power. King Abdullah uses this metaphor to express to the people of Jordan that they are strong.

4.5 ARAB SPRING metaphors

‘The Arab Spring’ is a metaphorical expression used to label the revolutions and uprisings that commenced in 2010 and have transformed a number of Arab countries. The word ‘spring’ in this context is used metaphorically; it can stand for a fresh beginning, a set of reform procedures, and an era of political and economic reform.

The word ‘spring’ is used metaphorically 24 times in 11 of King Abdullah’s speeches, 23 of these expressions referring to the Arab Spring and one to an Israeli policy.

The Arab Spring metaphors concern the political and social change in the Arab world. Such metaphors have become a symbol of political revolution and social unrest in the Arab world and an established way of naming uprisings against dictatorial regimes. However, this is not always the case. The term ‘spring’ can also be used to denote ideas other than revolutions and uprisings and political and economic reform. The
Arab Spring metaphor has numerous different target domains. These are not always clearly delineated, since one sentence or paragraph may contain more than one metaphor and/or more than one target domain. These target domains include ARAB SPRING IS A NEW OPPORTUNITY, THE ARAB SPRING STANDS FOR HUMAN DIGNITY, and THE ARAB SPRING IS CHANGE.

4.5.1. THE ARAB SPRING IS AN OPPORTUNITY

Shortly after the outbreak of the Arab Spring in the Middle East in 2010, King Abdullah launched a set of procedures aimed at political and economic reform. These included amendments to the constitution and other major laws, including those governing elections, political parties, the press, and freedom of assembly. In the following examples, the Arab Spring in Jordan is viewed as an opportunity to achieve economic and political reform. The Arab Spring is also seen as a chance to make positive change.

In the following two examples, the Arab Spring metaphor is combined with a journey metaphor. The Arab spring is viewed as a journey, on which Jordanians will have an opportunity to achieve reform.

1- Our Arab Spring journey is one of opportunity, to accelerate home-grown reforms and achieve national goals. (22)

2- These are key elements of Jordan’s reform effort. For us, the Arab Spring has been an opportunity to move our nation’s interests forward (19)

Here, King Abdullah sees the Arab Spring as an opportunity to achieve reform at different levels. The use of the word ‘opportunity’ alongside ‘Arab Spring’ indicates that King Abdullah welcomes the changes triggered by the Arab Spring. This idea can be also seen in the following examples.

3- Jordan is building for the long-term. To do that, economic and political reform must go hand in hand. We viewed the Arab Spring as an opportunity to increase our momentum(16)

4- But those of us who have welcomed and championed reform are hopeful. We believe that the Arab Spring can be an opportunity to institutionalize positive change, change that is necessary for a strong, secure, prosperous future (21)
This idea is also highlighted in Arabic, and the following example depicts the Arab Spring as an opportunity for change and reform. The Arab Spring arose as a result of the prevailing difficulties and frustrations with which the people of the Middle East live: their demands and cries manifest in the Arab Spring.

وقد جاء الربيع العربي بتفاعلاته المحلية ليتيح لنا جميعاً الفرصة لاستنهاض الهمم الإصلاحية مجددا، وإطلاق مو حرة جديدة من الإصلاحات، والانطلاق نحو نهضة لا رجعة عنها. (22)

4.5.2 THE ARAB SPRING IS A CALL FOR HUMAN DIGNITY

In examples (6) to (12), King Abdullah looks at the Arab Spring as a call for dignity. Interestingly, the uprisings that took place in neighbouring countries demanded dignity and reform, and King Abdullah asserts this in his speeches. Some of the metaphors associated with the Arab Spring in King Abdullah’s speeches convey the view that the uprisings offered an opportunity for Arabs to retain their hope and dignity, and to begin their journey to freedom and reform. Most of the Arab Spring metaphors are merged with other metaphorical language. In example (6), the Arab Spring is personified as a human crying out for respect and human dignity. In example (7), the Arab Spring metaphor is merged with a journey metaphor. Here, the Arab Spring is seen as the best time to begin the journey into the future. This journey will pass through several gates, the first being the gate of dignity. In examples (8) the Arab spring is depicted as a cry, and in example (9) the Arab Spring is personified as a human being who demands dignity.

6- The Arab Spring cried out for respect for human dignity - not for some but for all. There is no time left for Israel to play the waiting game.(18)

7- Friends, our region stands today at the gates to the future. First is the Gate of Dignity... a passage to the respect our people deserve... and their right, without exception, to the broad horizons enjoyed by others around the world. Aspiring men and women, young people, pragmatic dreamers, gathered at this gate in the Arab Spring.(19)

8- The Arab Spring is as much a cry to reclaim dignity as it is to let go of old systems and regimes. (27)
This year, the Arab Spring sent a message: people want more success, more freedom, more dignity, now. In Jordan, we are listening. We know that reform that is half-done, is reform that can be undone. For change to last, it must be comprehensive: economic, social and political. (28)

As the Arab Spring demanded dignity for all, so it demanded the end of exceptionalism. (22)

My friends, the Arab Spring, and its call for human dignity, has become the voice of our century. And the hard work of millions of our people is proving that inclusive, peaceful change is a better path than despair or violence (29)

In example (12) below, the metaphor associated with that of the spring is merged with another associated with plants. This plant metaphor uses the word ‘rooted’. This metaphor conceptualises the Arab Spring as a plant that nourishes and derives its growth and strength from human dignity and respect.

The Arab Spring is rooted in a profound call for human respect (25)

4.5.3 THE ARAB SPRING IS CHANGE

The spring season is universally associated with fresh beginnings, new growth, and new life. In his article ‘The “Arab Spring” Has Sprung’, Ben Zimmer points out that, ‘These springtime labels all owe their rhetorical power to a master metaphor that transfers the qualities of seasonal change to political change’. This idea is highlighted in the following examples:

We meet at an historic time for my region. Each of our countries has had its own, distinct path. But one name has come to describe it all: the Arab Spring ... a season of transition, growth, turbulence, and hope (23)

In example (13) above, the expression ‘The Arab Spring’ followed by ‘season’ implies that the ‘Arab spring’ is just the beginning, and that more growth and hope are expected in the future. This metaphor communicates a sense of enthusiasm about
the future: a feeling established by the words ‘growth’ and ‘hope’. However, it also stresses the need to be cautious about this forthcoming change as it may be accompanied by turbulence.

Similarly, the idea of change is raised in example (14) below, where the expression ‘A long spring is unfolding in the Arab world’ indicates that the Arab Spring is developing and becoming clearer to the people of the Arab world. Nonetheless, this new era involves challenges for Arab societies moving from protests to programmes, and from criticism to national strategies.

14- My friends, A long spring is unfolding in the Arab World. It will not be over in a season; not even in a year. Our societies are facing the challenge of moving from protests to programs, from criticism to national strategies. (25)

For some, the future of the Arab Spring was shrouded in uncertainty. These people were incredulous at the outcomes of the Arab Spring, and inclined to wait for the outcomes before forming a judgement. However, the changes brought by the Arab Spring are evident, and as King Abdullah maintains in example (15) below, we cannot afford to wait and swift action is essential. In fact, the citizens of the affected countries will not wait: they demand immediate change and the fulfilment of their goals.

15- We hear some say 'wait and see' about the Arab Spring. They say there are too many unknowns ... or they fear they won't 'own the game'. But today, no-one can afford to sit on the sidelines of change (18)

In example (16) below, the Arab Spring is viewed as a source of support for Jordanians in their journey toward sustainable and inclusive change. This change can be viewed as an outcome of the Arab Spring.

16- The Arab Spring helped us intensify this effort, on multiple fronts. And as we celebrate Jordan's 67th Independence Day, our new journey is well underway. (29)
More evidence of the Arab Spring representing change is provided in example (17) below. In this example, King Abdullah asserts that he, along with the Jordanians, have always opted for change, though, as mentioned previously, this change comes with difficult challenges.

17- Our countries can tackle these challenges - but we must make the tough choices it requires. Even before the Arab Spring, I and many others chose change. (28)

In King Abdullah’s speeches, the ‘spring’ metaphor is not always associated with Arabs or Jordanians. In example (18) below, for example, the spring metaphor is associated with Israel and used to refer to the political and social changes that Israelis should have made. The spring metaphor is used in this context to shed light on the inflexibility of the Israeli stance regarding its neighbouring Arab countries. The use of the spring metaphor in this context can be seen as a rhetorical device to frame the complicated political situation with Israel in a simplified manner.

18- The inflexibility of the Israeli stance on negotiations, settlements, and Palestinian statehood is unsustainable. As long as short-term political gains continue to trump strategic interests, Israel will continue to short-change its people's future. What is required, perhaps, is an Israeli Policy Spring that will see its politicians break free from the siege mentality and engage with its neighbours as equals. (27)

4.6 SUMMER metaphors

The season of summer is also used metaphorically. Spring is the season in which seeds take root and vegetation begins to grow and other environmental activities commence. In summer, the grass grows tall. The trees thicken with leaves. Crops ripen in the fields, and vegetation and blossom grow. This cycle is comparable to the political situation in the Middle East. The Arab Spring has reached a point where it will blossom into the Arab Summer, where the momentum for change will increase. This idea is clearly highlighted in examples (1) and (2) below.

1- In this “Jordanian Summer,” We are developing the proper building blocks of democratic transformation and its checks-and-balances. We are
looking forward to welcoming President Obama in Jordan soon. And I hope to see real momentum in the peace process after his visit, a strategic national interest for both our countries. (16)

2- Last year, I stood before you and spoke about the reforms that were on the horizon. Since then, new and comprehensive constitutional amendments, as well as new laws, have created a matrix of institutions and principles to support our path of reform and democratization. And with the new year, we will have our new parliament, and our Jordanian Summer will begin. (22)

In these two examples, the metaphor of the ‘Jordanian summer’ is used to indicate that Jordan is entering a new era of political reform. The use of ‘Arab Summer’ is a rhetorical device to demonstrate that Jordan has taken advantage of the Arab Spring and transformed it into an advantageous summer in which political reform is achieved. The next summer metaphor, used in example (3) below, refers to the peace between Israel and Palestine: a peaceful and just solution to this conflict is depicted as a fruitful summer. However, this summer will not be fruitful unless certain conditions are met. By the same token, this period will not be fulfilling unless this conflict reaches a just and peaceful end.

3- As the Arab Spring demanded dignity for all, so it demanded the end of exceptionalism. No single issue causes greater anger than to tell an entire people that when it comes to global justice, they don't count. The Arab Summer cannot bear its full fruit, until the Palestinian-Israeli conflict ends, and ends with a just peace - and a Palestinian state living side by side with a secure Israel at peace with the entire region. (22)

4.7 WATER metaphors
Metaphors in this domain are realised by keywords such as ‘flow’, ‘inflow’, and ‘outpouring’. The most frequent target domain in this category is the movement of refugees seeking shelter in Jordan. As noted by van Dijk (1988, 1990), immigration movement is frequently associated with metaphorical expressions of water.

In examples (1) and (2) below, the metaphor is realised by the keyword ‘تدفق’ [flow], referring to the movement of refugees into Jordan. These two metaphors express that Jordan is taking in a huge number of refugees, and this intake is placing a heavy demand on Jordan’s finite resources.
Water metaphors are also detected in the English ST, as realised by keywords such as ‘inflow’, ‘flow’, and ‘outpouring’. In example (3) below, King Abdullah draws a similarity between some European countries and Jordan: regions carrying this refugee burden on behalf of the entire international community. In example (4), King Abdullah points out that Jordan’s economy has been overwhelmed by its large intake of refugees and that no country should be left alone to face this burden.

3- In recent years, Italy and other European countries have experienced an inflow of desperate people. Jordanians understand the fortitude and humanity that is being demanded of you (2)

4- Refugee hosts like Jordan, and homeless Syrians inside and outside their country, urgently need global support. Humanitarian aid has been overwhelmed by increased refugee flows. In Jordan, public services and budget resources are being strained. (7)

In the following two examples, King Abdullah describes the scores of refugees taken by Jordan, drawing the attention of the international community to the heavy flow of Syrian refugees. This flow could cause a refugee crisis, if the international community fails to respond adequately, and is already increasing energy and water problems in Jordan.

5- The flow of Syrian refugees in Jordan already equals one-tenth of our own population. It could reach one million, some 20% of our population, by next year. (13)

6- The heavy flow of Syrian refugees continues. My country is sheltering nearly 1.4 million Syrians. (14)

The previous linguistic metaphors form the conceptual metaphor of REFUGEE MOVEMENT IS WATER MOVEMENT.
Some image metaphors in this domain have been identified (see section 2.3.2). In example (7) below, the metaphor is identified by 
"لتجفيف منابع الإرهاب، فلا بد أن يقوم العلماء والمفكرون والمثقفون بدورهم ومسؤولياتهم ل플ورة خطاب ديني وإعلامي فكري وتوبروري يستند إلى مبادئ الإسلام السمح، ويرسخ مبادئ الاعتدال والانفتاح والتسامح والحوار." (7)

In this example, the image of the terrorists and their resources is mapped onto the image of a water resource. This has a connotative meaning which implies that terrorism, like water, has the resources to feed its sustainability. In order to eliminate the existence of terrorism, these resources must be eradicated.

Another image metaphor is identified in example (8) below. This is identified in the underlined expression [This is why we stand strong and united in an ocean surge, with waves of ethnic and sectarian conflicts]. According to this metaphor, ethnic and sectarian troubles are rough oceans with strong waves. This delivers a message that Jordan is strong and resilient, and that Jordanians stand strong and united in a region shaken by conflict.

The next example is an image metaphor belonging to the water domain and realised by the underlined expression [that will end the whirlpool of violence and bloodshed and preserve the unity of Syria and its people]. This metaphor draws an image of the violence of the situation in Syria. This water metaphor is realised by the keyword 'دوامة' [whirlpool], which, in Arabic, has associations of extreme and rapid movement. It also implies a constant and rotating movement that sucks down anything which comes close. By employing this metaphor, King Abdullah draws the attention of the international community to the escalating violence in Syria. It is also likely that he is warning the international community that the violence will not be confined to Syria, but may also drag in other countries to this cycle of violence.
The following example is another metaphor belonging to the WATER domain. This example is identified by the keyword ‘oasis’, which refers to a fertile spot in a desert where water is found. In this example, King Abdullah not only portrays Jordan as an oasis fertile with stability and resilience, but also depicts the surrounding region as a desert. In this context, the desert lacks the features of stability and safety.

10- We have been equally determined to keep Jordan a stable and resilient oasis for our people. Recently, refugees fleeing the conflict in Syria have sought a safe haven in our country (1)

The next metaphor can be categorised in this domain. The keywords ‘تنقية الأجواء العربية’ [purification of the atmosphere in the Arab world] realise the water metaphor. According to this metaphor, the tense relationships between the Arab countries are depicted as dusty atmospheres that needs purification. However the expression ‘تنقية’ is often collocates with water. The connotative meaning of this metaphor is used to posit that the tension between some Arab countries must be resolved.

1- والقاعدة الأولى التي ينبغي أن تقوم عليها رؤيتنا الاستراتيجية المستقبلية، هي استكمال تنقية الأجواء العربية. (8)

4.8 DISASTER/WIND metaphors

Metaphors in this domain are realised by the keywords of ‘رياح’ [winds], ‘تعصف’ [to storm], and ‘الأجواء’ [weathers]. DISASTER/WIND is evoked using three linguistics metaphors. These metaphors share a target domain of complex issues overwhelming the region.

In example (1) below, these problems are depicted as winds which may have serious repercussions for the stability of the region.

2- In some countries, debate and consensus are in the air. Elsewhere, we are seeing the winds of division and reaction, bringing instability, violence and a region-wide cost. (25)
In example (2) below, the metaphor is realised by the keyword ‘تعصف’ [to storm]. In this metaphor, the complex issues that face the region are depicted as a storm which may cause turbulence. Both linguistic metaphors in the above examples can be related to a conceptual metaphor of COMPLEX POLITICAL ISSUES ARE STORMS. The likely aim of such a metaphor is to draw attention to the current political situation in the Middle East.

Metaphors in this domain are used to highlight the complex issues and the tense atmosphere in the region. In this way, King Abdullah draws the attention of both the region and the rest of the world to the difficult political situation in the Middle East.

4.9 PERSONIFICATION

Lakoff and Johnson propose three categories of metaphor: structural, orientational, and ontological. They argue that personification can be considered the most obvious type of ontological metaphor, as this ‘allows us to comprehend a wide variety of experiences with nonhuman entities in terms of human motivations, characteristics, and activities’ (1980/2003:33). The scholars provide the following examples to support their argument: ‘Life has cheated me. His religion tells him that he cannot drink fine French wines. Cancer finally caught up with him’ (ibid). In these examples, nonhuman things are presented as human.

Kövecses agrees that personification is a form of ontological metaphor in which human qualities are given to nonhuman entities, and maintains that personification abounds in everyday discourse (2002:35). Charteris-Black defines personification as ‘a linguistic figure in which an abstract and inanimate entity is described or referred to using a word or phrase that in other contexts would be used to describe a person’ (2005:41). Charteris-Black further opines that, ‘The ideological basis for using personification is either to arouse empathy for a social group, ideology or belief evaluated as heroic, or to arouse opposition towards a social group, ideology or belief
that is evaluated as villainous’ (ibid). In the conceptual metaphor theory, personification is achieved when the source domain of humans and human qualities is mapped onto the target domains of nonhumans.

Personification appears in 28 of the examples used here. The following are the personification domains identified in our data.

Charteris-Black observes that countries can be described using the language of people (2004:16). This metaphor is common in political discourse. For example, based on a number of personifications made by George Bush Snr. and his son, Charteris-Black proposes two conceptual metaphors: AMERICA IS A MORAL LEADER and AMERICA IS A PERSON. The COUNTRIES ARE PEOPLE conceptualisation can be generic or classified more specifically, as shown below:

4.9.1 JORDAN IS A PERSON

One conceptualisation depicts Jordan as a person. Many human traits and actions are attributed to Jordan. Expressions personifying Jordan are underlined in the following examples:

1- To support these goals, Jordan took some very deliberate steps fifteen years ago (1)

2- Jordan has worked actively with the global community for a comprehensive approach to the challenges that terrorist groups pose today (2)

3- Jordan is building for the long-term. To do that, economic and political reform must go hand in hand (16)

In example (1) above, Jordan is a human who has begun a journey to achieve reform. Example (2) refers to Jordan as a person who is able to work collaboratively with others. In example (3), Jordan is a person who plans and works on a long-term reform process.

4- The Amman Message set forth Islam’s call: respect for others, compassion, social justice, mercy, tolerance and consensus. This is the Islamic way. This is the path Jordan has taken (9)
In example (4) above, Jordan is a person who will go on a journey. The personification in this example is merged with a JOURNEY metaphor, with Jordan a traveller taking a certain path – this path being the Islamic approach to life.

The use of personification in King Abdullah’s speeches highlights that Jordan has seen significant economic, social, and human achievements. Such rhetoric presents Jordan as an active member of the international community.

4.9.2 JORDAN IS A GENEROUS HOST

In this conceptualisation, Jordan is personified as a generous host. Examples of this conceptualisation are shown in italics in the examples below:

5. 
Lit Translation: Jordan opened his heart and arms to the displaced brothers, and shared with them every living food and each drop of water, and the calamities of wars that we have faced with our brothers.

6.
Lit Translation: Jordan hosted our Syrian refugee brothers

7.
Lit Translation: Today, Jordan embraces around 600 thousand Syrian refugees.

8.
Lit Translation: Jordan hosts around two million Syrian refugee brothers.

9.
Lit Translation: Jordan alone hosts one million and three hundred thousand Syrian refugees.
In example (5) above, Jordan is personified as a person who warmly welcomes refugees with open arms and heart. Refugees here are seen as brothers, and Jordan, their generous host, shares its food and water with them. In example (6) above, this personification is realised by attributing the verb ‘استضاف’ [to host] to Jordan. In this example, Jordan is a person who welcomes refugees, sees them as brothers, and provides them with assistance. In example (7), personification is realised by attributing the verb ‘يحتضن’ [to embrace] to Jordan. In example (8), Jordan is given a quality usually associated with humans; that is, ‘المعطاء,’ [giver]. The use of such rhetoric arouses empathy for the role Jordan is taking with regard to refugees. In these examples, Jordan goes above and beyond expectations in providing hospitality: Jordan is not simply a generous host, but also a brother to these refugees. This personification also appears in the English speech. Examples realising this conceptualisation are underlined in the excerpts below:

10- Let me add, that even as our people struggle with hardships, and notwithstanding our limited natural resources, Jordan is hosting almost three-hundred-thousand Syrian refugees. (18)

11- Jordan currently hosts 1.4 million Syrian refugees, (2)

12- Jordan also takes seriously our moral obligations to others. Despite scarce resources, the people of Jordan have opened their arms to refugees fleeing regional violence. (24)

In examples (10) and (11), Jordan is depicted as a person who hosts others. In example (12), Jordan is personified as a human being with moral obligation to other people. The linguistic realisations of the metaphor JORDAN IS A GENEROUS HOST demonstrate the scale of Jordan’s efforts to meet its moral obligations to refugees. This metaphor draws the attention of the international community to the generous Jordanian response to its influx of refugees.

4.9.3 JORDAN IS A PROUD PERSON
In the following three examples, Jordan is given a quality usually associated with humans; that is, pride. Like a human having achieved something, Jordan is proud to be among the first countries to have adopted Islamic banking, as seen in example (9) below. Jordan is also proud to be the first country in the Middle East to achieve advanced-status partnership with the EU, as seen in example (10) below. In example (11), Jordan is proud to have been working with other countries in global initiatives. In example (12) below, Jordan is personified as proud, this trait being realised by شامخا ‘upright with his head held high and proud’.

13- Jordan is proud to have been among the first homes of modern commercial Islamic banking (4)

14- Jordan is proud to be the first Middle East country to achieve advanced-status partnership with the EU (8)

15- Jordan has been proud to work with your countries to spearhead global initiatives for tolerance and dialogue (15)

The examples in this category commend the distinguished international status that Jordan has earned due to its role and message. These examples also stress that, despite being located in a tense region, Jordan will always be a proud and strong nation.

