

Equivalence in Translating Metaphors and Idioms
in King Hussein's Political Speeches

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Abstract

This study deals with equivalence in the translation from Arabic to English of metaphors and idioms in the political speeches of King Hussein of Jordan. It argues that intertextuality and ideology are of paramount significance when translating culture-bound metaphorical expressions in Arabic political speeches and that dealing with these phenomena is unavoidable if translators wish to render the intended cultural meaning of the Arabic metaphor. This study draws on a data sample selected from thirty speeches originally delivered in Arabic by King Hussein and their English translations. Using Newmark's (1988) typology of culture those examples involving metaphorical expressions have been categorized under the headings of (1) religious culture; (2) social culture; (3) political culture; and (4) material and ecological cultures. The study stresses the importance of grasping the intertextuality, emotiveness, and ideology embedded in Arabic political speeches when attempting to translate the metaphorical expressions they contain into English.

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Arabic Transliteration System

The Library of Congress transliteration system has been adopted for all the Arabic expressions that occur throughout this thesis. The following table shows the system used for transliterating Arabic consonant and vowels into English.

Arabic	English	Arabic	English	Arabic vowels (short-long)	English	Arabic case endings	English
ا	A	ض	d	ا	Ā	اَ	An
ء	‘	ط	t	و	Ū	وُ	Un
ب	B	ظ	z	ي	Ī	يَ	In
ت	T	ع	C	◌	À		
ث	Th	غ	Gh	◌	Ū		
ج	J	ف	F	◌	I		
ح	h	ق	Q				
خ	Kh	ك	K	◌			
د	D	ل	L	◌			
ذ	Dh	م	M				
ر	R	ن	N				
ز	Z	ه	H				
س	S	و	W				
ش	Sh	ى	Y				
ص	ṣ						

CHAPTER ONE: INTRODUCTION

Language is the tongue of culture. It is not only part of culture, but also a medium through which it is expressed (Vermeer, 2000; 2004: 228; Bassnett, 1980; 2002:22-23). The world is seen and expressed in relation to an individual's local culture, and each language is influenced by different cultures. This strong bond between language and culture creates certain problems in translation (Nida, 1964), since metaphors and idioms are culture-bound and each "linguistic culture has its own set of political metaphors" (Newmark, 1996: 158). Newmark refers to metaphor as the touchstone of translation, arguing that if translators "change the image contained in an original universal metaphor within an authoritative text, they are weakening the original" (ibid: 171).

This research will consider translation as an instrument to examine equivalence, which hinges on the accuracy of the translation in relation to the original. The strategies and procedures utilised in translating cultural-specific items will be studied by using the idioms and metaphors in a sample of speeches made by the late King Hussein of Jordan as a case study. This study will evaluate the extent to which the full cultural meaning of these conceptual words in Arabic is rendered equivalently in their English translation, inspired by Newmark's claim that "competent translations – in which translators do their job well – might lead to better understanding and harmony in the world" (1996: 148). This research is also guided by his proposal that translation can function as "an implicit, indirect critical tool" when this is turned on the source language (hereafter SL) text in a process in which a text is immediately exposed to the

ruthless light of another culture and language, and possibly to some worldwide “truth and morality and common sense” (ibid: 162).

As several scholars have noted, to date, the relationship between Translation Studies and political discourse has received relatively little attention. The translator’s role is usually viewed as that of the mediator in the process of intercultural (contextual) communication (Lande, 2010; Xiaoqian, 2005) whilst the broader societal and political framework in which such discourse is embedded is often given insufficient consideration. Furthermore, most of these analyses have tended to concentrate on textual or (critical) discourse analysis (Dvořák, 2011; Schäffner, 1997). This study will attempt to address these shortcomings of the relationship between translation studies and political discourse with special concentration on the translation of metaphorical expressions in political discourse.

1.1 Statement of Purpose

The aim of this study is to investigate the issues and problems that often arise when translating culture-specific metaphors and idioms in Arabic political speeches into English. It will also examine the principal procedures and strategies used when translating these culture-specific items, and the factors that influence these choices. In addition, it will assess the ways in which culture influences Arabic-English translations of metaphors and idioms, and evaluate the extent to which it is important to preserve the figurative language of the original in the target language (hereafter TL) text. The types of equivalence achieved by the translators of those culture-specific items will then be identified, and this work will conclude by offering a series of recommendations aimed at helping translators of Arabic political texts to overcome

the various types of cultural problems that arise when attempting to render such texts into English.

This study is also of the opinion that translating cultural differences are likely to pose the most notable problems when rendering Arabic political speeches into English. This hypothesis will be tested on a sample of political speeches originally delivered by King Hussein of Jordan which will be analysed to determine the quantity of potential culture-bound problems presented by these STs and the degree of difficulty they pose. Furthermore, the textual analysis conducted will also identify the type of strategy favoured by translators, namely whether this was TT or ST oriented, whether it was a literal or communicative translation. Particular attention will also be paid to the following culture-bound aspects of the speeches: idioms, metaphors, intertextuality, ideology, and forms of address, since it is believed that these are likely to create the greatest difficulties.

1.2 Research Questions

The present study will seek to answer the following questions:

1. What strategies have been adopted by the translators of the speeches of former Jordanian monarch, King Hussein, when rendering the idioms and metaphors contained within them, and what factors appear to have influenced the choice of their translation strategies?
2. Which procedures have been utilised by these translators for translating the metaphors and idioms contained therein?
3. Which types of equivalence were achieved when translating the idioms and metaphors used in these Arabic political speeches into English?

4. What are the main aspects of cultural differences that present problems during the translation of idioms and metaphors in the chosen sample of Arabic political speeches?
5. Should translators aim to preserve those cultural aspects reflected in Arabic idioms and metaphors when translating these into English? Or are metaphors and idioms no more than decorative elements or basic resources for thought processes in human society (Lakoff and Johnson, 1980)?

1.3 Framework of the study

The study seeks to demonstrate that figurative expressions in political speeches can represent a significant challenge for translators. Newmark believes that terms which are culture-bound must be clarified by “culturally neutral or generic terms, the topic content made simpler and SL complexities made clearer” (Newmark 1988: 48). This study will examine how applicable Newmark’s strategy (1988; 1996) is in relation to the translation of a sample of cultural elements extracted from some of King Hussein’s political speeches.