4.9.4 JORDAN IS A PERSON WITH MORAL AND HUMINITARIAN RESPONSIBILITIES

According to this conceptualisation, Jordan is a person with responsibilities. The following examples realise this conceptualisation:

17- Jordan and the United States have stood together over decades - for peace; for development; for global stability (16)
In example (17) above, Jordan is a person who stands with other countries for peace. In this example, its partnership with the United States is highlighted to show that Jordan plays an international role as a significant power.

18- Together, we also have an immediate role in addressing the crisis in Syria. As in the past, Jordan has acted with compassion to help hundreds of thousands of families.

In example (18) above, Jordan is portrayed as a person who has compassion for others. Here, King Abdullah sees Jordan as a person with moral and humanitarian obligations. This conceptualisation is echoed in the following examples. In example (19) below, Jordan is personified as someone with historical and religious duties toward Jerusalem. Similarly, in example (20), Jordan is portrayed as a person who has pledged himself to defend the causes of Arab and Islamic nations.

19- Lit Translation: Jordan will continue to carry out its religious and historical duty in safeguarding Jerusalem and its holy sites, and supporting its Arab residents to remain in their land and stand firm against Israeli plans with all possible means, and in full coordination with our Palestinian brethren.

20- Lit Translation: The Hashemite Kingdom of Jordan has pledged to defend the Arab and Islamic causes.

Example (21) below relates to the conceptualisation of JORDAN IS A PERSON WITH MORAL AND HUMANITARIAN RESPONSIBILITIES.

21- Lit Translation: Jordan has always continued to take its moral and humanitarian responsibilities.
The linguistic realisations of the personification JORDAN IS A PERSON WITH MORAL AND HUMINITARIAN RESPONSIBILITIES reveal Jordan’s important role in the region. By using such a personification, King Abdullah sends the message that Jordan will continue to support the goal of global stability and remains ready to establish partnerships with other countries to support and defend those in need.

4.10 BURDEN metaphors

This category entails mapping abstract target domains, such as ‘duties’ and ‘responsibilities’, onto the domain of BURDEN. In this domain, responsibilities and duties are burdens. Accordingly, this metaphor makes use of familiar concepts, such as weight and pressure, to realise responsibilities and duties. This metaphor is realised using keywords such as ‘heavy’, ‘demand’, ‘burden’, ‘pressure’, and the verb ‘to shoulder’. The linguistic realisations of this metaphor occur 13 times, used to realise the conceptual metaphor of REFUGEES ARE A BURDEN.

In the following five examples, the conceptual metaphor of REFUGEES ARE BURDEN is realised by the use of the keyword ‘burden’. A burden is typically a heavy load or a responsibility that weighs a person down. In these examples, refugees are described as a hardship borne by Jordan and a responsibility of the country and its people – a country and people with very limited resources.

1- Indeed, today our country is hosting more than 600,000 Syrian refugees. This humanitarian burden requires global help. (3)

2- Jordan is now the world’s third-largest refugee host, providing shelter to 1.4 million people fleeing Syrian violence. These burdens are ones that our regions have to deal with and overcome, together. (5)

3- My country is sheltering nearly 1.4 million Syrians. We are now the world’s third largest host of refugees. This is placing an overwhelming burden on Jordan’s people, infrastructure and already limited resources. The refugee crisis is a recognized global responsibility, and demands a global solution. To date, the response has not kept pace with the real needs (14)
4- Today, Syrian refugees alone constitute 20 per cent of my country’s population. We have been taking on a significant part of the burden of this humanitarian disaster off the international community’s shoulders since the beginning. However, support to our country has been a small fraction of the cost we have endured. It is high time that the international community acts collectively in facing this unprecedented humanitarian crisis, and support countries like Jordan and Lebanon which have been carrying the brunt of this burden over the past four years.

5- Your humanity and wisdom can make a special contribution to easing the crisis of Syrian refugees and the burden on neighbouring host countries like Jordan. We must help Syria regain its future, end the bloodshed, and find a peaceful political solution.

The following three examples relate to the metaphor of REFUGEES ARE BURDEN. The linguistic metaphor is realised by the keywords ‘burden’, ‘shoulder’, and ‘carry’. The verb ‘to shoulder’ is used metaphorically in examples (6) and (8) to connote ‘responsibility’. The use of this verb here suggests the act of carrying a heavy load over one’s shoulder. This load is a metaphor of ‘responsibility’, and the verb ‘to shoulder’ is a metaphor of ‘coping with this responsibility’. In examples (6) and (8), this image is reinforced by the keyword ‘burden’. These two linguistic metaphors depict Jordan and the Jordanians themselves as a person carrying a heavy load over the shoulders: this load is the burden presented by the refugees. This image is also utilised in the metaphor in example (7) below, realised by the expression ‘carrying this refugee burden’. In this metaphor, the burden of the refugees is a load carried by the countries hosting them.

6- We have opened our arms to our brothers and sisters in need, as we have always done. But the burden on national resources has been extreme, especially at this time of economic hardship. To continue shouldering this responsibility, we need international assistance ... and I am grateful for your support in this important humanitarian cause.
7- For Jordanians, compassionate action is a moral duty. But the reality is that we and a few other regional host countries are carrying this refugee burden on behalf of the entire international community(2).

8- Jordanians have opened their arms to those in need, as we have always done. But I say here and now that my people cannot be asked to shoulder the burden of what is a regional and global challenge (13).

The metaphor of REFUGEES ARE BURDEN is also used in the following examples, realised here by the keyword ‘pressure’.

9- And of course, we remain a major shock-absorber for the massive refugee flight from Syria. But we are holding up these critical responsibilities under enormous economic pressures (17).

10- This has put heavy pressure on our limited resources and our economy. Yet we as Jordanians have opened our arms, as we have many times in the past for others in need. As we continue to shoulder this responsibility, international support is essential. (22).

The linguistic metaphors in the examples above describe a subject being placed in a stressful situation or confronted by a difficult task. This metaphor portrays the refugees as a pressure exerted on Jordan. This idea is echoed in the Arabic speeches of King Abdullah. The metaphors are realised in these two examples by the keyword ‘ضغط’ [压力]. In these two metaphors, refugees are a pressure placed on Jordan’s limited resources.

Lit Translation: Jordan today hosts around 600 thousand Syrian refugees, a matter that depletes our already limited resources and puts enormous pressure on our infrastructure. If the international community does not move quickly to help us shoulder the burdens.
The use of the REFUGEES ARE BURDEN metaphor in King Abdullah’s speeches highlights that Jordan has been exceptional in hosting refugees. So far, Jordan has been able to manage this pressure, but it cannot be left alone to carry this heavy refugee burden. The significant influx of refugees has weighed Jordan down, and as a country with very limited resources it has been overburdened by the flow of refugees. This metaphor can also be seen as a plea for aid from powerful countries and NGOs. In order for Jordan to bear the pressure and the burden, humanitarian and financial support should be provided.

4.11 DISEASES metaphors

This category entails mapping social problems, political disorder, and terrorism onto the domain of DISEASES. Metaphors in this domain are realised by keywords such as: ‘معالجة’ [treatment, therapy], ‘مضاعفات’ [complications], ‘يعالج’ [treat, cure].

One metaphor found in the speeches of King Abdullah is SOCIAL PROBLEMS ARE DISEASES. This metaphor can subsume other metaphors such as POVERTY IS A DISEASE and UNEMPLOYMENT IS A DISEASE. In the following three examples, the DISEASE metaphor is realised by linguistic metaphors such as ‘معالجة الفقر و البطالة’ [‘the treatment of poverty and unemployment’]. These linguistic metaphors portray Jordan as a person suffering from the social problems here depicted as diseases. However, the expression ‘معالجة’ [treatment] indicates that efforts are being made to address these problems.

Lit Translation: I have worked throughout the past three years with the government to ensure the growth of our economy, the treatment of the debt, unemployment and poverty.
Political parties and lists should organise themselves as quickly as possible, build their electoral platforms for the next four years and explain to voters what policies and additional reforms they seek. To cite a few examples: How the problems of poverty and unemployment will be treated?

Decision making and the formulation of economic plans and development planning should be based on the following: Promoting growth and proceeding with treating the challenges of poverty and employment.

The DISEASE metaphor is also used to describe the consequences of the Arab-Israeli conflict as complications. The term 'complication' is defined by the OED dictionary as an ‘extra medical problem that makes it more difficult to treat an existing illness’.

According to the metaphor in example (4) below, the Arab-Israeli conflict is a disease and the consequences of this conflict are its complications. In effect, this metaphor highlights the consequences of the Arab-Israeli conflict.

This metaphor is also used to portray terrorism as a disease. In the next example, the metaphor is realised by the verb ‘تعالج’ [to heal/treat]. According to the metaphor in example (5) below, terrorism and sectarian and political violence are diseases that need immediate treatment. This treatment is a collective Arab strategy. This
metaphor not only emphasises the dangers of terrorism and sectarian and political violence, but also highlights the importance of achieving a collective Arab strategy that can deter and prevent these threats.

The following example is also related to the domain of ‘disease’. The metaphor in this example is realised by the keyword ‘to heal’. This verb is classified under this domain because it is more typically associated with injury and sickness. According to this metaphor, the conflicts and divisions between Arab and Muslim countries are injuries, and working out these disagreements is an act of healing. This metaphor urges leaders of these countries to heal their divisions.

6- It is up to all of us to get this knowledge into schools, universities, mosques, the media, and more. We must keep working together – as we are doing, here today – to promote the teachings of our beloved Islam; to reach out to others; and to heal divides (3)

As mentioned earlier in this section, the DISEASE domain comprises the following conceptual metaphors: SOCIAL PROBLEMS ARE DISEASES, POVERTY IS A DISEASE, UNEMPLOYMENT IS A DISEASE, and TERRORISM IS A DISEASE.

The mapping of these metaphors is as follows:

<table>
<thead>
<tr>
<th>Poverty, unemployment, terrorism, The Arab Israeli conflict</th>
<th>Disease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consequences of problems</td>
<td>Disease complications</td>
</tr>
<tr>
<td>Addressing these problems</td>
<td>The treatment of the disease</td>
</tr>
</tbody>
</table>

Table 14 Mappings of the DISEASE metaphors
The following metaphor is also categorised in the DISEASE domain. It is identified by the keyword ‘healthy’.

7- The first area is economic cooperation. A **healthy economic** balance in the Euro-Med neighborhood may seem like a side issue, but I believe it is central. 

This metaphor is classified as an example of an image metaphor (as discussed in section 2.3.2). According to this metaphor, the economy is a healthy human being. This metaphor stresses the importance of having a sound economy in the region.

### 4.12 Findings and conclusion

The aim of this chapter was to address the first three questions set forth in the study; namely, what source domains and relevant conceptual metaphors are used in politics? What linguistic metaphors are used to realise source domains and conceptual metaphors? What are the functions of these metaphors? In this chapter, 11 metaphorical source domains have been identified. Conceptual metaphors in these domains have been identified, Appendix A illustrates these conceptual metaphors and their frequencies in Arabic and English.

Supported by examples, it was shown how political ideas are mapped onto these source domains. An analysis of the source texts revealed that the use of conceptual metaphor is abundant and diverse in politics, and that political ideas can be conceptualised in a variety of ways based on categories of metaphor. This was verified by highlighting the significant presence of metaphors in the source texts.

#### 4.12.1 Overview of metaphors

From a statistical point of view, the JOURNEY source domain is the most frequently used in the data selected, with a total of 49 metaphorical expressions. The JOURNEY metaphor is common in political discourse because the domain is one with which most people are familiar. Both the English and Arabic languages make use of the JOURNEY metaphor. In this domain, the conceptual metaphor of **REFORM IS A JOURNEY** is realised. This metaphor is used to indicate that Jordan is embarking on a journey to achieve political and economic reform. As mentioned earlier in section
4.1, the journey metaphor comprises certain elements, such as a path, travellers, and destinations. However, additional elements can exist in this metaphor, such as the hardships that travellers may face. Reference to these hardships are detected in the data, with expressions including ‘roadblocks’ and ‘the road to reform much tougher to navigate’. These relate to the conceptual metaphor of DIFFICULTIES ARE IMPEDIMENTS TO TRAVEL, proposed by Lakoff (1993).

Another conceptual metaphor in this domain is FUTURE IS A JOURNEY. This metaphor is realised by expressions such as ‘والسير نحو المستقبل’ [to march towards future]. This metaphor indicates that Jordan is embarking on a journey where the destination is a better future.

The second most frequently occurring domain in the data is BUILDING, with a total of 42 metaphorical expressions that realise five conceptual metaphors; namely, FUTURE IS A BUILDING, ECONOMY IS A BUILDING, DEMOCRACY IS A BUILDING, PEACE IS BUILDING, and JORDAN IS A BUILDING. Except for JORDAN IS A BUILDING, the metaphors occur in both English and Arabic. (This exception is due to the fact that the JORDAN IS A BUILDING metaphor occurs only in Arabic speeches delivered nationally.)

The LIVING ORGANISM metaphor is realised by 28 metaphorical expressions and is detected in both English and Arabic. In this domain, six conceptual metaphors are realised, the most common being THE ECONOMY IS A LIVING ORGANISM, which is realised by 14 metaphorical expressions in both languages. This metaphor subsumes the conceptual metaphors of ISLAMIC BANKING IS A LIVING ORGANISM and THE ECONOMY IS PLANT. Another conceptual metaphor identified in this domain is OPPORTUNITIES ARE PLANTS. This metaphor is realised by expressions such as ‘opportunity grow’, ‘opportunities are ripe’, and ‘opportunities will further blossom’. The use of such a metaphor shows that Jordan is a place fertile with opportunity. Another conceptual metaphor in this domain is PEACE IS A PLANT. This is used to indicate that the peace process requires support and care. The final conceptual metaphor in this domain is POLITICS IS A PLANT, which is used to suggest that the political system in Jordan will soon be mature and developed.
In the ANIMALS domain, 11 linguistic metaphors are identified, realising three conceptual metaphors. The first two conceptual metaphors share the same target domain: EXTREMISTS ARE PREDATORS and TERRORISTS ARE ANIMALS. These conceptual metaphors are realised by metaphorical expressions such as ‘radicals prey on the vulnerable’, and, ‘Extremism everywhere has grown fat off this crisis. It is time to stop feeding its growth’. The use of these conceptual metaphors sheds light on the dangers posed by these groups. Another conceptual metaphor in this domain is THE ARAB–ISRAELI CONFLICT IS AN ANIMAL, as realised by, ‘It is time to think about the future, and how this ongoing conflict will breed further hate, violence and terror across the world’. The function of this metaphor is to highlight the severe consequences of the Arab-Israeli conflict.

The ‘Arab Spring’ metaphor was also discussed in the analysis. Three conceptual metaphors were identified: first, ARAB SPRING IS A NEW OPPORTUNITY, realised by metaphorical expression such as, ‘The Arab Spring has been an opportunity to move our nation's interests forward’. This conceptualisation suggests that the Arab Spring in Jordan is an opportunity to achieve reform at different levels. The use of the word ‘opportunity’ along with ‘the Arab Spring’ indicates that the change brought by the Arab Spring is welcomed in Jordan. The second conceptual metaphor in this domain is THE ARAB SPRING IS A CALL FOR HUMAN DIGNITY, as realised by metaphorical expressions such as, ‘As the Arab Spring demanded dignity for all, so it demanded the end of exceptionalism’. This conceptualisation suggests that King Abdullah sees the Arab Spring as call for dignity for an oppressed nation. King Abdullah considers the Arab Spring a chance for Arabs to retrieve their hope and dignity and begin their journey to freedom and reform. The third conceptual metaphor in this domain is THE ARAB SPRING IS CHANGE, a conceptualisation realised by metaphorical expressions such as, ‘The Arab Spring is a new beginning for our region. But it has only been the beginning’. This conceptualisation suggests that the Arab Spring is the beginning of a positive transformation in the Arab world. This conceptualisation also suggests that the Arab world will soon witness changes that will bring hope to its people.

As a continuation to the Arab Spring, three summer metaphors are identified. These were image metaphors that refer to the period following the Arab Spring. The summer
metaphor indicates that Jordan has moved onto a new era where comprehensive reform has been achieved.

The next domain in our data concerned the WATER metaphors. In this domain, six linguistic metaphors depicting refugee flow as the movement of water were identified. For example, in the metaphor, ‘The flow of Syrian refugees in Jordan already equals one-tenth of our own population’, the movement of refugees is associated with metaphorical expressions of water. Such a linguistic metaphor realises the conceptual metaphor of REFUGEES MOVEMENT IS WATER MOVEMENT.

Water metaphors are also used to draw an image of the violent situation in the region. These water metaphors are realised by the keywords ‘دوامة’ [whirlpool] and ‘محيط’ [ocean].

In the domain of DISASTERS/WINDS, three linguistic metaphors are identified, realising the conceptual metaphor of COMPLEX POLITICAL ISSUES ARE STORMS.

Personification was an abundant source domain in the data selected, identified in both English and Arabic. In this domain, 28 metaphorical expressions were identified, realising four conceptual metaphors: JORDAN IS A PERSON, JORDAN IS A GENEROUS HOST, JORDAN IS A PROUD PERSON, and JORDAN IS A PERSON WITH MORAL AND HUMINITARIAN RESPONSIBILITIES.

The BURDEN metaphor is realised by 13 metaphorical expressions, identified by keywords such as ‘burden’, ‘heavy’, ‘demand’, and ‘pressure’. Metaphors in this domain are used to map responsibilities and duties onto the BURDEN domain, and they address the conceptual metaphor of REFUGEES ARE A BURDEN.

The last domain in the data selected was the DISEASE metaphor. This domain maps social problems, political disorder, and terrorism onto the domain of DISEASES. Metaphors in this domain are realised by seven linguistic expressions to invoke the following conceptual metaphors: SOCIAL PROBLEMS ARE DISEASES, POVERTY IS A DISEASE, UNEMPLOYMENT IS A DISEASE, and TERRORISM IS A DISEASE.

The analysis conducted here provides clear evidence that metaphor is a significant feature in English and Arabic. This supports the findings of scholars such as Dickins, who argues that metaphor is a pervasive feature of all languages (Dickins, 2005). The
analysis also reveals that political speeches are rife with metaphor. The prevalence of similar metaphors in English and Arabic also confirms that conceptual metaphors can be universal. As seen in this chapter, each conceptual metaphor is realised by linguistic metaphors in both languages.

4.12.2 Metaphor and politics

In the previous section, a qualitative and quantitative analysis of conceptual metaphor in the speeches of King Abdullah was provided. This section will discuss the functions of these metaphors.

The analysis conducted proves that metaphor is pervasive in politics and used as a persuasive device. For example, the journey metaphor is an important metaphor in politics because it invokes a type of movement from a starting point toward a desired destination. Politicians present these destinations as goals to imply to their audiences that they are focused on the desired outcomes. For instance, in the metaphor, ‘Reform is not easy but it is going forward. I am determined to stay the course’, King Abdullah presents reform as a destination that he is determined to reach. Journey metaphors also imply planned progress that can be achieved gradually or step-by-step. This can be seen clearly in examples such as, ‘We are committed to working closely with the ICT industry and other new enterprise. We want your success. And we will do all we can to help you, every step of the way’. Another function of the journey metaphor is to highlight the need for social unity, which can be seen in metaphors such as, ‘believed in our journey’, where the leaders present themselves not only as guides and leaders but also as companions on this journey. Journey metaphors can also be used to highlight hardships and obstacles that political leaders may encounter on their journeys to their desired destinations. The use of the metaphor of DIFFICULTIES ARE IMPEDIMENTS TO TRAVEL is an illustration of this. However, this metaphor can be used to boost the ego of a political leader by asserting their ability to overcome these difficulties. This can be seen in examples such as, ‘We have embraced it as an opportunity to push past roadblocks that have slowed reform in the past’.

Metaphors in the BUILDING domain yield positive connotations because they convey aspiration and ambition regarding future goals. For example, the FUTURE IS A BUILDING metaphor presents aims as tasks that require cooperation between political
leaders and the people. Although the BUILDING metaphor highlights that progress towards these future goals is apparent, the metaphor downplays the fact that the process of building requires patience and effort. The BUILDING metaphor suggests to the people that outcomes should not be expected overnight, or indeed in the near future. The BUILDING metaphor also suggests that Jordan is witnessing a period of construction that will end with its achieving its goals and aims.

Animal metaphors in the speeches of King Abdullah are employed to invoke negative associations with the extremist groups. These negative implications imply that the groups are violent, uncontrollable, and willing to use any means necessary to achieve their aims. By using these metaphors, King Abdullah highlights the dangers posed by the terrorist groups in the region. The negative associations of the animal metaphor point to the severe consequences of the Arab-Israeli conflict.

The water metaphors in the data are used to discuss Jordan’s large intake of refugees, as identified by metaphorical expressions such as ‘refugee flows’ and ‘the heavy flow of Syrian refugees continues’, which each realise the conceptual metaphor of REFUGEE MOVEMENT IS WATER MOVEMENT. This metaphor highlights the fact that mass numbers of refugees are seeking shelter in Jordan. Water metaphors are also used to note that the Middle East region is witnessing a period of political unrest and turmoil, as expressed in the metaphorical expression, ‘ليذا نقف اليوم أقوياء بوحدتنا في محيط يموج بالصراعات والنزاعات الطائفية والعرقية’ [‘This is why we stand strong and united in an ocean surge with waves of ethnic and sectarian conflicts’]. Another water metaphor is used to refer to the war in Syria, this suggesting that the war will have severe effect not only in Syria, but for the region as a whole. By employing these metaphors, King Abdullah draws the attention of the international community to the escalating violence in the region.

By the same token, the DISASTER/WIND metaphors are used to depict the region as witnessing bad weather or suffering from natural disasters. This conceptualisation appears in metaphorical expressions such as, ‘We are seeing the winds of division and reaction, bringing instability, violence and a region-wide cost’, and ‘وعلى الرغم من تشاكاك [‘In spite of the issues that storm our region’].

Personification was one of the most prevalent domains in the speeches of King Abdullah. According to this, King Abdullah represents Jordan and the Jordanian as
heroic people, and Jordan itself as a person who acts generously. King Abdullah also uses personification extensively when describing the obligations and responsibilities Jordan has accepted, suggesting that Jordan can be seen as a proud person who fulfils his obligations toward those in need.

In the BURDEN domain, the conceptual metaphor of REFUGEES ARE A BURDEN was identified. This metaphor is used not only to communicate empathy to refugees who are weak and in need for support, but also to present Jordan as a country that takes responsibilities for needy people, even when that burden is beyond its capacity. It can also be seen as a plea for humanitarian and financial support for Jordan.

The addressing of social and political problems is an important feature of political speeches, as evidenced in the speeches of King Abdullah in his use of the DISEASE metaphor. Jordan suffers from social problems such as poverty and unemployment, and these problems are referred to as diseases in metaphorical expressions such as معالجة مشكلة الفقر والبطالة‘, which realise the conceptual metaphors of POVERTY IS A DISEASE and UNEMPLOYMENT IS A DISEASE. Metaphors in this domain also addressed topics such as the Arab-Israeli conflict, which was depicted as a disease in the metaphorical expression ‘ما زالت تعاني من المعضاعفات الخطيرة للصراع العربي الإسرائيلي‘ [‘still suffering from the complications of the Arab Israeli conflict’].
Chapter 5: Analysis of Conceptual Metaphor in the Target Texts: Translation Strategies

5.1 Introduction

This chapter explores the translation strategies used in rendering the ST metaphors identified and analysed in the previous chapter. It will discuss the typology of translation strategies and the shifts in conceptual domains and linguistic structures, providing relevant examples.

The following analysis of the translated metaphors involves three steps. Initially, the translated metaphorical expressions will be matched to the previously identified STs metaphors in chapter 4. The next step is to look at the similarities and differences between the metaphor categories in the two languages; this involves examining whether the conceptual metaphors and their linguistic realizations in the ST are retained, explicated, modified, paraphrased or omitted. Throughout this chapter, the term ‘literal translation’ will be used to refer to the translation of examples where the denotative meaning is used out of context. According to Dickins et al. (2016:14) “In literal translation proper, the denotative meaning of words is taken as if straight from the dictionary (i.e. out of context), but TL grammar is respected”. The last step is to consider particular translation patterns that can be identified through both the similarities and differences between metaphor categories and their expressions in the two languages. For this purpose, the pre-selected domains will be examined according to the typology of translation strategies discussed in chapter 3, section 3.3.3. These strategies have been modified and expanded to serve the purpose of this thesis. The translation strategies are as follows:

1- Similar conceptual metaphor with similar lexical realizations.
2- Similar conceptual metaphor with similar linguistic realization and an addition.
3- Similar conceptual metaphor with similar linguistic realization and an omission.
4- Similar conceptual metaphor with different lexical realizations.
5- Different conceptual metaphor.
6- Non-metaphorical rendition.
The following table illustrates the number of source domains and metaphorical expressions involved in each translation strategy that will be important for the analysis in this chapter:

<table>
<thead>
<tr>
<th>Translation Strategy</th>
<th>JOURNEY</th>
<th>BUILDING</th>
<th>PLANTS</th>
<th>ANIMALS</th>
<th>ARAB SPRING</th>
<th>SUMMER</th>
<th>WATER</th>
<th>DISASTER</th>
<th>PERSONIFICATION</th>
<th>BURDEN</th>
<th>DISEASES</th>
<th>Total of metaphorical expressions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Similar conceptual metaphor with similar lexical realizations</td>
<td>26</td>
<td>31</td>
<td>21</td>
<td>4</td>
<td>24</td>
<td>2</td>
<td>7</td>
<td>-</td>
<td>20</td>
<td>9</td>
<td>-</td>
<td>144</td>
</tr>
<tr>
<td>Similar conceptual metaphor with similar linguistic realization and an addition</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td>Similar conceptual metaphor with similar linguistic realization and an omission</td>
<td>3</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>Similar conceptual metaphor with different lexical realizations</td>
<td>13</td>
<td>5</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>-</td>
<td>31</td>
</tr>
<tr>
<td>Different conceptual metaphor</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Non metaphorical rendition</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>7</td>
<td>24</td>
</tr>
<tr>
<td>Total Number of metaphors</td>
<td>50</td>
<td>42</td>
<td>29</td>
<td>11</td>
<td>24</td>
<td>3</td>
<td>13</td>
<td>3</td>
<td>28</td>
<td>13</td>
<td>7</td>
<td>223</td>
</tr>
</tbody>
</table>

Table 15 Frequency of translation strategies in rendering each source domain

5.2 Similar conceptual metaphor

This translation procedure involves keeping the same conceptual metaphor with either equivalent linguistic expressions, or non-equivalent linguistic expressions. It includes literal renderings of ST metaphorical expressions, the explication and elaboration of ST metaphorical expressions, and the rendering of SL metaphorical expressions with different TT metaphorical expressions that relate conceptually to the ST metaphors. 141 out of 223 metaphors are translated using this strategy.
5.2.1 Similar conceptual metaphor with similar lexical realizations

This strategy involves rendering metaphors with equivalent conceptual and linguistic categories. The pre-selected domains will be investigated through this strategy. This strategy is used in almost every domain with a total of 141 metaphorical expressions. However, in the domain of DISEASE, this strategy was not used at all.

5.2.1.1 JOURNEY Metaphor

This metaphor is expressed in the STs by 49 metaphorical expressions. The corpus shows that 26 of these metaphorical expressions are translated in the TT with similar conceptual metaphors and equivalent metaphorical expressions. The following examples illustrate this strategy:

1- ST: To support these goals, Jordan took some very deliberate steps fifteen years ago. We saw an urgent requirement for inclusive, sustainable reform - strengthening stakeholding and active citizenship … creating opportunity … and raising the standard of living across all communities. (1)

TT: ولدعم هذه الأهداف، بدأ الأردن قبل خمسة عشر عاما في اتخاذ بعض الخطوات المدروسة جيدا في اتخاذ إصلاح شامل مستدام، وتعزيز المواطنة الفاعلة… وخلق الفرص الجديّة… ورفع مستوى المعيشة في البلاد بأسرها

2- ST: We are committed to working closely with the ICT industry and other new enterprise. We want your success. And we will do all we can to help you, every step of the way (1)

TT: إننا ملتزمون بالعمل القريب مع صناعة تكنولوجيا المعلومات وشركات أخرى جديدة، فنحن نريد لكم النجاح وسندعم كل ما في وسعنا لمساعدتك في كل خطوة تتخذونها على هذه الطريق

In examples 1 and 2 above, the JOURNEY metaphor is translated literally into Arabic by an equivalent JOURNEY metaphor. The translated metaphor can be identified by the key words: ‘steps’ in example 1, and ‘الخطوات’ ‘steps’ in example 2. This literal translation has produced an equivalent metaphor at both conceptual and linguistic levels. The translated metaphor does not show any cases of elaboration, explication, or shifting to different TT metaphorical expressions. The strategy used to translate the linguistic metaphor is similar to Newmark’s strategy: to reproduce the image of the SL metaphor in the TL (1988: 108).

The same procedure, of similar conceptual metaphor and similar linguistic realization, is also used to translate the following JOURNEY metaphor in Arabic:
In example 3 above, the conceptual ECONOMIC/POLITICAL REFORM IS A JOURNEY, is translated into English equivalently at both conceptual and linguistic levels. As shown in this example, the Arabic metaphorical expression طريق المشاركة السياسيّة is translated literally as ‘the path of political participation’. This literal translation has produced the same conceptual metaphor in the TT.

In example 4 below, the same conceptual metaphor, ECONOMIC/POLITICAL REFORM IS A JOURNEY, is also translated into English equivalently at both levels. In this example, the image of the metaphorical expression رحلتنا نحو الديمقراطية is reproduced in the TL maintaining the same conceptual metaphor.

In example 5, below, the metaphorical expression طريقنا نحو الازدهار و الأمان is translated equivalently into English by the same image ‘our path to prosperity and greater security’, producing the same conceptual metaphor which expresses the FUTURE IS A JOURNEY.

In example 6, below, the metaphorical expression ‘the path to our strength and future’ which relates to the conceptual metaphor FUTURE IS A JOURNEY, is rendered literally into Arabic producing the same conceptual metaphor.
5.2.1.2 BUILDING Metaphor

This conceptual metaphor is expressed in the STs through 42 metaphorical expressions. The corpus shows that 31 of these expressions are translated in the TT with similar conceptual metaphors and equivalent metaphorical expressions. The following examples illustrate this strategy:

7- ST: My Friends, as we and others achieve mutual acceptance and respect, we build the future our children deserve (3)

TT: اصدقائي،إن حققنا نحن والآخرون القبول والاحترام المتبادل، فإننا بذلك نبني المستقبل الذي يستحقه أبنائنا وبناتنا

8- ST: The future is ours to build, not in the Middle East alone, but in global partnership. Those who are working to do the right thing need the whole world's support (13)

TT: المستقبل لنا لنبنيه، ليس فقط في الشرق الأوسط، بل ضمن شراكة عالمية. وأولئك الذين يسعون لفعل الشيء الصحيح بحاجة إلى دعم العالم باسره

The metaphors in example 7 and 8 above, are both related to the conceptual metaphor THE FUTURE IS A BUILDING. Those two examples are translated literally into Arabic producing the same linguistic and conceptual metaphor. The translated metaphors (نبيّنا المستقبل، المستقبل لنا لنبنيه) are typically used in Arabic and the conceptualization of future as a building is relatively common in Arabic as illustrated in the next two examples:

9- ST: إن التحديات التي نواجهها كبيرة والأهداف التي نسعى لتحقيقها تحتاج إلى جهد كل واحد منا، وثمة مسؤولية خاصة على الشباب، من أبناء وبنات هذا الوطن، فيهم الذين يبنون المستقبل الذي نريد (1)

TT: The challenges that we are facing are great and the aims that we are aspiring to achieve demand the efforts of each and every one of us. Youth have a special responsibility. Our nation's sons and daughters are the builders of the future we aspire.

10- ST: نبني مستقبلنا بتحصين أجيالنا بفكر حضاري مستبرير ضد الانغلاق والتعصب، وسليهم بقيم المواطنة والمبادرة والطموح والتميز وحب العمل والإنجاز ومنزاب مظاهر العنف (2)
The Arabic BUILDING metaphors in the above two examples are rendered into English with equivalent English metaphors. The literal translation of these two metaphors produces an equivalent metaphor at both conceptual and linguistic levels. The translated metaphor does not show any cases of elaboration, explication, or shifting towards different TT metaphorical expressions. The linguistic metaphors in examples 9 to 10, above, can be classified as stock metaphors and according to Newmark, if a metaphor has a comparable frequency in two languages it can be translated by reproducing the image of the SL metaphor in the TL.

Another conceptual metaphor that fits with this translation strategy is DEMOCRACY IS A BUILDING. This metaphor occurs ten times in the corpus, with three of them fitting in this category.

Examples 11, 12, and 13 above are realizations of the conceptual metaphor DEMOCRACY IS A BUILDING. These metaphors use expressions from the linguistic domain of buildings, (‘cornerstone’ in examples 11 and 13 and ‘foundations’ in example 12) to conceptualize democracy as a building. These metaphors are translated with equivalent expressions (حجر الزاوية ، أسس (حجر الزاوية ، أسس and, as a
result, produce a similarity in the linguistic expression as well as the conceptual metaphor.

Another BUILDING metaphor that fits in this category is the concept of PEACE IS A BUILDING. This metaphor occurs four times in the corpus and all of them fit in this category. Consider the following examples:

14- ST: Our region can be, must be, a House of Peace and Prosperity: With strong pillars of good governance, and wide-open doors to opportunity, especially for our young people. This is Jordan's blueprint, and we are not alone. (13)

TT: ويمكن لمنطقتنا أن تكون، بل يجب أن تكون، بيتا للسلام والازدهار، يوجد ركائز قوية من الحكم الرشيد، وفرص متاحة أمام الجميع، خصوصاً للشباب. وهذا هو بيتا الأردن الذي تعمل على بنائه، ونحن لسنا وحدينا في هذا الأمر

In example 14, above, the Arabic translation preserves the BUILDING metaphor by transferring all aspects of the English metaphor. The translated metaphor can be identified by ‘بيتا للسلام و الازدهار’ and ‘ركائز قوية’. The metaphor in both languages conceptualize peace as a building, and the metaphor was rendered without any significant change.

15- ST: Time after time, the peace process has stalled. Let me say what the situation looks like in reality: more Israeli settlement building, less respect for the occupied Palestinians. This failure sends a dangerous message. It erodes trust in international law and community. It threatens a pillar of world peace: that conflict must be solved by political means — not by force, not by violence. (24)

TT: فمرة تلو الأخرى، تنتكس عملية السلام لتتوقف وتجمد. واسمحوا لي أن أصف لكم الوضع على حقيقته: هناك زيادة في بناء المستوطنات الإسرائيلية، وتراجع في احترام حقوق الشعب الفلسطيني الذي يرزح تحت الاحتلال، وهذا الفشل يبعث برسالة خطيرة، إذ يؤدي إلى تأكل الثقة بالقانون والمجتمع الدولي ويهدد ركائز السلام العالمي

Example 15 above, is another example of translating a BUILDING metaphor with an equivalent metaphor at both levels. The English metaphor is conveyed by the key word ‘pillar’, which is related to the domain of building, while the word ‘pillar’ is translated into Arabic as ‘ركائز’ meaning ‘pillars’. Therefore, there is a shift from plural to singular, this type of shift is explained as “[…] cases where SL and TL possess systems which approximately correspond formally as to their constitution, but when translation involves selection of a non-corresponding term in the TL system"
(Hatim & Munday 2004:146). The intra-system shift in example 15 can perhaps be explained as a result of cultural differences in the building systems between English-language and Arabic-language cultures, where in the Arabic culture a building needs more than one pillar to support a building.

Another building metaphor that fits with this translation procedure is the concept of the ECONOMY IS BUILDING. This metaphor occurs four times in the corpus, but only one of them fits in this category. Consider the following example:

16- I have always been fascinated by the ability of entrepreneurs to take a brick … see in it a house - and build a whole city. But new enterprises need solid ground to build on. And that is Jordan's vision. (1)

The metaphor of the ECONOMY IS A BUILDING has been identified in English by ‘brick’, ‘build’ and ‘solid ground’, which relate to the linguistic domain of construction. When translated into Arabic, these expressions are retained to produce an equivalent metaphor at both conceptual and linguistic levels. In the above example, both English and Arabic metaphors conceptualize economic projects as a process of building.

5.2.1.3 Living Organism Metaphors

The Living Organism metaphor is expressed in the STs in 28 expressions. The corpus shows that 20 of these metaphorical expressions are translated in the TT with similar conceptual metaphor and equivalent metaphorical expressions.

As pointed out in the previous chapter, one of the prevailing metaphors is the ECONOMY IS A LIVING ORGANISM. This metaphor is realized through the use of expressions such as ‘economic growth’ and ‘economies that seek to grow’. Such metaphors are retained when translated into Arabic as illustrated in the following examples:

17- ST: To sustain economic growth, we are looking to a new, ten-year economic blueprint based on nationwide consultations (1)
18- For our part, we are pressing ahead with a national reform strategy, for both economic growth and citizen empowerment (8)

ونحن ماضون قدماً في تطبيق استراتيجية وطنية للإصلاح، تكفل كلاً من النمو الاقتصادي وتمكين المواطن.

19- We in Jordan recognize and respect the central role of the private sector and global partners in meeting these challenges. Your work is essential to create inclusive economic growth (16)

إننا في الأردن ندرك ونحترم الدور المركزي الذي يضطلع به القطاع الخاص، والشركاء العالميين في مواجهة هذه التحديات. وعملكم ضروري تحققي نمو اقتصادي شامل.

20- Here at this Summit and beyond, our cooperation can create new avenues for economic growth, development and opportunity for all (5)

ومن شأن التعاون بيننا هنا في هذه القمة وما يتبناها أن يوفر أفقاً جديداً للنمو الاقتصادي، والتنمية، وتوفير الفرص للجميع.

In the previous four examples, the PLANT metaphors are translated literally into Arabic producing equivalent metaphors at both levels since the translated metaphors have produced the same image of the TL metaphor. Conceptualizing the economy as a living organism can also be detected in the Arabic source texts, such as in the following examples:

In examples 21 and 22, above, the PLANT metaphor has been realized by 'النمو الاقتصادي' this expression has been translated literally reproducing the same image of
The literal translation of this metaphorical expression into ‘economic growth’ has produced an equivalent metaphor at both conceptual and linguistic levels.

Another LIVING ORGANISM metaphor that has been identified earlier (chapter 4.3.1) is the concept of ISLAMIC BANKING IS A LIVING ORGANISM. This conceptual metaphor has been identified twice in the corpus, however only one of them is translated with a similar metaphor at both levels as illustrated in example 23 below. The ST metaphor has been realized by the key word ‘grown’ and the translated metaphor is realized by the equivalent key word ‘نمط’. In this example, the image of conceptualizing ISLAMIC BANKING IS A LIVING ORGANISM has been reproduced in the TT.

23- In the aftermath of the global financial crisis, Islamic banking has proven more resilient and more secure than conventional methods, and it has grown tremendously. (4)

In chapter 4 (section 4.3.1), the metaphor OPPORTUNITIES ARE PLANTS was identified. 4 times in the corpus, but only two of them fit this translation strategy of similar conceptual metaphors. Examples 24 and 25 below illustrate this:

24- ST: There is also great potential in other industries our region needs, such as water and alternative energy - which can in turn open new global markets. Many other possibilities are ripe for initiative and I hope you will discover some here (19)

25- ST: I hope these opportunities, now strengthened by our “advanced status” partnership, will further blossom in the years ahead (25)

The metaphors in the above examples can be identified by the expressions ‘possibilities are ripe’ and ‘opportunities…will further blossom’. Those two
metaphors have been translated with equivalent Arabic expressions resulting in similar linguistic and conceptual metaphors across both texts.

Drawing an analogy between the peace process and an olive tree, King Abdullah employs this PLANT metaphor to describe the peace process in the Middle East. As mentioned in the previous chapter (4.3.1), this metaphor may be seen as universal. The olive branch is a symbol of peace in Western cultures, and it can also be found in almost every culture in the Middle East. The universality of this symbolism has led to the ease in translating it into Arabic. Translated literally, the TL metaphor has produced the same image of the SL metaphor as in the following:

26- ST: We in Jordan know that when an olive tree takes life, planting is only the first step. A hundred processes then go active to create the cells and structures of life. Roots emerge, growth occurs, and a core of strength ensures survival. From outside comes water and support to sustain life and create new fruit. In the arena of the Middle East, a new olive branch has just been planted. Now the real work must begin. It is in our hands to create the process and structures that will give peace roots, help it grow, and sustain it into the future.

TT: إننا في الأردن ندرك أن الخطوة الأولي لشجرة الزيتون لتحيا تكمن في زراعتها. ومن ثم تطلق مانة عملية لعمل بنشاط لخلق خلايا الحياة وحياكلا لتتجذر ويحدث النمو وتتكون عناصر القوة التي تضمن البقاء. ومن الخارج ينساب الماء والدعم لإدارة الحياة وفتح ثمرة جديدة. وعند النظر من هذا المنظور لما يحدث في الشرق الأوسط، فيمكن القول أنه تم للتو زرع غصن زيتون جديد. ولالن لا بد للعمل الحقيقي من أن يبدأ. وبأيدينا فرصة بدء العملية وتأمين الهياكل التي ستجذر السلام وتساعد على النمو وإدامتها ليعبر نما إلى المستقبل.

5.2.1.4 ANIMAL Metaphors

ANIMAL metaphors are expressed in the STs in 11 metaphorical expressions. The corpus shows that only four of these metaphorical expressions are translated in the TT with similar conceptual metaphors with equivalent metaphorical expressions. The following examples illustrate this strategy:

27- It is important for everyone to understand that these groups are only a tiny minority of the world’s Muslims, 1.5 billion good men and women. But a drop of venom can poison a well. These groups grant themselves a free hand to distort and manipulate the word of God to further their twisted agendas.
Examples 27, 28, and 29 convey the conceptual metaphor of TERRORISTS ARE ANIMALS. Both metaphors depict terrorists and fundamentalists as animals. Both metaphors are translated literally into Arabic producing equivalent metaphors and, as a result, the image of these metaphors has been reproduced in Arabic. In addition, the TL metaphors are similar to the SL metaphors conceptually and linguistically.

Example 30, above, provides a further example of the conceptual metaphor of TERRORISTS AS ANIMALS. This metaphor depicts extremist ideologies as a poisonous animal which it is realized in Arabic by the key words "تحصين وحماية شبابنا من سموم الإرهاب والفكر المتطرف، الذي لا يعرف بأية حدود (11)".

5.2.1.5 ARAB SPRING Metaphors

The common metaphorical expression the ‘Arab Spring’ became widely used in politics and media to label the revolutions and uprisings that took place in some Arab
countries from late 2010. Because of its repetitive use, the ‘Arab Spring’ metaphor is hardly noticed as a metaphor, and it can be classified as a dead metaphor. According to Newmark, such metaphors will not be problematic for translators (Newmark 1988: 86). In our data, this metaphor occurred 24 times in the corpus, and in all these iterations, the translation was a literal one. This literal translation produces an equivalent meaning in both languages. The use of the ‘Arab Spring’ metaphor can be classified into three categories (see chapter 4.4.1). These categories can be identified in the following examples alongside their translations:

- The ‘Arab Spring’ is an opportunity:
  
  31- ST: These are key elements of Jordan's reform effort. For us, the Arab Spring has been an opportunity to move our nation's interests forward.
  TT: وهذه هي العناصر الأساسية في جهود الإصلاح في الأردن. فالنسبة لنا شكل ‘الربيع العربي’ فرصة للمضي إلى الأمام.

  In example 31, above, the Arab Spring is viewed as opportunity to achieve reform. In this example, the metaphor realized by the expression ‘Arab spring’ is combined with the source domain JOURNEY, which is conveyed by phrase ‘to move … forward’. When translated into Arabic, a NATURE metaphor is conveyed by ‘الربيع العربي’ and a JOURNEY metaphor is produced by ‘للمضي إلى الأمام’. Therefore, both metaphors are translated literally, producing an equivalent metaphor at the conceptual and linguist level.

- The ‘Arab Spring’ stands for human dignity:
  
  32- ST: The Arab Spring cried out for respect for human dignity - not for some but for all. There is no time left for Israel to play the waiting game.
  TT: لقد حمل الربيع العربي صرخة تنادي بالكرامة الإنسانية لكل البشر وليس لبعضهم. ولا يوجد وقت أمام إسرائيل للاستمرار في لعبة الانتظار والتأجيل.

  In example 32, above, the ‘Arab Spring’ metaphor is combined with personification. The Arab Spring is described as person who cries out demanding dignity for all humans. The ‘Arab Spring’ metaphor, has been translated literally into Arabic producing an equivalent metaphor ‘حمل الربيع العربي’. However, the personification in this example is elaborated in the TT where the translator renders it as ‘حمل الربيع العربي صرخة’ [literally: to carry a cry]. The addition of the TT, in this case, is meant to make
this expression agree with the linguistic convention of the Arabic language, thereby producing a more readable TT sentence that can ensure the cohesion of its meaning.

- The Arab Spring is the beginning of change:

33- ST: The Arab Spring is a new beginning for our region. But it has only been the beginning. Demanding reform is the first step. Delivering it is an entirely different - and much more difficult - proposition. (27)

TT: الربيع العربي هو البداية بالنسبة لنا. ولكنه ليس إلا البداية، فالطابعية بالإصلاح هي الخطوة الأولى، أما التنفيذ فهو أمر مختلف، وأصعب بكثير.

In example 33, above, the metaphor is conveyed by ‘The Arab Spring’ and is used to mark a new era in the Arab World. This metaphor was translated into Arabic by ‘الربيع العربي’. As mentioned earlier, this literal translation has reproduced an equivalent metaphor at the conceptual and linguistic level.

5.2.1.6 SUMMER Metaphor

Spring is not the only season used metaphorically in this corpus. SUMMER is also used metaphorically. According to this metaphor, the ‘Arab Spring’ has to come to a point where it will blossom into the ‘Arab Summer’. In our data, ‘summer’ was used metaphorically three times in the corpus and was translated literally into ‘الصيف’ twice. Consider the following examples:

34- ST: The Arab Summer cannot bear its full fruit, until the Palestinian-Israeli conflict ends, and ends with a just peace - and a Palestinian state living side by side with a secure Israel at peace with the entire region. (22)

TT: لا يمكن للصيف العربي أن يؤتي ثماره إلا عندما يصل المعركة الفلسطينية - الإسرائيلية إلى نهاية عادلة، وتقوم الدولة الفلسطينية المستقلة، التي تعيش بسلام جنبا إلى جنب مع إسرائيل آمنة في المنطقة بأسرها.

35- ST: Last year, I stood before you and spoke about the reforms that were on the horizon. Since then, new and comprehensive constitutional amendments, as well as new laws, have created a matrix of institutions and principles to support our path of reform and democratization. And with the new year, we will have our new parliament, and our Jordanian Summer will begin. (22)

TT: لقد تحدثت في العام الماضي من على هذا المنبر عن الإصلاحات التي كانت أفكارا في وقتها، ومنذ ذلك الحين، أدخلنا تعديلات دستورية جدية وشاملة، وفقاً بسن قوانين جدية أدت بموجبها إلى نشوء منظومة من المؤسسات والمبادئ الداعمة لمسار الإصلاح والديمقراطية في بلادنا. وبحلول العام القادم سيكون لدينا برلمان جديد، وسيبدأ عندها صيفنا الأردني.
In example 34, above, the SUMMER metaphor is combined with a PLANT metaphor to ascertain that this period, the ‘Arab Summer’, should at some point be a fulfilling period of time. The metaphor in both examples is translated literally into Arabic producing an equivalent metaphor at both conceptual and linguistic levels. The image of these metaphors in English has been reproduced identically in Arabic.

5.2.1.7 WATER Metaphors

Most WATER metaphors identified in the STs have to do with the movement of refugees. This movement is conceptualized as the flow of fluids. This metaphor is detected ten times, five of which fit in this strategy of similar conceptual metaphors with similar lexical realizations. The following examples conceptualize moving bodies (here refugees) as fluid. In these examples, the metaphor is translated literally from English by an equivalent one into Arabic. The translated metaphor can be identified by the key words: ‘تدفق’ ‘flow’ in example 36, ‘التدفق’ ‘the flow’ in examples 37 and 38, and ‘تدفقوا’ ‘flowed’ in example 39. This literal translation produces an equivalent metaphor at both conceptual and linguistic levels. The translated metaphor does not show any cases of elaboration, explication, or shifting towards different TT metaphorical expressions. The strategy used to translate the linguistic metaphor is similar to Newmark’s strategy: to reproduce the image of the SL metaphor in the TL (1988: 108).

36- ST: In recent years, Italy and other European countries have experienced an inflow of desperate people. Jordanians understand the fortitude and humanity that is being demanded of you (2)

إن بلدكم إيطاليا ودول أوروبية أخرى تشهد تدفق أشخاص يائسين. والأردنيون يدركون تماما معنى مواجهة هذا الواقع، والمعاملة الإنسانية المطلوبة منكم إزاءه

37- ST: Refugee hosts like Jordan, and homeless Syrians inside and outside their country, urgently need global support. Humanitarian aid has been overwhelmed by increased refugee flows. In Jordan, public services and budget resources are being strained (7)

إن الدول المضيفة للاجئين مثل الأردن، والسوريين الذين أصبحوا بلا مأوى داخل وخارجهم، يحتاجون إلى دعم العالم وقد طغى التدفق المتزايد للاجئين على قدرة المساعدات الإنسانية لتلبية الحاجة

38- ST: The heavy flow of Syrian refugees continues. My country is sheltering nearly 1.4 million Syrians (14)
5.2.1.8 PERSONIFICATION

Personification is expressed in the STs 28 times. The corpus shows that 20 of these metaphorical expressions are translated in the TT by employing a strategy of similar conceptual metaphors and equivalent metaphorical expressions. These figures of speech can be defined according to five categories which are identified in the following examples alongside their translations:

-JORDAN IS A PERSON

Example 40 above, personifies the country Jordan as a person who works collaboratively with others. In this example, the personification has been translated literally from English to produce an equivalent personification in Arabic.

- JORDAN IS A GENEROUS HOST:

In example 42, above, Jordan is personified as a person who warmly welcomes refugees with open heart and arms. This personification is realized by the key words 'he, his heart, his arms'. This personification is translated literally into English producing an equivalent expression at linguistic and conceptual levels.
In the next example, the same conceptualization, personifying Jordan as a generous host, is translated into Arabic literally. This literal translation produces an equivalent personification at linguistic and conceptual levels.

42- ST: Let me add, that even as our people struggle with hardships, and notwithstanding our limited natural resources, Jordan is hosting almost three-hundred-thousand Syrian refugees. (18)

واسمحوا لي أن أضيف أن أضيق أنه برغم الصعوبات التي تواجه الأردنيين، وبالرغم من محدودية مواردنا الطبيعية، فإن الأردن يستضيف ما يزيد على ثلاثمائة ألف لاجئ صغير.

TT: ST: Let me add, that even as our people struggle with hardships, and notwithstanding our limited natural resources, Jordan is hosting almost three-hundred-thousand Syrian refugees. (18)

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43- ST: Jordan is proud to have been among the first homes of modern commercial Islamic banking (4)

والاردن فخور بأنه من أوائل من تبنوا الأعمال المصرفية الإسلامية التجارية الحديثة.

TT: ST: Jordan is proud to have been among the first homes of modern commercial Islamic banking (4)

TT: والاردن فخور بأنه من أوائل من تبنوا الأعمال المصرفية الإسلامية التجارية الحديثة.

44- ST: Jordan is proud to be the first Middle East country to achieve advanced-status partnership with the EU. (8)

والأردن فخور بكونه الدولة الشرق أوسطية الأولى التي توصلت إلى خطة عمل في إطار ‘الوضع المتقدم’ في الشراكة مع الاتحاد الأوروبي.

TT: ST: Jordan is proud to be the first Middle East country to achieve advanced-status partnership with the EU. (8)

TT: والأردن فخور بكونه الدولة الشرق أوسطية الأولى التي توصلت إلى خطة عمل في إطار ‘الوضع المتقدم’ في الشراكة مع الاتحاد الأوروبي.

In the above two examples, Jordan has been personified as a proud person. The personification in these two examples is realized by the word ‘proud’. This personification is rendered literally into Arabic, this literal translation has produced an equivalent translation at the conceptual and linguistic levels.

- JORDAN IS A PROUD PERSON:

45- ST: In Iraq, Jordan has provided humanitarian aid, as well as civil and security training (10)

وقد وفر الأردن مساعدات إنسانية في العراق، إضافة إلى تدريب العاملين في القطاع المدني وقطاع الأمن.

TT: ST: In Iraq, Jordan has provided humanitarian aid, as well as civil and security training (10)

TT: وقد وفر الأردن مساعدات إنسانية في العراق، إضافة إلى تدريب العاملين في القطاع المدني وقطاع الأمن.

46- ST: Jordan will continue to carry out its religious and historic duties in safeguarding Jerusalem and its holy sites, and supporting its Arab

TT: ST: Jordan will continue to carry out its religious and historic duties in safeguarding Jerusalem and its holy sites, and supporting its Arab
In the above two examples, Jordan has been personified as a person who has moral obligations. The personification in example 46 is realized by the expression ‘Jordan has provided humanitarian aid’. This personification is rendered literally into Arabic and produces an equivalent translation at conceptual and linguistic levels. In example 46, the personification is realized by the expression ‘والالأردن سيستمر في القيام بواجبه الديني والتاريخي’. This personification is also rendered literally into Arabic, producing an equivalent translation at conceptual and linguistic levels.

- THE WORLD/NATION/REGION AS A PERSON

47 - Our region stands today at the gates to the future. (19)

تقف منطقتنا اليوم أمام بوابات المستقبل

48 - The world should not be silent to violations of the sanctity of Al-Aqsa Mosque in Jerusalem as this will only empower those who seek to wage a religious war. (12)

وعلى العالم بأسره آلا يصمت على انتهاكات حرمة المسجد الأقصى، والتي تؤدي بالضرورة إلى تقوية من يسعون لإشعال فتيل الصراعات الدينية

In these two examples above, regions, countries, and the world are personified. The personification in example 48 is realized by the expression ‘region stands’. This personification is rendered literally into Arabic, producing an equivalent translation at conceptual and linguistic levels. In example 49, the personification is realized by the expression ‘The world should not be silent’. This personification is also rendered literally into Arabic, producing an equivalent translation at conceptual and linguistic levels.

5.2.1.9 BURDEN Metaphors

Metaphors of BURDEN are conveyed by 13 expressions in the STs. The corpus shows that nine of these metaphorical expressions are translated in the TT with similar conceptual metaphors and equivalent metaphorical expressions. The following examples illustrate this strategy:
49- ST: Indeed, today our country is hosting more than 600,000 Syrian refugees. This humanitarian burden requires global help (3)

وبالفعل، فإن بلدنا يستضيف اليوم أكثر من 600 ألف لاجئ سوري. ويتطلب هذا العبء الإنساني الكبير أن يقدم العالم يده لنا للمساعدة

50- ST: Jordan is now the world’s third-largest refugee host, providing shelter to 1.4 million people fleeing Syrian violence. These burdens are ones that our regions have to deal with and overcome, together (5)

والأردن يعتبر الآن الثالث أكبر دولة مستضيفة للاجئين؛ إذ تعد المملكة ملاذا لـ 1.4 مليون شخص فروا من العنف في سوريا. وهذه أعباء على مناطقنا أن تتحملها وتنطويها معا

In examples 50 and 51, above, Syrian refugees are depicted as a burden. The metaphor in this example is realized by the key words ‘burden’ and ‘burdens’. Translated word by word, these metaphors produce an equivalent translation at conceptual and linguistic levels.

The BURDEN metaphor is also realized by other keywords; for example, words like ‘pressure’ as can be seen in the following two examples:

51- ST: And of course, we remain a major shock-absorber for the massive refugee flight from Syria. But we are holding up these critical responsibilities under enormous economic pressures. (17)

وبطبعا الحال فاننا لا نزال عنصر ماريشال لاستيعاب هجرة اللاجئين غير سوري، لكننا نتحمل هذه المسؤوليات الحاسمة ونحن ننخر تحت ضغط اقتصادي هائلة

The metaphor of BURDEN in example 52 above, is conveyed by the key words ‘shock absorber’ and ‘pressure’. This metaphor is depicting Jordan as a device trying to absorb the pressure resulting from the burden caused by the refugee intake. Translated into Arabic literally, this metaphor has produced an equivalent metaphor at conceptual and linguistic levels.

Similarly, we can see this metaphor in the Arabic STs. In example 53, below, the metaphor is conveyed by the key words ‘استنزاف’ و ‘ضغط’. This metaphor is also translated from Arabic literally, producing a similar metaphor in English at conceptual and linguistic levels.
Jordan currently hosts around 600 thousand Syrian refugees, a matter that depletes our already limited resources and puts enormous pressure on our infrastructure. If the international community does not move quickly to help us shoulder the burdens.

5.2.2 Similar conceptual metaphor with similar linguistic realization and an addition

This translation strategy involves producing similar conceptual metaphors that include literal renderings of ST metaphorical expressions; however these renderings include an element of explication or elaboration. This strategy appeared in only five domains, with a total of nine metaphorical expressions.

5.2.2.1 JOURNEY Metaphors

1- ST: It is through the high reputation of this court, and your influential voices, that our world may strengthen international law and civility, creating a firmer path to peace and setting us on the road to a goal that is urgently needed by all. (10)

TT: فمن خلال السمعة الطيبة لهذه المحكمة، وأصواتكم المؤثرة، يمكن لعالمنا أن يعزّز القانون الدولي والكياسة في التعامل ... عادلاً على إيجاد مسار أكثر ثباتا وروساً للوصول إلى السلام.... وواضعاً أقدامنا على طريق تحقيق هدف نحتاج إليه جميعا بصورة ملحة.

In example 1, above, the JOURNEY metaphor has been identified in the ST by the key words ‘path’ and ‘road’. This metaphor depicts peace as the destination at the end of a journey and is translated into Arabic with an equivalent JOURNEY metaphor. While this metaphor is rendered literally, the target text has appeared with an addition. This addition occurred twice. First, ‘firmer path’ is translated by ‘أكثر ثباتا و رسوخا’. This addition in the TT is probably meant to provide the TT reader with a familiar TT collocation and to ascertain the important role of the international court in facilitating the journey toward peace. The second addition is translating ‘setting us on the road’ with ‘و وواضعا أقدامنا على طريق’. This addition conveys a figurative image that collocates with other words in the metaphor such as ‘ثبات’ and ‘طريق’.

In the next example, the JOURNEY metaphor has been identified in the source text by the key words ‘the way ahead’. This metaphor has been translated with a JOURNEY metaphor in the phrase: ‘نعرف الطريق الذي يجب ان نسلكه للمضي قدما’. In this example, the TT metaphor has explicated the ST metaphor that implies ‘we should
take this way to achieve reform’. Although this information does not exist in the ST, since it is implied only, the translator decided to add it rendering this implication more explicitly. On the one hand, this explication might produce a more familiar Arabic expression that displays the sense of starting a journey toward reform. On the other hand, another probable explanation for this addition could be that it adds emphasis to the underlying purpose of this metaphor.

2- ST: We know the way ahead. There must be reform; there must be effective, innovative development assistance; there must be much more direct investment (8)

إننا نعرف الطريق الذي يجب أن نسلكه للمضي قدم. فلابد من الإصلاح، ولابد من مساعدات تنموية ناجعة ومبتكرة، ولابد من المزيد من الاستثمارات المباشرة. ولذا نحن نحتاج إلى شراكة أوروبا المستمرة والفاعلة.

Example 3, below, is another example of translating a metaphor with addition. In this example, the JOURNEY metaphor is realized by ‘showing the way’. This metaphor is translated into Arabic by a JOURNEY metaphor conveyed by ‘تبيان طريق الحق’. [literally: showing the way of truth]. As can be seen from this example, the ST metaphor is translated by a similar linguistic expression and a further addition. This addition is intended here to provide some sort of explication to the sense of the word ‘way’ and to give the reader a clearer image of this ‘way’. Additionally, this addition is meant to create a familiar Arabic expression since the addition ‘الحق’ collocates with the rest of the sentence ‘قادة دينيين’.

3- ST: You, who are leaders of religion, have a critical role in showing the way and turning this world away from the evils of violence and division.(9)

وأنتم كقادة دينيين لكم دور حاسم في تبيان طريق الحق... ووقاية العالم من شرور العنف والإنتفاض.

In the next example, the JOURNEY metaphor realized with ‘An طريق الوصول إليه’ [The road to reach it is clear, but it is not easy, and there is no short cut] is elaborated in the TT by adding the phrase ‘but the journey will be long’ this addition is probably meant to avoid the repetition of the word ‘الطريق’ which occurred 4 times in the ST, thus providing a more coherent English sentence.

4- ST: On the road to democratization, the nations are now ready to act. On the one hand, this preparation might produce a more familiar Arabic expression that displays the sense of starting a journey toward reform. On the other hand, another probable explanation for this addition could be that it adds emphasis to the underlying purpose of this metaphor.
بالتراكم، ويحتاج بشكل أساسي إلى مراجعة أهم ممارساتنا الديمقراطية، وفي مقدمتها: كيف نختلف ضمن نقاشاتنا العامة، وكيف نتخذ القرار (20)

TT: Our vision for the type of system we are seeking to build is clear, as is the path we need to take. But the journey will be long, there are no shortcuts, and it will not be easy because it requires changing some of our most fundamental practices, chief among them are the way we disagree with each other in the public sphere, and the way we make decisions on the national level.

5.2.2.2 BUILDING Metaphors

In this domain, only one TT metaphorical expression has appeared with an addition. In the following example, we can identify a metaphor of BUILDING, realized in the source text by the key words ‘house’, ‘building’, and ‘foundation’:

5- ST: Jordan seeks a House of the Future that includes all. We are building our future on the solid foundation of majority consensus, minority rights, a democratic culture of active citizenship, and peaceful, evolutionary change. (13)

When translated, this metaphor still relates to the same domain, however, additional wordings appear in the TT. For example, we can identify ‘اعلاء بنيانه’ [to elevate a building] and ‘أسس و مبادئ متينة’ [solid foundations and principles]. In this metaphor, the expression ‘building our future’, is being replaced by the idiomatic expression ‘اعلاء بنيانه’ , which is a familiar Arabic image that refers to the construction of building. Furthermore, the expression ‘solid foundations’ is translated by another addition ‘أسس و مبادئ متينة’. This addition is probably meant to provide the TT reader with a familiar TT collocation, since the words ‘أسس’ and ‘مبادئ’ can collocate with each other. From this, we can suggest that these additions in TT metaphorical expressions are meant to create well-established idiomatic expressions that would be familiar to readers of Arabic, producing more coherent sentences in Arabic.
5.2.2.3 ANIMAL Metaphors

The metaphor in example 6 below, refers to the concept of TERRORISTS ARE ANIMALS, which is conveyed by the use of phrases such as ‘grown fat’ and ‘feeding its growth’. This metaphor is translated into Arabic with a similar conceptual metaphor, plus an addition. This addition ‘زاد التطرف’ [extremism has increased] is probably meant to provide the reader with a clearer image of the metaphor’s suggestion of growth and fattening which conveys the sense of an increase in numbers. Depicting extremists as a growing animal is further explicated by including ‘زاد التطرف’. We can explain this addition as a way to explain the metaphorical sense behind the expression ‘Extremism everywhere has grown fat’:

6- ST: Extremism everywhere has grown fat off this crisis. It is time to stop feeding its growth. The Arab Peace Initiative points the way forward. Now we need to help the parties get on the path (29)

TT: لقد زاد التطرف في كل مكان، ونما على هذه الأزمة. وقد حان الوقت لوقف تغذته. إن مبادرة السلام العربية تحدد الطريق للمضي قدما. ويجب علينا الآن مساعدة الطرفين على المضي في المسار الصحيح

The next ANIMAL metaphor is used to draw positive connotation. In this metaphor, King Abdullah urges the Jordanians to be proud, he used the following metaphor ‘ارفع رأسك لأن في قلبك نسرٌ يا أيها الأردني الباسل’ [hold your head high, because there is an eagle inside your heart]. However, when translated into English the metaphor is undergone some shifts. According to the metaphor in the TT, it is the eagle that has a brave heart and it is inside the Jordanian people. This addition has restructured the TT metaphor, thus it is now the eagle who has the responsibilities not the Jordanians. This addition, if was the intention of the translator, is probably meant to provide the reader of the ST with a more comprehensible and readable metaphor. However, this addition probably changed the meaning of the metaphor.

7- ST: ارفع رأسك لأن في قلبك نسرٌ يا أيها الأردني الباسل، تتحمل المسؤولية، وتحضى وفلك دائمًا على وطنك وامتك.

TT: Be proud because inside every one of you, my fellow Jordanians, there is an eagle with a brave heart that embraces its responsibilities, ready to sacrifice for your country and nation.
The eagle is used as symbol of bravery and nobility, many countries have a picture of this bird on their flags and on their national insignia including Jordan. Eagles are noble and majestic creatures, they are fierce and swift. In many cultures, they symbolize strength. King Abdullah used this metaphor probably to tell the people of Jordan that they are strong.

5.2.2.4 PERSONIFICATION

In example 8, below, Jordan is personified through the characteristic of generosity. This personification is achieved by the phrase ‘Jordan has acted with compassion to help hundreds of thousands of families’. The translation, which also can be categorized as a personification, has appeared with an addition ‘مد يد العون’ [to give a hand]. This idiomatic expression, typically used in Arabic to mean ‘to help someone’, has replaced the expression ‘to help’. This addition could have two purposes: First, to use a very familiar Arabic idiomatic expression underscores the metaphorical sense of this personification. Second, by using this expression, the translator may intend to stress the role of Jordan in helping the refugees from Syria:

8- ST: Together, we also have an immediate role in addressing the crisis in Syria. As in the past, Jordan has acted with compassion to help hundreds of thousands of families. (3)

وعلينا جميعاً واجبنا فوراً، وهو السعي لحل الأزمة في سوريا. وكما هو عهدنا دائمًا، تعامل الأردن بالرحمة، ومد يد العون لمئات الآلاف من الأسر، وبالفعل، فإن بلدنا يستضيف اليوم أكثر من 600 ألف لاجئ سوري. ويتطلب هذا العبء الإنساني الكبير أن يقدم العالم يده لنا للمساعدة.

5.2.2.5 WATER Metaphors

As we have seen in the previous section, the most frequent conceptual metaphor in this domain is THE FLUID MOVEMENT OF REFUGEES. The linguistic expression which produces this metaphor is translated by using a similar linguistic expression that is related to the same conceptual metaphor. However, the following example is an exception because the linguistic expression of this metaphor includes an addition in the translation:

9- ST: It is only by stabilizing the entire region, giving people hope instead of fear and destruction that we will truly address these and other
challenges, including the outpouring of refugees, many of whom are fleeing from terror and seeking a decent life far from their homes. (12)

The metaphorical expression in this example is conveyed by the phrase ‘the outpouring of refugees’. This is translated by ‘مشكلة تدفق اللاجئين’. The word ‘problem’ does not exist in ST and is as an addition to the metaphor. For the reader of the ST, it is axiomatic to conclude that ‘the outpouring of refugees’ is problematic given that this issue is contextualised as one of many ‘challenges’ in the original text. This addition can, therefore, be seen as an elaboration by the translator who might, or might not, have depended on his pragmatic inference to supplement the text with information that can probably clarify the meaning.

5.2.3 Similar conceptual metaphor with similar linguistic realization plus an omission

Another translation strategy involves retaining the conceptual metaphor and rendering the ST metaphorical expression literally in the TT, while omitting part of its original information. Under this procedure, the translated metaphors have been rendered through what is called ‘implication’. Implication occurs when a translated text does not include everything that was presented in the source text. This strategy appeared only in three domains, with a total of six metaphorical expressions. The following examples illustrate this strategy:

5.2.3.1 JOURNEY Metaphors

TT: I know that we as the people of Jordan will collaborate and learn together as we continue to develop our democracy. I have confidence that the wisdom and energy of the Jordanian people will make this journey a success.
In example 1, above, the JOURNEY metaphor has been identified in the ST by the key words ‘نمضي، الرحلة’ [go on, journey]. This metaphor, depicting political reform as a journey in which the king himself and the Jordanians are taking part, is presented to the audience as a story that should have a happy ending. This idea is expressed by the expression ‘قصة نجاح’ [a story of success]. This expression can be seen as a familiar expression used to talk about achievements and accomplishments in Arab cultures. This metaphor is translated literally into Arabic with a JOURNEY metaphor. However, the translator opts not to translate ‘قصة’, believing that this omission will not affect the TT. Indeed, the use of this expression in this way is not common to the English reader, whilst it is commonly used in Arabic when expressing the concept of achievement.

Another JOURNEY metaphor that fits under this strategy can be found in example 2, below. In this example the JOURNEY metaphor is conveyed by ‘we have charted our course’ and ‘spring journey’. When translated into Arabic, the expression ‘we have charted our course’ is omitted. This omission occurred because the translator opted to restructure the TT sentence ‘وفي الأردن يعٌد تراثنا القائم على الاحترام المتبادل والاعتدال نبراسا نهتدي به’ [In Jordan, our heritage of mutual respect and moderation is a guiding light]. The translator restructures the sentence due to the fact that this new structure may sound more common to the Arabic reader. However, this sentence still relates the same journey metaphor in the TT which is conveyed by ‘نبراسا نهتدي به’ [is a guiding light]. The word ‘نبراس’ in Arabic may entail any source of light, such as a lighthouse or even a star which can guide and direct people during their travels.

2- ST: In Jordan, we have charted our course guided by our heritage of mutual respect and moderation. Our Arab Spring journey is one of opportunity, to accelerate home-grown reforms and achieve national goals.

TT: وفي الأردن يعٌد تراثنا القائم على الاحترام المتبادل والاعتدال نبراسا نهتدي به، فحثنا مع الربيع العربي تمثل فرصة للمضي قدماً في تسريع الإصلاح النابع من الداخل لتحقيق أهدافاً الوطنية.

5.2.3.2 BUILDING Metaphors

In example 3, below, the BUILDING metaphor can be identified in the ST by the expression ‘ركيزة أساسية في بناء هذا المجتمع’ [a basic pillar in building this society]. This metaphor depicts society as a building and the tribe as a fundamental pillar supporting
In this example, king Abdullah not only ascertains the role of the Jordanian tribes, but he also sees this role as a crucial one in helping to build society. This metaphor is translated into English with a BUILDING metaphor, identified by the key word ‘pillar’. However, the word ‘building’ is omitted from the TT metaphor. This omission could be viewed as a means to avoid repetition, as the word ‘pillar’ has already established the idea of building society:

3. ST: The tribe has always been a basic pillar of this society, and complements and supports public and security institutions in preserving security and stability. The tribe has always been a symbol of noble values and patriotism.

5.2.3.3 PERSONIFICATION

In example 4, below, Jordan is personified through the characteristic of pride. Personification in this example is realized by the following expressions: ‘شامخا مرفوع الرأس’ [up right with a head held high], ‘فخورا’ [proud], ‘ابناؤه’ [his children], ‘حرِيِّصا’ [eager], and ‘أشقائه’ [brothers]. The personification is retained when translated into English. However, this personification is not translated completely, some omissions occurred in the TT. For example; ‘مرفوع الرأس’ [head held high], ‘ابناؤه’ [his sons] are omitted, which is meant to provide the reader with familiar TT expressions. In the case of ‘مرفوع الرأس’, the translator opts to omit this expression from the TT in order to avoid the repetition that is achieved by using synonymous expressions (شامخ, فخور) in ST. In the second case, where the word ‘ابناؤه’ is rendered as ‘its people’ the translator is probably trying to avoid the cultural-specificity where the people of a certain country are called sons and daughters. In this example, the translator tries to follow the English norm. Another interesting justification for this adaptation in translating ‘ابناء’ into ‘people’ could be that this translation is meant to avoid the masculinity that appeared in the ST and provide a generic term of ‘its people’.

4. ST: Despite all the difficult circumstances, and the challenges that your generation, the Jordanians, faced, and your achievements, Fakhoura, both in terms of your work in aiding your race, and your work in removing the obstacles that hindered your race, and your work throughout your existence, and your work in fulfilling your responsibilities towards your people and your countrymen, even though you faced many obstacles. TT: Jordan has remained, with your will, patience and belonging, up-right and proud of what its people have achieved, eager to fulfill its
commitments towards the Arab nation and the Arab brethren, even when it bore burdens in excess of its capabilities.

In the next example, Jordan is personified as a traveller, which is realized by the phrase ‘This is the path Jordan has taken’. When translated into Arabic, the personification is retained although not completely since the verb ‘has taken’ is omitted, appearing as ‘This is the Islamic way, and this is the way of Jordan’. This omission is probably made to avoid the repetition of the sense of the verb ‘has taken’ which can be inferred from the meaning of sentence. This omission in the TT did not affect the image, as the personification can be still drawn from the structure of the Arabic sentence.

5-  ST: The Amman Message set forth Islam’s call: respect for others, compassion, social justice, mercy, tolerance and consensus. This is the Islamic way. This is the path Jordan has taken.

TT: هذا هو نهج الإسلام وهذا هو نهج الأردن

5.2.3.4 WATER Metaphors

In this example, King Abdullah portrays Jordan as an oasis that is fertile with stability and resilience. The metaphor is conveyed by ‘a stable and resilient oasis’, and translated with ‘واحة أمن’ [Safe oasis]. This omission in the TT is probably motivated by the translator preference to avoid repetition that can result from translation the metaphor literally.

6-  ST: We have been equally determined to keep Jordan a stable and resilient oasis for our people. Recently, refugees fleeing the conflict in Syria have sought a safe haven in our country.

TT: وبالعزيمة نفسها استمر الأردن واحة أمن لشعبنا بقدرة على التكيف مع المستجدات بمرونة

5.2.4 Similar conceptual metaphor with different lexical realizations

This strategy involves the replacement of ST metaphorical expressions with different TT expressions that still belong to the same conceptual metaphor. In other words, metaphors are rendered with the same conceptual domain, where a shift occurs at the linguistic level. This strategy appeared in 8 domains with a total of 31 metaphorical expressions. The following examples illustrate this strategy:
5.2.4.1 JOURNEY Metaphors

1-ST: This reality drives Jordan’s approach to the Arab Spring. We have embraced it as an opportunity to push past roadblocks that have slowed reform in the past (25)

TT: وهذا الواقع هو ما يشكل روح النهج الأردني حيال الربيع العربي، والذي احتضناه باعتباره فرصة لتجاوز العوائق التي أبطأت مسيرة الإصلاح في الماضي

The JOURNEY metaphor in example 1 above, is conveyed by the phrase ‘to push past roadblocks that have slowed reform in the past’. The translation into Arabic retained the conceptual metaphor of POLITICAL REFORM AS A JOURNEY conveyed by ‘العوائق التي أبطأت مسيرة الإصلاح’ [obstacles that slowed the march of reform]. However, the expression ‘roadblocks’ in the TT, is replaced by ‘obstacles’. Although these two expressions can be seen as synonyms, they have different connotation and collocations. While the word ‘roadblocks’ is usually collocated with roads, the Arabic term ‘عوائق’ [obstacle] does not have this collocation because it can be anything that impedes, stands in the way of, or holds up progress. Another difference between these two terms is in their connotative meaning, i.e. the associations they carry. The word ‘roadblock’ entails a manmade obstruction or hindrance, while the word ‘obstacle’ can be a natural and normal hardship. The difference in the linguistic metaphor has not affected the realization of the conceptual metaphor. Notwithstanding the shift in the linguistic metaphor, this metaphor is still related conceptually to the same domain. However, this shift may have affected the connotative meaning that the speaker of the ST wants to convey to his audience. The speaker used the word ‘roadblocks’ probably to convey that some of the obstacles and hardships that have slowed reform in Jordan are caused intentionally by some people. Replacing the word ‘roadblocks’ by ‘عوائق’ [obstacles] will negate the idea that these hardships are man-made.

Another example where a conceptual metaphor is translated with a different lexical realization can be found in example 2, below:

الانخابات النيابية القادمة إحدى المحطات الأساسية على خارطة طريق الإصلاح السياسي (20)

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2 Oxford Dictionary defines ‘roadblock’ as a barrier or barricade on a road, especially one set up by the authorities to stop and examine traffic.

3 Oxford Dictionary defines ‘obstacle’ as a thing that blocks one’s way, prevents, or hinders progress.
TT: Now is the time for us to move actively towards key, practical milestones in that journey towards democracy. This election is one of those critical steps and a station on the political reform roadmap.

The conceptual metaphor of POLITICAL REFORM AS A JOURNEY is conveyed linguistically by 'محطات رئيسة على طريق انجاز الديمقراطية' [main stations on the road of democracy] and 'أحدى المحطات الأساسية على خارطة طريق الإصلاح السياسي' [A station on the political reform road map]. In this metaphor, the word 'محطات', which occurs twice, is translated with two different phrases: the first being 'milestone', and the second, 'steps and a station'. These two different translations are probably meant to avoid repetition in the ST. In the same metaphor, the translator used the word 'journey' instead of 'طريق' [road]. Again, this translation is probably meant to avoid repetition since the word 'road' is used twice in the same metaphor. Although different linguistic expressions are used to realize this metaphor, it is still related to the same conceptual metaphor.

The next three examples depict the Jordanian Parliament as a milestone in the journey to achieve democracy, producing the metaphor of POLITICAL REFORM IS A JOURNEY. The following metaphorical expressions convey the JOURNEY metaphor 'محطة على طريق التحول الديموقراطي و الإصلاح' [a station on the road to democratization and reform] in example 5, 'محطة جديدة في مسيرتنا نحو تعميق الديمقراطية' [a station to our journey towards deepening democracy] in example 6, and 'محطة جديدة من محطات الحياة السياسية' [a new station of our political stations]. In all these examples, the word 'محطة' [station] is translated as 'a milestone'. As mentioned earlier, this change from 'محطة' in the ST into 'milestone' in the TT can be viewed as a kind of adaptation to linguistic norms in English when talking about important events in someone’s life.

In the name of God, and with His blessings, we inaugurate the first session of the Seventeenth Parliament, which we want to be a milestone on the road to democratization and comprehensive reform.
In the name of God, and with His blessings, we inaugurate the second ordinary session of the Seventeenth Parliament. This step constitutes a new milestone in our journey towards deepening democracy, particularly its parliamentary pillar, and to continue our reform drive and serving our homeland and citizens.

The next example also illustrates retaining the same conceptual metaphor while using a different lexical realization.

6- **ST:** To be sure, a turbulent era has made the road to reform much tougher to navigate. (27)

**TT:** And this is beyond doubt, an era of upheaval has made the road to reform tougher to probe. (19)

The metaphor in example 6 above relates to the conceptual metaphor of POLITICAL REFORM IS A JOURNEY. This metaphor can be identified by ‘road’ and ‘navigate’. When translated into Arabic the verb ‘navigate’ is replaced by the verb ‘пройтись’ [to probe]. The translator opts to use this verb because the verb ‘navigate’ has no exact equivalence in Arabic, especially, when talking about ‘the navigation of a road’; this replacement is meant to create a familiar Arabic expression for the TT reader. Despite different lexical realizations, the TT metaphor is still related to the same conceptual metaphor.

In the next example, the conceptual metaphor POLITICAL REFORM AS A JOURNEY is conveyed by ‘مسيرتنا الديمقراطية’ [democratic march].

**ST:** Our democratic process merits our attention and care. We have endeavored to safeguard and protect it from whatever may divert it away from its right path

**TT:** أمانة مسيرتنا الديمقراطية، فهي موضوع اهتمامنا ورعايتنا، وحرصنا على صونها وحمايتها

When translated into English, this expression has been replaced by ‘our democratic processes’. This difference in the linguistic realization of the metaphor may have transformed the TT metaphor into another domain. However, the TT metaphor still belongs to the JOURNEY metaphor, because, in the same metaphor, there are other linguist realizations that still relate to the JOURNEY metaphor. This difference in
the ST expression is meant to create a familiar English expression where the notion of democracy is seen as a process rather than a journey.

Example 8 demonstrates another example where a journey metaphor is translated with a different lexical realization:

8 - ST: ومنبدأ بالتأكيد على أهمية الحفاظ على تحصين جبهتنا الداخلية، وعلى أن الأردن مستمر في سعيه لتطوير نموذج إصلاحي على مستوى الإقليم نابع من الداخل، ويرتكز على خارطة طريق واضحة، عبر إنجاز محطات إصلاحية محددة (16)

TT: With emphasizing, the need to fortify our domestic front and highlighting the fact that Jordan is continuing its quest to develop a regional reform model that is home grown. And based on a clear roadmap with specific reform milestones.

In this example, the JOURNEY metaphor has been realized by the key words ‘خارطة طريق’ and ‘محطات’. When translated into English, the metaphor is still related to the notion of JOURNEY. However, this metaphor is rendered into English with a different lexical realization. As seen in other examples, the word ‘محطات’ is translated into ‘milestones’. As mentioned earlier, this change from ‘محطة’ in the ST into ‘milestone’ in the TT can be viewed as a kind of adaptation to the linguistic norms of English when talking about important event in someone’s life.

The next example is another instance where a JOURNEY metaphor is translated with a different lexical realization:

9 - Some destinations are global. Peace, security, the environment, economic stability and growth: these are vital interests for all of us. You and your counterparts around the region are helping to set the direction. Your partnerships will help build the path.

بعض الأهداف ذات طبيعة عالمية، فالسلام والأمن والبيئة والاستقرار الاقتصادي والنمو، كلها مصالح حيوية بالنسبة لنا جميعاً. ننتمي وننظر امامكم في جميع أنحاء المنطقة نساعدوكم على تحقيق الانجاز والشاركات التي تخدمها اليوم، مساعدين في بناء هذا المسار أمني لكم التوفيق والنجاح.

In this example, the JOURNEY metaphor is realized in ST by the key words ‘destinations’, ‘direction’, and ‘path’. However, when translated into Arabic, the word ‘destination’ is translated into ‘أهداف’ [goals]. The rendering of ‘destination’ into ‘أهداف’ is intended here to avoid ambiguity since a literal translation in the TT might not be understood by the Arab reader.
In example 10, below, the JOURNEY metaphor is conveyed by 'السير نحو المستقبل برؤية إصلاحية اجتماعية' [to walk towards the future with a vision of social and political reform]. This metaphor is translated into English with different lexical realizations, i.e. ‘to approach the future’. In the TT and ST metaphors, the future is depicted as a destination, while the means of travel (walking) is stated in the ST, while the TT does not show any means of travel. The use of the expression ‘السير’ [walking] suggests that achieving reform in the future could be a slow journey. However, this connotation does not exist in the TT. Since translating this metaphor with a similar word ‘walking’ would not agree with TT English linguistic norms and would produce an unfamiliar TT expression, the translator opts to translate the metaphor with the word ‘approach’.

The recommendations concerning provisions of our Constitution that have been presented here today to me is solid proof of Jordan's ability to revitalize itself and its legislation and approach the future with a vision of social and political reform, the foundation of which is wider public participation.

5.2.4.2 BUILDING Metaphors

There are five BUILDING metaphors translated with the same conceptual metaphor but different lexical realizations, as illustrated in the following examples:

11- ST: My friends, it is time for a new push, engaging all sectors, to create inclusive growth. This is Jordan’s goal: Re-launching growth and investment while deepening reform and inclusion. For this end, public-private partnerships are our building-blocks (30)

The metaphor in example 11, above, relates to the conceptual metaphor of ECONOMY IS A BUILDING. This metaphor is realized by the key words ‘building-blocks’. This metaphor is translated into Arabic with different lexical realization ‘حجر الأساس’ [cornerstone]. This shift is probably meant to create a familiar Arabic idiomatic expression ‘حجر البناء الأساسي’ [corner stone], which is the most important
building block in a building and, thus, refers to the basic and important quality or feature where other factors may depend on this feature. The difference in the lexical realization of the metaphor could probably give a different meaning. In the TT, the partnership between the two sectors has been given more importance than in the ST. However, despite this difference in the lexical realization, the metaphor is still related to the same concept of BUILDING.

Another example where a journey metaphor is translated with a different lexical realization is example 11, below:

In this example, the BUILDING metaphor has been conveyed in the Arabic ST by 'الذي يشكل اللبنة الأساسية في بناء نظامنا الديمقراطي', [who is considered the cornerstone in building our democratic system]. This metaphor is translated into English with different lexical realizations by 'the ultimate foundation of our democratic system'. Despite this difference in the lexical rendition, the TT metaphor can be still categorized as a BUILDING metaphor. Since it depicts the Jordanian citizen, the 'foundation' in this example, as a basic part of building the democratic system in Jordan. This shift is meant to avoid transferring the Arabic idiomatic expression 'اللبنة الأساسية' into the TT, where the literal translation of this SL image may not seem fully comprehensible to the reader of the TT due to ambiguities in the sense of the metaphor.

The next example is another instance where a BUILDING metaphor is translated with a different lexical realization:

The BUILDING metaphor in example 13, above, is realized by ‘building blocks of democratic transformation’. This metaphor is translated into Arabic with a building metaphor but uses different lexical realizations 'أسس وقواعد التحول الديمقراطي', [Foundations and basics of democratic transformation]. This difference in the lexical
realization of this BUILDING metaphor is probably meant to provide a more readable sentence in Arabic, whereas, the literal translation may produce an unfamiliar image. Similarly, the metaphor in example 14, below, is conveyed by لبنة أساسية في بناء النظام [a basic block in building our democratic system] and translated into English by a different building metaphor ‘the key foundation of a democratic system’.

Creating the right combination of tolerant debate, respectful competition, and informed choice making is the key foundation of a democratic system, and is essential to moving our country forward into a brighter future all Jordanians deserve. The difference in the lexical realization has changed (the combination of debate, respectful competition, and informed choice making) from a building block into a foundation of a building, making this combination the key element in building the democratic system in Jordan.

In the next example, the same conceptual metaphor is retained while using a different lexical realization:

The metaphor in example 15, above, relates to the conceptual metaphor of DEMOCRACY IS A BUILDING which is conveyed by the following key words بناء, اللبنات [building, building blocks]. When translated into English, the expression بناء نموذجنا الديمقراطي is changed into ‘enhancing our democratic model’. Despite this change, the linguistic metaphor is still related to the same conceptual metaphor. This change in the linguistic realization can be explained as a means to convey that this democratic model is already built, at this stage, it is being enhanced.
5.2.4.3 LIVING ORGANISMS metaphors

Under this domain, we can identify two metaphors which are translated with the same conceptual metaphor, but with different lexical realizations, as illustrated in the following:

16- ST: We also have a regulatory environment aimed at helping opportunity grow: with attractive incentives, economic development zones, business parks, industrial estates, free zones, and more. And the opportunities are ripe: in ICT and professional services, financial services and engineering, agro-industries and tourism, healthcare and pharmaceuticals, education, and more (4)

TT ولدينا أيضا بيئة تنظيمية مكَّنة لنمو الفرص، مع حوافز جاذبة، ومناطق تنمية اقتصادية، ومجمعات أعمال، ومدن صناعية، ومناطق حرة، وغيرها. والفرص مهيأة ومتوفرة في مجالات تكنولوجيا المعلومات والاتصالات، والخدمات المهنية، والخدمات المصرفية، والصناعات الزراعية، والسياحة، والرعاية الصحية، وصناعة الأدوية، والخدمات التعليمية وغيرها. ولدينا أيضا فرص في مشاريع كبرى في قطاعات المياه، والطاقة، والنقل، والبنية التحتية

The metaphor in example 16 above, relates to the conceptual metaphor ECONOMY IS A LIVING ORGANISM. This metaphor is realized by the key words ‘opportunity grow’ and ‘the opportunities are ripe’. This metaphor is translated into Arabic as follows:

Opportunity grow → نمو الفرص [opportunity grow]
And the opportunities are ripe → الفرص مهيأة ومتوفرة [opportunities are ready and available]

As can be seen, the Arabic translation differs slightly from the English ST. This shift is probably meant to create well-established TT collocation with which the reader of Arabic would be familiar, and therefore produce more coherence in the Arabic sentence. Despite the difference in the linguistic realization of this metaphor, the TT metaphor can be still related to the same conceptual metaphor, since it was realized by another metaphor of a LIVING ORGANISM.

The next example is another instance where a LIVING ORGANISM metaphor is translated with a different lexical realization:

17- ICT, for example, has grown, in little more than a decade, from seedling enterprises to an industry that creates and manages 75 percent of all Arabic-language internet content from the region (18)
The metaphor in example 17, above, relates to the conceptual metaphor ECONOMY AS A PLANT. This metaphor is conveyed by the key words ‘ICT …has grown’ and ‘from seedling enterprises’. This metaphor is translated into Arabic as follows:

ICT, for example, has grown → نَمَت صناعة تكنولوجيا المعلومات والاتصالات
From seedling enterprises → من مشاريع مبتدئة

As can be seen, the Arabic translation differs slightly from the English ST. In this example, the translator opts to replace the metaphorical expression ‘seedling enterprises’ with a non-metaphorical expression ‘مشاريع مبتدئة’. This translational technique seems functionally acceptable since the literal translation of this SL image may not be fully comprehensible to the reader of Arabic due to the ambiguities of its metaphorical meaning.

In example 18, below, this metaphor is conveyed by the phrase ‘take root and grow’, which relates to the conceptual metaphor of ISLAMIC FINANCE IS A PLANT. However, this metaphor is translated with different expression in the TT where it is rendered as ترسيخ وتنمية التمويل الإسلامي.

Since the conceptualization of the economy as a plant in Arabic is not as prevalent as in English, a literal rendition of the metaphor may seem unhelpful in transferring the sense and the function of the metaphor. Accordingly, the translator opts to provide a different metaphorical expression that may have the same sense of the metaphor in order to clarify the contextual functions of these metaphorical expressions in the ST:

18- ST: In 2012, Jordan’s parliament passed a new legislation regarding Sukuk. This will serve as a framework for Islamic finance to take root and grow, providing new mechanisms for financing government, SMEs, and other enterprise, and helping to alleviate poverty.(4)

TT: في عام 2012، أقر مجلس الأمة الأردن تشريعات جديدة تتعلق بالصكوك الإسلامية. تشكل إطاراً مكننا من ترسيخ وتنمية التمويل الإسلامي، ما يوفر اليات جديدة لتمويل الحكومات والمشاريع الصغيرة والمتوسطة وغيرها، ويساهم في جهود الحد من الفقر.
5.2.4.4 BURDEN Metaphor

BURDEN metaphors are expressed in the ST in 13 expressions. The corpus shows that 4 of these metaphorical expressions are translated in the TT with a similar conceptual metaphor but different lexical realizations, as illustrated in the following examples:

Example 18, above, depicts the influx of Syrians refugees as a burden on Jordan, conveyed by the expression ‘heavy demand’. This metaphor is translated into Arabic with a different linguistic metaphor ‘ما زاد الضغط بشكل كبير’ [that greatly increased pressure]. This shift in the linguistic metaphor can be seen as an attempt by the translator to transfer this metaphorical sense by using a familiar Arabic image that depicts the state of someone who is under pressure.

The same strategy is also used in translating example 19 below. The metaphor in this example is conveyed in the ST by the phrase ‘the burden on national resources’ and ‘to continue shouldering this responsibility’. These linguistic metaphors are translated into Arabic as follows:

ST: The burden on national resources has been extreme
TT: وُلد ضغطًا هائلاً على مواردنا الوطنية وصل إلى أقصى حدوده.
BT: generated tremendous pressure on our national resources that reached its limits.

Here, the TT slightly differs from the ST when translated into Arabic, since the noun ‘burden’ is rendered into Arabic as ‘ضغط’ [pressure]. The translator resorts to this shift of metaphorical expression due to the fact that this expression is more familiar to the Arabic reader when it comes to expressing the concept of a burden.

The shift from burden into ‘ضغط’ ‘pressure’ is also echoed in the next example, where the flow of the Syrians refugees is depicted as a burden.

20- We have opened our arms to our brothers and sisters in need, as we have always done. But the burden on national resources has been extreme, especially at this time of economic hardship. To continue shouldering this
responsibility, we need international assistance ... and I am grateful for your support in this important humanitarian cause. (26)

The metaphors in this example is conveyed by the key words ‘burden’ and ‘shouldering this responsibility’. These linguistic metaphors are translated into Arabic as follows:

ST: But the burden on national resources has been extreme

TT: لكن هذا الواقع ولد ضغطاً هائلاً على مواردنا الوطنية وصل إلى أقصى حدوده،

BT: This reality has generated tremendous pressure on our national resources has reached its maximum.

ST: To continue shouldering this responsibility

TT: ولكي نستمر في تحمل هذه المسؤولية

BT: and to continue to bear the responsibility.

As mentioned earlier, the shift from ‘burden’ into ‘ضغط’ [pressure] can be seen as a means to provide the TT reader with a more familiar idiomatic expression. The next linguistic metaphor ‘shouldering the responsibility’, which depicts responsibilities and obligations as a burden, is rendered into Arabic with a different idiomatic expression ‘تحمل المسؤولية’ that belongs to same conceptual domain of BURDEN. Both English and Arabic versions depict the obligations and responsibilities of hosting refugees in Jordan as a load (on the back).

The BURDEN metaphor in example 20 below, is conveyed in the same way by employing the phrase ‘to shoulder the burden’. This metaphor depicts helping refugees as a burden. As seen in previous examples this linguistic metaphor is translated into Arabic with a different idiomatic expression ‘تحمل المسؤولية’ that belongs to same conceptual domain of BURDEN. This shift is probably meant to create a familiar idiomatic expression that can be appreciated by the TT reader of Arabic.
Jordanians have opened their arms to those in need, as we have always done. But I say here and now that my people cannot be asked to shoulder the burden of what is a regional and global challenge.

This has put heavy pressure on our limited resources and our economy. Yet we as Jordanians have opened our arms, as we have many times in the past for others in need. As we continue to shoulder this responsibility, international support is essential.

Example 21, above, is another iteration of the BURDEN metaphor. This metaphor is realized by two metaphorical expressions:

1. **ST**: put heavy pressure on our limited resources
   **TT**: ما أضاف ضغوطاً كبيرةً على مواردنا المحدودة أصلاً، وعلى اقتصادنا
   **BT**: Adding great pressure on our limited resources

2. **ST**: we continue to shoulder this responsibility
   **TT**: الذي نستمر فيه في تحمل هذه المسؤولية
   **BT**: we continue to bear this responsibility

As can be seen in this example, the first linguistic metaphor is translated literally into Arabic. Here, this translation transfers the same meaning and is related to the same conceptual metaphor. However, the second linguistic metaphor is slightly different from the TT. The shift in this linguistic metaphor is similar to the one in example 19 above, since it is also meant to provide a familiar ST metaphor.

5.2.4.5 SUMMER Metaphors

The following examples illustrates metaphors of SUMMER, which are translated with a similar conceptual metaphor but different lexical realizations:

23. **ST**: In this “Jordanian Summer,” We are developing the proper building blocks of democratic transformation and its checks-and-balances. We are looking forward to welcoming President Obama in Jordan soon. And I hope to see real momentum in the peace process after his visit, a strategic national interest for both our countries.
The metaphor in example 22 above, is conveyed by the phrase ‘Jordanian Summer’. This metaphor relates to the period that has come after the Arab Spring in 2010 and therefore refers to a period which witnessed political and economic reform. However, when translated into Arabic, this metaphor shifts into ‘ربيعنا الأردني’ [our Jordanian spring]. The metaphor ‘Arab/Jordan summer’ is nothing new in politics; it was used before by king Abdullah in different political context. However, this shift is probably a result of a confusion between the two NATURE based metaphors ‘Arab Spring’ and ‘Arab Summer’. Although these two metaphors belong to the same domain, they differ in their entailments. On the one hand, the ‘Arab Spring’ metaphor refers to the revolutions and uprising that have taken place in some Arab countries. On the other hand, the ‘Arab Summer’ metaphor refers to the period where a set of procedures has been done by the governments to make required political and economic reforms.

5.2.4.6 WATER Metaphors

The metaphor in example 23 below is another example where a WATER metaphor is used to refer to large numbers of people, conveyed by the expression ‘outranked by the ocean of believers’. The translator opts to transfer this metaphorical sense by choosing the very familiar Arabic idiom ‘نقطة في بحر المؤمنين’ [a drop in the sea of believers]. This idiom is semantically related to the same domain of the expression in the ST and reflects the same intended meaning as it denotes the image of a few people when compared with many more people.

24- Those outlaws of Islam who deny these truths are vastly outnumbered by the ocean of believers — 1.6 billion Muslims worldwide (24)

أما أولئك الخوارج من الإرهابيين الخارجين عن تعاليم الإسلام، والذين ينكرون هذه الثوابت فهم مجرد نقطة في بحر المؤمنين، المكون من 1.6 مليار مسلم في مختلف أنحاء العالم

5.2.4.7 PERSONIFICATION

In this corpus, metaphorical expressions that employ personification can be identified in the STs 28 times, four of which are translated in the TT with different lexical realizations. Personification in example 24 below is identified by ‘يحتضن الأردن’.
Jordan embraces. However, this personification is translated into English as ‘Jordan hosts’. The shift from the verb ‘يحتضن’ [embrace] into ‘host’ is probably meant to follow the English norm when talking about countries taking in refugees.

Examples 25 and 26, below, illustrate other iterations where personification is translated with different lexical realizations. In these two examples, countries are personified, and this personification is transferred to the TT using different lexical realizations. This change in the English TT can be viewed as a kind of adaptation to English linguistic norms.

Example 27, below, is another example where personification is transferred into the TT using different lexical realizations. The personification is achieved in the ST by attributing the adjective ‘awake’ to ‘the Arab world’. The personification in the TT is achieved by ‘الفَلَوْرِّدُ نَوَّلَ دُقُّ أَمْرَنَا، وَمُصِيِّبَةً لِلْجَمِيعُ’ [The Arab world has woken up from its nap]. The translator opts to transfer the metaphorical sense of this personification by choosing a familiar Arabic idiomatic expression ‘افاق من غفوته’ [to wake up from sleep]. This idiomatic expression is semantically related to the same domain and reflects the same intended meaning.
5.2.4.8 DISASTER/WIND Metaphors

The next metaphor, which is conveyed by ‘تنقية الأجواء العربية’ [purification of the atmosphere in the Arab world], can be categorised as a metaphor of WIND. This metaphor is translated by the same conceptual metaphor in English but with different lexical realizations: ‘the air among us must be clear’. This difference in the linguistic realizations can be explained due to the different stylistic lexical utilization between SL and TL. However, this difference in the lexical realization does not affect the intended meaning of the ST.

والقاعدة الأولى التي ينبغي أن تقوم عليها رؤيتنا الاستراتيجية المستقبلية، هي استكشاف تنقية الأجواء العربية
TT: The first rule of our strategic vision should be this: the air among us must be clear.

5.3 Different conceptual metaphor

This section examines translations which employ different conceptual metaphors. In this procedure, the conceptual metaphor is translated by another metaphor which belongs to a different conceptual domain yet conveys a similar meaning. In this category, I will look at deviation in the conceptualisation of the metaphor in the ST and identify changes in the conceptualisation of the metaphor in the TT. As in the previous sections, I will attempt to examine the shifts in the translation of metaphors from ST to TT and look for possible justifications for these shifts.

5.3.1 JOURNEY Metaphors

Metaphors of JOURNEY are expressed in 50 metaphorical expressions in the STs. The corpus shows that one of these metaphorical expressions are translated in the TT with a different conceptual metaphor, illustrating a strategy of translation with a different conceptual metaphor:

كيف نتأكد اننا على الطريق الصحيح
[how to ensure that we are on the right path]. In this example, the translator opted to provide a non-literal translation of the ST, producing a metaphor that belongs to a different domain. This rendition may be ascribed to the translator’s stylistic preference to provide the reader with a more comprehensible and readable text.
1. We then move to the last section of this discussion paper, where I will attempt to answer the question: How can we be sure that we are on the right track?

TT: What I have proposed so far are necessary practices that are crucial for a country seeking democratization, but it also begs the question: How will we measure progress?

5.3.2 BUILDING metaphors

In example 2 below, the metaphor FUTURE IS A BUILDING is conveyed by the key words ‘وهي المستقبل الذي نبنيه لأنفسنا’ [A future we are building for Jordan]. However, this metaphor is translated with a different expression in English: ‘A future we are forging for Jordan’. This shift in the translation in the TT appears to erase the presence of the BUILDING metaphor in the ST.

TT: We stand, today, before the future we seek and rightfully deserve. A future that we are forging for Jordan.

Similarly, the BUILDING metaphor in example 3 below, which is conveyed by ‘بناء المستقبل’ [building the future], is translated with the different expression in English of ‘shaping the future’. This difference leads to a change in the conceptual metaphor. The ST metaphorical expressions ‘forge’ and ‘shape’ are related to the crafting and creating of, among other things, metal objects. Accordingly, these metaphorical expressions suggest the concept of the FUTURE IS A CREATION.

TT: The transition to parliamentary government, like democracy itself, is always work in progress. Stakeholders at every level must constantly be aware of their role in shaping the future.

The replacement of the building metaphor with a new metaphor of CREATION is probably motivated by a stylistic method adapted by the translator to interfere in conveying the message. However, the change in the conceptual metaphor has not changed the function of the metaphor.
In example 4, below, a BUILDING metaphor is translated with a different metaphorical expression that lead to a change in the domain:

4- ST: Among the most important steps is building the robust political party life that parliamentary government requires. We know that it is not one election, but the next and the next and all those that follow, which show that a system is working. (25)

The metaphor is analysed as follows:

ST metaphor: Among the most important steps is building the robust political party life

TT: ومن أهم ما نعمل على تحقيقه حاليا تقوية الحياة السياسية الحزبية لتتفق مع شروط قيام الحكومات البرلمانية، مدركين أن المسالة لا تتعلق بالاستجابات الواحدة، بل أيضا الاستجابات القادمة.

BT: One of the most important things we are currently doing is strengthening political party life.

The ST metaphor indicates that political party life in Jordan is in the process of building. This not only suggests that the building process is not complete yet, but also (as pointed out in chapter 4) that this building process may take a long time yet. However, the TT rendition conveys a slightly different idea, that political party life in Jordan already exists but it needs to be further enhanced and strengthened. The non-metaphorical rendition in this example can be explained as a stylistic method adapted by the translator to interfere the message conveyed by the translation.

5.3.3 LIVING ORGANISM metaphors

In the next three examples, the use of the metaphorical expression ‘النضج السياسي’ [political maturity] conveys the conceptual metaphor POLITICS IS A LIVING ORGANISM. These expressions are shifted into the TT with the different metaphorical expression of ‘political maturity’, which can be related to metaphorical domain of PERSONIFICATION:

TT: But we must appreciate that political maturity comes from experience, guided by the will of the people through the ballot box.
The shift from these ST expressions in the translation is not only meant to avoid producing an unfamiliar expression in TT, but to also create a more comprehensible image through well-established TT metaphorical expressions. Despite the difference in the two metaphorical domains, ‘maturity’ conveys the same metaphorical sense which is implied by [لنتذكر أن نجاح هذه المعادلة مرهون بارتقاء جميع أطراف العملية الإصلاحية إلى مستويات متطلبات كل محطة إصلاحية، وأن يحققوا مستويات النضج السياسي الضروري] (22).

5.3.4 WATER metaphors

The next example is an iteration of a WATER metaphor conveyed by 'لهذا نقف اليوم أقوياء بوحدتنا في محيطٍ يموج بالصراعات والنزاعات الطائفية والعرقية' [This is why we stand strong and united in an ocean which surges with waves of ethnic and sectarian conflicts]:

لهذا نقف اليوم أقوياء بوحدتنا في محيطٍ يموج بالصراعات والنزاعات الطائفية والعرقية (2).

TT: This is why we stand strong and united in a region shaken by ethnic and sectarian strife and – above all – terrorism.

This metaphor is used to suggest that Jordan stands strong amidst a troubled region. However, this metaphor is translated with a different linguistic expression that results in a shift away from metaphorical domain of the ST. The WATER metaphor in the ST identified by [محيط يموج بالصراعات والنزاعات الطائفية والعرقية] is replaced with a different metaphor conveying a sense of disaster through the use of the phrase ‘a region shaken by’. This shift in the linguistic metaphor is possibly motivated by the translator’s style to help the TT readers to easily recognize the metaphorical sense intended in the ST.
by providing a more familiar idiomatic expression that can be appreciated by the TT reader.

5.3.5 ANIMAL metaphors

We have argued in chapter 4 (section 4.4) that the metaphor in example 9, below, belongs to the domain of ANIMALS. This metaphor is realized by the underlined expression to depict the ongoing conflict between the Arab and the Israelis as an animal. As can be seen in TT this metaphor is replaced with another metaphor 'هذا الصراع المستمر سوف يولد مزيدا من الكراهية والعنف والإرهاب في جميع أنحاء العالم' [this ongoing conflict will generate more hatred, violence and terrorism all over the world]. The ST metaphor is shifted to a different metaphorical expression that belongs to a different domain. This shift is probably meant to avoid literal translation that could produce unfamiliar expression for the TT reader.

9 It is time to think about the future, and how this ongoing conflict will breed further hate, violence, and terror across the world. How can we fight the ideological battle, if we do not chart the way forward towards Palestinian-Israeli peace? (24)

10 South-South partnership can and must also help address the economic conditions that extremists exploit. Radicals prey on the vulnerable. Our countries must be champions of inclusion, creating new opportunities for young people, and giving everyone a stake in a peaceful society. (5)

In example 10, above, the ANIMAL metaphor is conveyed by the phrase ‘radicals prey on the vulnerable’. This is translated into Arabic by a different metaphorical expression ‘المتطرفون الذين يستهدفون الضعفاء’ [radicals who targets the vulnerable]. This translation is probably meant to avoid the literal translation that may produce an incomprehensible and unfamiliar expression in the Arabic TT. It can be argued that the new metaphor may belong to a different domain, for example SPORTS metaphor that is realized by the expression ‘-targets’ to target, which is an archery metaphor. However, this rendition did not convey the complete image of the ST metaphor. The use of the verb ‘prey on’ in the ST diffuses images of violence and harm caused by radicals when they target civilians and these images are not transferred into the TT.
In example 11 below, the ANIMAL metaphor is conveyed by the use of the word ‘poison’ in ‘this poison is based on false ideas and plays into the hands of these extremists’. When translated into Arabic, a different metaphorical expression is used to convey the sense of the metaphor: "وهي ظاهرة هدامة تتغذى على الأفكار المغلوطة، و تخدم غايات المتطرفين [It is a destructive phenomenon that feeds on false ideas and serves the purposes of extremists]. As can be seen from this example, the translator opts to provide the meaning of the metaphor by producing a different metaphorical expression that may belong to totally different domains. The TT metaphor can be argued to belong to the BUILDING domain as realized by the metaphorical expression ‘هدامة’ [destructive]. The TT metaphor also involves a LIVING ORGANISM metaphor that is realized by ‘تتغذى’ [to feed on].

In the TT metaphor, the elaboration is so obvious, that it is possible to say here that the Arabic translation not only provides a more vivid image than the ST metaphor does, but also spells out information that may be implied in the ST. This non-metaphorical translation is probably meant to avoid producing an unfamiliar expression in the Arabic TT.

5.3.6 DISEASE metaphors

DISEASE metaphors are expressed in the ST by seven metaphorical expressions. Two of these metaphorical expressions are translated with different metaphors.

In example 12, below, the metaphor is conveyed by the collocation ‘healthy economic balance’. This metaphor is translated into Arabic with different metaphorical expression ‘تحقيق التوازن في العلاقات الاقتصادية’ [to balance the economic relations]. This translation is probably meant to avoid the English collocation that may produce an incomprehensible and unfamiliar expression in Arabic. In addition, the translator opts to follow the norms of the TT linguistic system where ‘اقتصاد’ [economy] does not collocate with ‘صحي’ [healthy].
In the next example, the disease metaphor is conveyed in the English ST by the idiomatic expression ‘to heal divides’. This metaphor is translated using an idiomatic expression ‘رأب الانقسامات’ [fixing divisions], which is typically used in Arabic to refer to a situation where disputes are settled. This translation is meant to provide the reader of the TT with an idiomatic expression with which the Arabic reader will be familiar, and also to produce more coherent Arabic sentences:

5.4 Non-metaphorical rendition

This section examines non-metaphorical renditions of metaphors in the ST. This translation strategy involves providing a non-metaphorical expression for the ST metaphor. In other words, the translator provides the metaphorical sense of the ST metaphor without providing any metaphorical expressions in the TT. This procedure is similar to Newmark’s fifth procedure, which converts the metaphor into sense. This procedure also corresponds with Nida’s adaptation “to translate a metaphor into non-metaphor” (1964: 219). This translation procedure may also involve the complete absence of the ST metaphor in the TT. In other words, the metaphorical sense of these metaphors is not transferred to the TT. Such translation strategies may be motivated by the cultural difference between the SL and TL or by the translator’s decision to focus on the communicative sense of the ST metaphor so that the target reader easily comprehends the metaphorical meaning.

5.4.1 JOURNEY metaphors
The non-metaphorical rendition occurs in relation to metaphors of JOURNEY domain three times, and they all happen in the Arabic ST. This strategy is illustrated in the following examples:

1. إن مسؤوليتي في هذا الظرف تتمحور في تشجيع الحوار بيننا كشعب يسير على طريق التحول الديموقراطي، وتأتي ورقة النقاش هذه كخطوة على هذا الطريق، حيث أسعى من خلال ما أشارككم به اليوم (20).

TT: My goal and responsibility within this national course is to encourage debate about our progress as a nation in democratic development. This paper is part of efforts towards that goal.

ST metaphor: كشعب يسير على طريق التحول الديموقراطي، وتأتي ورقة النقاش هذه كخطوة على هذا الطريق

BT: As a nation marching on the road of democratic transformation and this discussion paper is a step along this road.

TT: as a nation in democratic development. This paper is part of efforts towards that goal.

The metaphor in this example is realized by ‘سير’ ‘to walk’, ‘الطريق’ ‘the road, and ‘خطوة’ ‘step’. All of these expressions have been translated by non-metaphorical expressions, with the possible exception of the use of the word ‘towards’ which could be regarded as metaphorical and still related to the JOURNEY domain.

2. وسikon لكل مواطن ولكل صاحب صوت منكم دور أساسي في بث الحياة من جديد في مسيرتنا (الديموقراطية).

Every day matters and every citizen matters, because it is your active participation, as citizens that will breathe life into our democracy.

ST metaphor: مسيرتنا الديمقراطية

BT: our democratic march

TT: our democracy

3. تبرز في الكثير من الأحيان في الأردن، كما في باقي دول العالم، اختلافات في الرأي، لأسباب شخصية أو سياسية، تعبر عن نفسها بمظاهر تأخذ أحياناً أشكالاً غير بناءة كالمصالحة في المواقف والعطف والمقاومة التي لا تتوافق بالضرورة إلى النتائج المرجوة. وهذه المظاهر تودي إلى توقف أي للممارسة الديمقراطية وتحول دون الوصول إلى التوافق المنشود. ولذا، علينا جميعاً أن نعمل من أجل تجاوزها وإعادة عرضية الديمقراطية إلى مسارها الصحيح (20).

TT: Many times – in Jordan as around the world – disagreement, whether personal or political, expresses itself ineffectively in political intransigence, violence, or boycotts, which do not necessarily deliver desired goals. When this happens, it represents a temporary breakdown in democratic practices. This deprives our society of the chance to achieve compromise and consensus, resulting in a setback from which everyone then needs to recover. Democratic practice requires constructive engagement and acceptance of a diversity of opinion.
5.4.2 BUILDING metaphors

In this domain, one non-metaphorical rendition has been identified. In the following example, the ST metaphor is translated into non-metaphorical expressions in the TT:

ST: من أجل بناء نظام ديمقراطي سليم

TT: We will nurture and protect political pluralism and develop the appropriate checks and balances for a properly functioning democracy.

The metaphor is analysed as follows:

ST metaphor: من أجل بناء نظام ديمقراطي سليم

BT: in order to build a sound democratic system.

TT: for a properly functioning democracy.

Although the conceptual metaphor, which conveys DEMOCRACY IS A BUILDING is a common one in English and Arabic (as seen earlier in chapter 4 section 4.2.3), in this example the translator opts to give a non-metaphorical rendition. On the one hand, we can explain this non-metaphorical rendition as the translator’s decision to focus on the communicative sense of the ST metaphor so that the TT reader easily comprehends the metaphorical meaning. On the other hand, this can be understood as a stylistic method adapted by the translator to interfere in conveying the message.
We identified 28 metaphorical expressions in the ST that employ metaphors of Living Organism. Non-metaphorical renditions occur two times in this domain, and they all happen in the English ST.

According to the corpus, PLANTS metaphors can be detected in the English ST with a higher frequency than in the Arabic ST. This leads us to conclude that the economy is frequently conceived of as a living organism, or plant, in the English texts, whereas in the Arabic texts this is less common.

In example 5, below, the metaphor is conveyed by the phrase ‘opportunities are also ripe’, which relates to the conceptual metaphor of OPPORTUNITIES ARE PLANTS. This metaphor is translated into a non-metaphorical expression in the TT where it is rendered as ‘كما أن العديد من الفرص تتوفّر’ [Many opportunities are also available]. This non-metaphorical rendition is probably meant to follow the norms of the TT linguistic system where the noun ‘opportunities’ [الفرص] usually collocates with the verb ‘to become available’ [تتوفر]. Therefore, the translator opts to produce a familiar collocation expression in the TT.

5 Opportunities are also ripe in professional services and engineering, agro-industries, tourism, healthcare and pharmaceuticals, education, transport and logistics.

In example 6, below, a metaphor depicting the economy as a plant is conveyed by the phrase: ‘A number of industries and sectors are ripe for successful partnerships and investment’. However, we can argue that this metaphor is translated into a non-metaphorical expression in the TT where it is rendered as ‘صناعات وقطاعات عديدة، مؤهلة ’ للخوض في شراكات واستثمارات ناجحة’ [Many industries and sectors are qualified to enter into successful partnerships and investments]. This non-metaphorical rendition is probably meant to follow the norms of the TT linguistic system where the noun ‘opportunities’ [الفرص] usually collocates with the verb ‘to become available’ [تتوفر]. Therefore, the translator opts to produce a familiar collocation expression in the TT. In this case, the literal rendition of the metaphor could be unhelpful in transferring
the sense and the function of the metaphor. Accordingly, the translator opts to provide the non-metaphorical translation instead. It might worth mentioning that the basic and probably the oldest sense of the word ‘خوض’ has to do with water as in ‘خوض’ ‘to wade into the ocean’. This sense entails that the TT can be categorized under WATER metaphors. However, the word ‘خوض’ is now hardly used in this non-metaphorical sense, being almost entirely used more abstractly, e.g. to mean ‘to enter into’ or to ‘engage with’, as can be seen in example 6 below. For this reason this TT is categorized as non-metaphorical.

6 ST: I look to the private sector to play a major role in that future. A number of industries and sectors are ripe for successful partnerships and investment. I know you will hear more about these today (16)

TT: إننا نتطلع إلى القطاع الخاص ليضطلع بدور أساسي في هذا المستقبل. فقد باتت لدينا صناعات وقطاعات عديدة، مؤهلة لخوض في شراكات واستثمارات ناجحة، وستسمعون المزيد عن ذلك اليوم

5.4.4 ANIMAL metaphors

We identified 10 examples of ANIMAL metaphors in the STs. Non-metaphorical rendition of ANIMAL metaphors occurs four times in this domain, and they all happen in the English ST.

Another similar ANIMAL metaphor is translated non-metaphorically in example 8, below. The metaphor is conveyed by the rhetorical question ‘Is there a more despicable act than feeding on the vulnerable and innocent […]?’ which is translated into Arabic by ‘و هل هناك أدنى من استغلال الضعفاء و الأبرياء لتجنيدهم’ [Is there anything meaner than exploiting the weak and the innocent to recruit them]. In a similar strategy to example 10, below, this non-metaphorical translation is probably meant to avoid the literal translation that may produce an incomprehensible and unfamiliar expression in the Arabic TT.

7 When we examine the motives of these outlaws, the khawarej – and indeed, the motives of extremists on all sides – we find hunger for power and control: of people, of money, of land. They use religion as a mask. Is there a worse crime than twisting God’s word to promote your own interests? Is there a more despicable act than feeding on the vulnerable and innocent, to recruit them to your ranks?(15)
والسيطرة على الناس والأموال والأرض هي محركهم. إنهم يستخدمون الدين كقناع، وهل هناك
ما هو أسوأ من تحريف كلام الله لخدمة أجداتهم؟ وهل هناك أدنى من استغلال الضعفاء والأبرياء
لتجنيدهم

In the next example, the ANIMAL metaphor is conveyed by ‘the new breed of extremism’, which is then translated non-metaphorically into Arabic الفكر الجديد من التطرف [the new belief of extremism]. Although the word ‘breed’ could be translated into ‘نسل’، سلالة’، the translator opts to provide a non-literal translation, probably to avoid producing an ambiguous and incoherent sentence.

8 A second key principle is immediate action. The new breed of extremism is recruiting worldwide through social media and covert partnerships (17)

 Emma المبدأ الرئيسي الثاني فهو اتخاذ إجراءات فورية. فالفكر الجديد من التطرف يمارس التجنيد في جميع أنحاء العالم من خلال وسائل الإعلام الاجتماعي والشراكات السرية

5.4.5 WATER metaphors

WATER metaphors are expressed in the ST by 13 metaphorical expressions. The use of non-metaphorical rendition occurs twice in this domain.

9 ولتجفيف منابع الإرهاب، فلا بد أن يقوم العلماء والمفكرون والمثقفون بدورهم ومسؤولياتهم لبلورة خطاب ديني وإعلامي فكري ونموذج يرسي السلم، ويرسخ مبادئ الاعتدال والتفاوض والتفاهم والحوار (7)

In order to dispel terrorists’ ideology, scholars, intellectuals and opinion leaders must assume their responsibility in formulating discourses in the fields of religion, media and culture that seek enlightenment and reflect Islam’s true principles of moderation, openness and tolerance

The metaphor in example 11 above, is conveyed by the phrase ‘لتجفيف منابع الإرهاب’ [in order to dry the springs of terrorism]. The Expression منابع [fountain, spring] is used in Arabic to indicate the source of a liquid, such as water and oil. Here, it is being used metaphorically to indicate the source of extremism. However, this metaphor is rendered non-metaphorically into English by ‘to dispel terrorists’ ideology’. This non-metaphorical translation is probably meant to avoid literal translation that will produce a meaningless and incoherent sentence; therefore, the translator opts to harmonize these ST expressions with the norms of the TT linguistic system.

The next example is another iteration of a WATER metaphor, which is conveyed by إيجاد حل سياسي شامل ينهي معاناة الشعب السوري، ويضمن حداً لدومات العنف وسط الدماء، وحافظ على 191
To find a comprehensive political solution that will end the suffering of the Syrian people, end the whirlpool of violence and bloodshed, and preserve the unity of Syria and its people.]. This metaphor is translated non-metaphorically in English, which is meant to avoid a literal translation that can result in an ambiguous and incoherent sentence. In this example, the translator opts to provide a translation of the ST expression which is in accordance with the norms of the TL linguistic system, thus transferring the metaphorical sense in such a way that it can be understandable by TT reader. However, this non-metaphorical translation does not transfer the complete image of the ST metaphor, since the use of the word ‘دوامة’ [whirlpool] in the Arabic ST denotes severe and rapid associations, which is absent in the TT. In addition, ‘whirlpool’ implies a constant and rotating movement that risks dragging down and drowning anything that comes into contact with it. It is very likely that the speaker intends to imply these associations; however, this non-metaphorical translation does not succeed in conveying all these associations.

The escalating situation in Syria requires a swift joint action by all parties to find a comprehensive solution that puts an end to violence and bloodshed in Syria, alleviates the suffering of its people and safeguards its territorial integrity.

5.4.6 DISASTER Metaphors

DISASTER metaphors are expressed in the ST by 3 metaphorical expressions, with non-metaphorical renditions occurring twice.

In example 13, below, a metaphor of disaster is realized by ‘القضايا التي تعصف بمنطقتنا’ [the issues that storm/blow our region]. This metaphor is a common one in Arabic, frequently employed by political leaders and news reports to indicate the severity and harshness of the issues in the Arab world. However, this metaphor is translated non-metaphorically in the ST. This non-metaphorical translation is probably meant to avoid producing an incomprehensible and unfamiliar expression in the English TT.
In spite of the complex issues that are overwhelming our region and the shift in priorities, the Palestinian issue remains our central cause and the primary challenge in the Middle East.

In the next example, the disaster metaphor is realized by the sentences ‘In some countries, debate and consensus are in the air. Elsewhere, we are seeing the winds of division and reaction’. These metaphors are used to refer to the differences that divide some of the countries in this region, spreading violence across these countries. However, when translated into Arabic, we can see that the translator opts to provide non-metaphorical rendition ‘هناك حوار مآله الإجماع، وفي غيرها نشهد الانقسام وردات الفعل’. [There is a dialogue of consensus, and in other countries, we see division and reactions]. As can be seen in this translation, the sense of the metaphor is provided but rendered non-metaphorically, probably because metaphorical translation would cause some difficulty for the recipient of the TT in interpreting the SL metaphor.

5.4.7 PERSONIFICATION

PERSONIFICATION is expressed in the ST 28 times, resulting in two cases of non-metaphorical rendition in this domain.

In example 15, below, PERSONIFICATION is conveyed by the phrase ‘Jordan has been proud’. When translated into Arabic, we can see that the translator opts to provide non-metaphorical translation with ‘اننا في الأردن فخورون بالعمل معكم’ [We in Jordan, are proud to work with you]. This example introduces an interesting observation, in that the TT employs a synecdoche, where a part is made to represent the whole and the word ‘Jordan’ is personified to represent the entire country. The translation, which does not employ a synecdoche, could be seen as a stylistic choice made by the translator. Furthermore, this translation avoids the complexity of translating the
present perfect tense assigned to the agent ‘Jordan’, since this verb has no equivalence in Arabic.

Jordan has been proud to work with your countries to spearhead global initiatives for tolerance and dialogue (15)
إننا في الأردن فخورون بالعمل معكم لإطلاق مبادرات تبرز أهمية التسامح والحوار على مستوى العالم

5.4.8 DISEASES metaphors

DISEASE metaphors are expressed in the ST by seven metaphorical expressions. Five of these metaphorical expressions are translated non-metaphorically. As mentioned in the previous chapter, in this domain, social and economic problems are depicted as diseases, and this is more prevalent in the Arabic ST than in the English ST: 5 out of 7 examples occur in Arabic STs to address social problems, the aftermath of the Arab-Israeli struggle, and terrorism.

In examples 14, 15, and 16 below the metaphors are used to depict social problems as diseases, and these metaphors are realized as follows:

<table>
<thead>
<tr>
<th>e.g.</th>
<th>ST</th>
<th>Lit Translation</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>معالجة المديونية</td>
<td>Debt Treatment</td>
<td>deal with foreign debt</td>
</tr>
<tr>
<td>15</td>
<td>معالجة مشكلة الفقر والبطالة</td>
<td>Treatment of the problems of poverty and employment</td>
<td>address the challenges of poverty and unemployment</td>
</tr>
<tr>
<td>16</td>
<td>معالجة تحديات الفقر والبطالة</td>
<td>The treatment of the challenges of poverty and unemployment</td>
<td>with addressing the challenges of poverty and unemployment</td>
</tr>
</tbody>
</table>

Table 2.5 Linguistic realisations of SOCIAL PROBLEMS ARE DISEASES metaphor

ST: I have worked throughout the past three years with the government to ensure the growth of our economy, deal with foreign debt, unemployment and poverty,

TT: To cite a few examples: How will candidates, political parties, and lists address the challenges of poverty and unemployment?
If decisions, policies, and planning are taken, and economic and development policies, it should be built on what follows:

- Increasing growth rates and continuity in addressing poverty and unemployment, and continuing the implementation of the National Employment Strategy.

As can be seen in the table above, these metaphors are translated into English non-metaphorically. One possible justification for this non-metaphorical translation is that English does not depict social problems as diseases. In this way, mapping these problems onto diseases in English may produce ambiguous and incoherent sentences. In these examples, the non-metaphorical rendition can be viewed as a kind of adaptation to the TT linguistic English norm. However, while this non-metaphorical translation may transfer the sense of the metaphor, it probably does not transfer the connotative meaning implied in the ST. While the ST metaphors imply the seriousness of these social problems by presenting them as diseases through the metaphorical expressions, this idea is not transferred in the TTs.

In the next example, a metaphor of DISEASE is conveyed by 'المضاعفات الخطيرة للصراع العربي الإسرائيلي' [The region suffers from serious complications of the Arab-Israeli conflict]:

As mentioned in the previous chapter, the DISEASE metaphor is conveyed by the key word 'المضاعفات' [complications] which usually collocates in Arabic with diseases. However, this metaphor is translated into English non-metaphorically. There are two possible justifications for this strategy: first, English linguistic norms do not conceptualize this conflict as a disease; second, we can draw a distinction between the connotative differences of the ST metaphor and the TT rendition. While the ST implies that the Arab-Israeli conflict is a disease that may, or may not, have a cure and may last for a long period, the TT translation does not entail these associations.
In the next example, the metaphor is conveyed by ‘تعالج خطر تمدد الإرهاب والعنف الطائفي’ [treats the dangers of terrorism and sectarian and political violence in our regions]. This metaphor is translated into English non-metaphorically. As mentioned earlier, the conceptualization of problems as diseases in English is less prevalent than in Arabic, so transferring the disease metaphor can provide an ambiguous sentence that may seem unhelpful in transferring the sense and the function of the metaphor.

Achieving our common security and ensuring a safe future for all our people demand cooperation, coordination and collective pan-Arab efforts to achieve a comprehensive Arab strategy to address the growing dangers of terrorism and sectarian and political violence.

5.5 Discussion of findings

Analysis of the metaphors in the TT addressed the fourth research question of the study: what are the techniques employed by the translator to render these conceptual metaphors? The present section discusses and evaluates the main findings of the comparative study of ST and TT conceptual metaphors. This section also addresses the implications of translating metaphors between the two languages, with regard to both linguistic and conceptual differences. Based on comparative analysis of ST and TT metaphors, the following cases have been identified:

1- Correspondence of ST and TT conceptual and linguistic metaphor, including the following:
   a- Correspondence of conceptual metaphor, the linguistic metaphor is elaborated in the TT
   b- Correspondence of conceptual metaphor, the linguistic metaphor is adapted in the TT – includes any omission in the linguistic expressions, or using different linguistic expressions

2- Metaphors rendered with different conceptual metaphors

3- Non-metaphorical renditions

I present the following tables to illustrate these cases with relevant examples:
<table>
<thead>
<tr>
<th>Conceptual Metaphor</th>
<th>ST linguistic metaphor</th>
<th>TT linguistic metaphor</th>
</tr>
</thead>
<tbody>
<tr>
<td>POLITICAL REFORM IS A JOURNEY</td>
<td>وطريق مفتوح أمام الجميع، بما فيهم المعارضة، ليكونوا في البرلمان القادم، وطريق المشاركة السياسية، ما زال أيضا مفتوحا.</td>
<td>The path is open in front of all, including those in the opposition, to be in the next Parliament. The path of political participation remains open to all segments of society.</td>
</tr>
<tr>
<td>DEMOCRACY IS A BUILDING</td>
<td>A core effort addresses our Constitution, the cornerstone of Jordan’s political life.</td>
<td>ومن الجهود الأبرز في هذا السياق ما يتعلق بدستورنا الذي يعد حجر الزاوية في حياتنا السياسية. وعملكم ضروري لتحقيق نمو اقتصادي شامل.</td>
</tr>
<tr>
<td>ECONOMY IS A LIVING ORGANISM</td>
<td>Your work is essential to create inclusive economic growth.</td>
<td>وتعزيز 경제 성장으로 인한 전반적인 경제 발전이 필요합니다.</td>
</tr>
<tr>
<td>PEACE IS A JOURNEY</td>
<td>It is through the high reputation of this court, and your influential voices, that our world may strengthen international law and civility, creating a firmer path to peace and setting us on the road to a goal that is urgently needed by all.</td>
<td>ومن خلال السمعة الطيبة لهذه المحكمة، وأصواتكم المؤثرة، يمكن لعالمنا أن يعزّز القانون الدولي والكياسة في التعامل. ... عالماً على إيجاد مسار أكثر ثباتاً ورسحاً للوصول إلى السلام .... وواضعاً أفقنا على طريق تحقيق هدف ناجح إلى جميعا بصورة ملحة.</td>
</tr>
<tr>
<td>JORDAN IS A PERSON WITH MORAL AND HUMANITARIAN RESPONSIBILITIES</td>
<td>Together, we also have an immediate role in addressing the crisis in Syria. As in the past, Jordan has acted with compassion to help hundreds of thousands of families.</td>
<td>وكما هو عهده دائما، تعامل الأردن بالرحمة، ومديد العون لمئات الآلاف من الأسر.</td>
</tr>
</tbody>
</table>

Correspondence of Conceptual metaphor but the linguistic metaphor is elaborated in the TT

<table>
<thead>
<tr>
<th>Conceptual Metaphor</th>
<th>ST linguistic metaphor</th>
<th>TT linguistic metaphor</th>
</tr>
</thead>
<tbody>
<tr>
<td>POLITICAL REFORM IS A JOURNEY</td>
<td>This reality drives Jordan's approach to the Arab Spring. We have embraced it as an opportunity to push past roadblocks that have slowed reform in the past.</td>
<td>وهذا الواقع هو ما يشكل روح النهج العربي، حيث نحن نسعى لتجاوز العقبات التي لم تكن قادرة على تحريك الإصلاح في الماضي.</td>
</tr>
<tr>
<td>ECONOMY IS A BUILDING</td>
<td>This is Jordan’s goal: Relaunching growth and investment while deepening.</td>
<td>وتعزيز الإصلاح وضمان انخراط الجميع في ذلك. وعليه، نعد الشركة بين</td>
</tr>
<tr>
<td>ST concept metaphor</td>
<td>ST linguistic metaphor</td>
<td>TT concept metaphor</td>
</tr>
<tr>
<td>---------------------</td>
<td>------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>POLITICS IS A</td>
<td></td>
<td>POLITICS IS A</td>
</tr>
<tr>
<td>LIVING ORGANISM</td>
<td></td>
<td>HUMAN BEING</td>
</tr>
<tr>
<td>ولنذكر أن نجاح هذه المعادلة</td>
<td>مرهون بارتفاع جميع أطراف</td>
<td>The success of this</td>
</tr>
<tr>
<td>متطلبات كل محطة</td>
<td>العملية الإصلاحية إلى</td>
<td>evolution demands</td>
</tr>
<tr>
<td>إصلاحية، وأن يحققوا</td>
<td>مستويات التضمن السياسي</td>
<td>that all stakeholders in</td>
</tr>
<tr>
<td>مستوى التضمن السياسي</td>
<td>الضروري</td>
<td>the reform process rise</td>
</tr>
<tr>
<td>الضروري</td>
<td></td>
<td>to the challenge and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>achieve the necessary</td>
</tr>
<tr>
<td></td>
<td></td>
<td>levels of national</td>
</tr>
<tr>
<td></td>
<td></td>
<td>political maturity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Non- metaphorical renditions</th>
</tr>
</thead>
</table>
| My goal and responsibility within this national course is to encourage debate about our progress as a nation in democratic development. This paper is part of efforts towards that goal.

This will serve as a framework for Islamic finance to take root and grow, providing new mechanisms for financing government, SMEs, and other enterprise, and helping to alleviate poverty.

In 2012, the Jordanian Parliament passed new legislation on Islamic bonds, providing a framework for Islamic finance to take root and grow, providing new mechanisms for financing government, SMEs, and other enterprise, and helping to alleviate poverty.

Table 16 Illustration of translation strategies with examples
5.5.1 Translation procedures

Analysis of metaphors in the TT shows that this study's procedures for handling conceptual metaphor in translation echo traditional linguistic approaches to translating metaphor. For example, our first procedure (translating metaphor into similar conceptual metaphor with similar linguistic realisation) is similar to Newmark’s procedure, reproducing the image of the SL metaphor in the TL. This procedure is also similar to Chesterman’s ST trope X ⇒ TT trope X. Similarly, the second procedure (similar conceptual metaphor with similar linguistic realization, plus an addition) is similar to Newmark’s procedure, translating metaphor using a metaphor plus sense.

The chapter shows that the use of similar conceptual metaphor comes first among the translation techniques identified in the TT. This involves 64.4% of ST metaphors being retained in the TT, at both the conceptual and linguistic levels, with a total of 143 metaphors. This strategy also involves 13.96% of metaphors being translated into different linguist expressions, with a total of 31 metaphors. In this strategy, 4.05% of linguistic metaphors are translated with additions, with a total of nine metaphors. In addition, 2.25% of metaphors in this strategy are translated with omissions, with a total of five metaphors.

The non-metaphorical renditions come second among the translation techniques identified in the TT, with around 11.2% of metaphors being translated non-metaphorically, with a total of 25 metaphors. The least frequent translation technique is the provision of a different conceptual metaphor, with a percentage of 4.05% and a total of nine metaphors.

The prominence of the first translation procedure (similarity in conceptual and linguistic metaphors) suggests that metaphors are, to a great extent, translatable between Arabic and English in political discourse. Similarities in the categories of metaphor can be explained by three factors. First, the same source domains exist in both languages/cultures. Second, the conceptual system in each language has a role in the translatability of metaphor into the TT. Both languages entail many similar conceptualisations that aid transference of most ST metaphors into the TT, as seen in the examples of the JOURNEY, BUILDING, and PLANTS domains. Third, the similarities in metaphor are due to common experiences, stemming from either
experiential co-occurrence or experiential similarity. In what follows, I shall discuss the procedures adopted by translators when handling conceptual metaphors, which were identified in this study analysis.

5.5.1.1 Similar conceptual metaphor

It was argued in the previous section that maintaining the same conceptual metaphor is the most common procedure when handling conceptual metaphor in translation. There are, however, four forms for this procedure.

Similar conceptual metaphor with similar lexical realisation

In this case, the linguistic expression of the metaphor is translated literally, with the mapping between the source domain and target domain similar to that between the ST and TT. This procedure is identified in this study as shown in the following diagram:

![Similar Conceptual Metaphor with Similar Lexical Realization](image)

Table 17 Frequency of the translation strategy similar conceptual metaphor with similar lexical realisation

Similar conceptual metaphor with similar lexical realisation and addition

In this case, the linguistic expression of the metaphor is translated with similar wording and explicated or elaborated by extra wording. The mapping between the source domain and the target domain is similar to that between the ST and TT. This procedure is identified in this study as shown in the following diagram:
Table 18 Frequency of the translation strategy similar conceptual metaphor with similar lexical realisation and an addition.

As seen in the diagram above, this procedure appears in just five domains, and in the English ST more often than the Arabic ST. The addition in the Arabic TT can be justified, as argued earlier (section 5.2.2), by creating familiar TT collocations and providing the reader with TT idiomatic expressions familiar to the Arabic reader. Addition in the Arabic TT metaphor can be viewed as the translator's own style, to supplement the text with information to clarify the meaning of the metaphorical expressions or to stress certain aspects of it. However, addition in the English TT creates a clearer image of the metaphor and provides a sense of it.

**Similar conceptual metaphor with similar lexical realisation and omission**

In this case, the linguistic expression of the metaphor is translated literally, though some wording of the metaphorical expression is omitted and the mapping between the source domain and the target domain is similar to that between the ST and TT. This procedure is identified in this study as shown in the following diagram:
As seen in the diagram above, this procedure appears in three domains. Omissions occurred three times in the English ST and twice in the Arabic ST. In some cases, these omissions were likely to be due to the translator believing that such omissions would not affect the meaning or function of the metaphor. In other cases, these omissions were intended to avoid repetition. In one example, the omission by the translator avoided the Arabic culturally specific use of the word ‘ابناؤه’ [his sons]. By replacing it with ‘its people’, the translator avoided the use of the masculine term and replaced it with a gender-neutral one (Example 5 in 5.2.4).

**Similar conceptual metaphor with different lexical realisation**

This strategy involves the replacement of an ST metaphorical expression with a different TT expression belonging to the same conceptual metaphor.
The use of different lexical realization in this strategy has different motivations, and I will present these with relevant examples in the following list:

- **Avoiding repetition deemed unnecessary by the translator**: Example 2 in 5.2.4 illustrates this. In this example, the word ‘محطات’ [stations], which occurs twice, is translated in two different ways: milestone, and steps and a station. In the same metaphor, the translator uses the word ‘journey’, rather than ‘طريق’ [road] – probably to avoid repetition, as the word ‘road’ is used twice in the same metaphor.

- **Creating a more familiar TT expression**: Example 7 in Section 5.2.4 illustrates this. In this example, the metaphorical expression ‘مسيرتنا الديمقراطية’ [democratic march] is replaced by ‘our democratic processes’. This difference in the ST expression creates a familiar English expression, where the notion of democracy is presented as a process rather than a journey. Example 11 is another instance where the metaphor in the ST is replaced by an alternative in order to create a familiar TT expression. In this example ‘building-blocks’ is translated into the Arabic ‘حجر الأساس’ [cornerstone].

- **Lack of exact equivalent expression in the TT**: Example 6 in Section 5.2.4 illustrates this. The verb ‘navigate’ in this example has no exact equivalent in Arabic, especially when talking about ‘the navigation of road’.

- **Using a collocation or idiomatic expression from the TT language**: In Example 11 in Section 5.2.4, the expression ‘building-blocks’ is translated into ‘حجر البناء الأساسي’ [cornerstone]. Example 27 also illustrates this, with the personification used in this example – ‘the Arab World is awake’ – translated into ‘العالم العربي قد افاق من غفوته’ [The Arab world has woken up from its nap].

### 5.5.1.2 Different conceptual metaphor

In this procedure, a conceptual metaphor is translated with a metaphorical expression belonging to a different conceptual domain. The following table illustrates the frequency of this procedure in Arabic and English. The shift in the conceptual domain occurred seven times in four domains, and only in the Arabic STs.
The analysis reveals that the application of such a strategy is mainly motivated by translators’ stylistic preference for providing readers with more comprehensible and readable text. This can be seen in Examples 1 and 8 (Section 5.3). However, in the PLANTS domain, the conceptual metaphor (POLITICS IS A PLANT) shifts to another domain: personification. This shift probably has two motivations: first, avoiding an expression unfamiliar to English readers; and second, creating a comprehensible image through well-established TT metaphorical expressions which convey the same metaphorical sense implied in the ST metaphors.

**5.5.1.3 Non-metaphorical rendition**

In this strategy, the ST metaphor is translated using a non-metaphorical expression. This strategy appears in eight domains, with a total of 25 metaphorical expressions. The following chart illustrates the frequency of this procedure in both languages:

![Non-Metaphorical Renditions Chart](chart.png)

Table 22 Frequency of the non-metaphorical rendition strategy.
The complete absence of the metaphor in the TT has different motivations. For example, the translator sometimes opts to accord the ST expression with the norms of the TT linguistic system, thus transferring the metaphorical sense in such a way that it would be understandable to the TT reader. This was the case in Examples 3 and 4 (Section 5.4). In other cases, non-metaphorical translation is used to avoid a literal translation that could produce an ambiguous and incoherent sentence; for example, Example 13 (Section 5.4). Similarly, in some cases, metaphorical translation would cause difficulty for a recipient seeking to interpret the metaphor, thus the translator provides a non-metaphorical translation, such as in Example 14 (Section 5.4). The non-metaphorical rendition can be ascribed to the translator’s decision to focus on the communicative sense of the ST metaphor, so that the TT reader easily apprehends the metaphorical meaning, as seen in Example 4 (Section 5.4).

The non-metaphorical translation was the dominant procedure used for translating metaphors in the DISEASE domain, especially when mapping social problems onto diseases. It has been argued that mapping these problems onto diseases in English could produce ambiguous and incoherent sentences. In this domain, the non-metaphorical rendition can be viewed as a kind of adaptation to the TT linguistic English norm. Another reason for the non-metaphorical translation in this domain could be to avoid the literal translation of collocations in the English ST that could produce incomprehensible or unfamiliar expressions in Arabic. This is evident in Examples 25 and 26 (Section 5.4).

5.6 Conclusion

This chapter comprises six main sections. Section 1 offers a general introduction, where the translation procedures are outlined. The second section discusses the first translation procedure (similar conceptual metaphor). In this procedure, four strategies are identified: similar conceptual metaphor with similar lexical realisation, similar conceptual metaphor with similar linguistic realisation and an addition, similar conceptual metaphor with similar linguistic realisation and an omission, and similar conceptual metaphor with different lexical realisation.
Section 3 discusses the second translation procedure (different conceptual metaphor). This procedure was the least frequent technique, appearing in just four domains, with a total of nine metaphors. Section 4 discusses non-metaphorical translation, and this strategy was second among the techniques identified in the TT, with around 11.2% of metaphors have been translated non-metaphorically, with a total of 25 metaphors.

Section 5 discusses the findings of the analysis. This section describes what happens to the metaphor upon translation and provides my personal vision of the changes that occur in the TT metaphors. Analysis and discussion are undertaken in this chapter to evaluate the hypothesis of metaphor translation in the frame of the two languages. The findings of this analysis may shed some light on the significant functions of metaphor in political texts in these languages.
Chapter 6: Conclusion

This concluding chapter revisits the four research questions set out in the introduction in order to review the main findings of the thesis. It then discusses the limitations of the study, and, lastly, discusses recommendations for future studies.

6.1 Review of the major research conclusions and revisiting research questions

The main aim of this research was to investigate the use of linguistic and conceptual metaphors in political speeches delivered by Abdullah II, the King of Jordan, and to investigate the translation of these metaphors between English and Arabic. This thesis has attempted to answer the research questions set out in the first chapter by examining the points of symmetry and variation across both languages and cultures in relation to the translation of metaphors. The thesis confirms previous findings and contributes additional evidence to suggest that the translation of metaphors needs to be handled carefully and accurately in order to prevent misunderstanding between cultures.

This study has also found that metaphors are instrumental in shaping the structure of political discourse as an influential device used by politicians to persuade their audience of their points of view regarding different political issues, and to communicate complex political ideas pertaining to situations such as the refugees’ crisis, social problems, and terrorism. This was evident in the dense use of metaphors in King Abdullah’s speeches. In order to interpret metaphors, the analysis in this thesis has drawn from the relevant literature about metaphor in cognitive linguistics, Translation Studies, and statistical studies, which were reviewed in chapter 2. The analysis of metaphors in the ST and TT was conducted through a triangulation of models which were described in the methodology chapter. The metaphor identification procedure (MIP) was applied to identify linguistic metaphors, semantic field theory was used to categorize these metaphorical expressions into conceptual domains, and finally ST and TT metaphors were examined against a set of procedures to determine their similarities and differences.

Chapter 4 features a commentary on the interpretation of metaphors, while chapter five examined translation strategies and choices adopted by the TTs translators. These chapters feature evaluation of these strategies and choices while it avoided being prescriptive by suggesting solutions to translation problems. Nonetheless, in
discussing the procedures employed for translating metaphors, I have highlighted cases where some loss occurred in the translation. My analysis concluded that the translation of conceptual mappings was not a priority in these cases. These finding correspond with the work of Shuttleworth (2011: 321) who stated that "[i]t is not possible to report that translators generally, treat metaphorical mapping as high-level entities in their own right and take global decisions regarding how best to render into a particular TL the metaphorical expressions associated with them". In this study, this case was demonstrated in the third translation procedures analysed in chapter five where non-metaphorical translation occurs.

The two analytical chapters (four and five) endeavoured to answer the following research questions set out in the introduction:

**Question One: What source domains and relevant conceptual metaphors are used in the source texts?**

This question was answered by identifying eleven source domains: JOURNEY, BUILDING, PLANTS, ANIMALS, ARAB SPRING, SUMMER, WATER, DISASTER, PERSONIFICATION, BURDEN, and DISEASE. This variety in categorisation indicates the richness of metaphorical language in political texts which appear to be an essential component of some speeches. Examples from the data were analysed according to these categories and relevant secondary literature. This stage of analysis was made possible by utilising the Conceptual Metaphor Theory (CMT) in order to understand the mapping of metaphors and to check if they are feasible and approachable in the texts under investigation.

The statistics show that the JOURNEY source domain is the most frequently used metaphor in the speeches of King Abdullah, appearing in 49 metaphorical expressions. The second most dominant domain is the BUILDING, detected in 42 metaphorical expressions. This was followed by the PLANTS and the PERSONIFICATION domains, which were both identified in 28 metaphorical expressions. Metaphors about the ARAB SPRING accounted for 24 metaphorical expressions. WATER and BURDEN metaphors accounted for 13 metaphorical expressions. ANIMAL domains accounted for 11 metaphorical expression. DISEASE domains were identified seven times. Finally, SUMMER and DISASTER were the least frequent, occurring only three times.
Identifying these domains was based on semantic field theory discussed in the methodology. Under the above-mentioned domains, twenty-seven conceptual metaphors have been identified. These metaphors are listed in appendix A.

**Question Two: What linguistic metaphors are used to realize each source domain and/or conceptual mappings? And what is the frequency of these lexical items in each category compared to those used in other source domains?**

This question is addressed by utilizing the Metaphor Identification Process (MIP) as a method for identifying linguistic metaphors and metaphorical keywords. I began the study by identifying linguistic metaphors, and then attributing them to their suitable source conceptualizations. I made use of the *Oxford English Dictionary* [online] and Arabic dictionaries to check the metaphoric meaning of certain expressions. These metaphorical expressions were discussed in chapter four. A statistical analysis was completed in relation to linguistic metaphor and revealed that English and Arabic share many political metaphors. For example, metaphors of JOURNEY and BUILDING are commonly used in both languages. However, there are some discrepancies between the two languages in other domains, for example, the PLANTS metaphor was detected in English with a greater frequency than in Arabic. I argued in chapter five (5.4.3) that the ECONOMY AS A PLANT metaphor is detected in the English ST far more than in the Arabic ST, and this led to the conclusion that the economy is widely conceptualized as a living organism in English, but not so in Arabic. Another example of the discrepancies between the two languages can be located in the BURDEN metaphor, which was detected in English 11 times, while in Arabic only twice.

**Question Three: What are the cognitive and pragmatic functions of these conceptual metaphors?**

In Chapter two, there was a detailed discussion of the role of conceptual metaphors in simplifying and facilitating abstract concepts. At this point, it can be accepted that metaphors allow us to comprehend a relatively abstract or unstructured subject matter in terms of a more concrete subject matter. Conceptual metaphors can provide a schematic knowledge for establishing information about a metaphor’s target domain.
Chapter four aimed to provide an answer to this question. This analysis proved that metaphors are pervasive in political discourse in Arabic and English and have several functions. For example, the metaphor is a device used by politicians to persuade their audience of their plans and actions. Metaphors also highlight the social unity, which can be seen in the JOURNEY metaphor. On the other hand, BUILDING metaphors convey the aspirations and ambitions of political leaders and their strategies. Metaphors in politics are also used to invoke negative associations about political rivals or even a group of people, as seen in the Animal domain, which draw a negative image about extremists and terrorists. Metaphors can also be used to communicate empathy, as we have seen in the BURDEN metaphors, which also are used as a plea for humanitarian and financial support, while metaphors in DISEASE domain addressed social and political problems.

**Question Four: To what extent can conceptual metaphors be translated between English and Arabic? What are the techniques employed by the translator to render these conceptual metaphors?**

This question was addressed in chapter five, which discussed the points of similarity and differences across Arabic and English in the translation of metaphors. It demonstrated that, despite the difference between the two languages, points of similarity exceeded those of difference mainly in terms of the correspondence in the number of conceptual domains. While, some differences were shown in the number of linguistic metaphors in each domain, very few metaphors were shifted to other domains.

I also addressed this research question by identifying a set of translation strategies employed in translating between English and Arabic. These strategies involved some shifts, omissions, and additions between the ST and TT which I argued to be motivated by the translators’ own preference, lack of linguistic equivalent of the ST metaphor, and for collocation purposes. The discussion in this chapter revealed that conceptual metaphors and their linguistic realizations are translatable between English and Arabic. This is especially clear to cases of translation employing the first strategy of translations employing a similar conceptual metaphor, with similar lexical realizations. By contrast, the shift to a new conceptual metaphor is shown to be the least frequent strategy. However, it has been proven that conceptual metaphors can be conveyed in
translation by different linguistic metaphors, as this was apparent in forth strategy. Another observation to be made here is that the shifts in linguistic or conceptual metaphors did not seem to be problematic in translation, and to some extent, they preserved the original message intended by the ST. However, in some cases, it was noted that there is a loss in the intended message. For example, shifts in the translation sometimes did not convey the connotative meaning, as seen in examples 1 (section 5.2.4.1) and 9 (section 5.4.4).

6.2 Limitations of the Study

This section reflects on the difficulties encountered in conducting the research and the limitations of the study.

This study limited itself to exploring conceptual metaphors and the techniques used for transferring them between English and Arabic by drawing on a corpus of speeches delivered by King Abdullah and translated by the royal court. On the one hand, this well-defined corpus has the advantage of providing ST speeches in Arabic and English with their translations, also this corpus covers a wide range of political issues such as terrorism, economic, the Arab-Israeli conflict, among others.

On the other hand, working with a corpus of speeches translated by the royal court meant that it was difficult to get information about the individual translators in the royal court. I made attempts to reach the translators in the royal court in Jordan but these were not successful.

The classification of metaphors adopted in this study is confined to conceptual metaphors in politics. Therefore, it is possible that another limitation of the current study is that the linguistic typology of metaphors, mainly Newmark and Dickins typology, has been overlooked. Moreover, we can assume that the lack of literature written on translating conceptual metaphors between English and Arabic in the domain of politics is another problem encountered in this study.

The methodology adopted in this study did not identify metaphorical expressions that are added in the translated texts. This might raise the argument of being source-oriented. It has been argued by some scholars that the translation of metaphor should
be approached from both the ST and TT. This corresponds with Toury’s translation procedures of “non-metaphor into metaphor” and “zero into metaphor” (1995:81).

6.3 Recommendations for Future Research

Due to the difficulty and complexity of researching metaphors in translation, there may be many possible ways to enhance and develop this area. Given that the speeches used in this research are delivered by King Abdullah, who is bilingual, there may be a chance that the similarity in metaphor between the two languages in his speeches can be the result of the interaction between the two languages in his speeches. This area could be more investigated in future research.

As mentioned earlier in the introduction to this thesis, research into the translation of metaphors in political texts is still a burgeoning field of study for translations across English and Arabic. This study has endeavoured to contribute to the field of Translation Studies by introducing a number of questions in relation to translating metaphors in the political context between English and Arabic and attempting to answer them. While there are still some gaps in this present study, these can be addressed by future research. My recommendation for future research is that more engagement in the metaphorical language of political discourse in translation is required which can be achieved by focussing on one or two conceptual domains and elaborating on them further. Another recommendation is to incorporate other models with the conceptual metaphor theory, for example, the schematic-non-schematic metaphors model proposed by Dickins (2005). Finally, future research may benefit from comparing metaphors in Arabic with translations in languages other than English.
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Appendix A: Conceptual Metaphors identified in the STs

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<tbody>
<tr>
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<tr>
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<td>THE ARAB SPRING IS CHANGE</td>
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<td>REFUGEES MOVEMENT IS WATER MOVEMENT</td>
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<td>JORDAN IS A GENEROUS HOST</td>
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<td>JORDAN IS A PROUD PERSON</td>
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<td>JORDAN IS A PERSON WITH MORAL AND HUMINITARIAN RESPONSIBILITIES</td>
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## Appendix B: Links to English Speeches

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### Appendix C: Links to Arabic Speeches

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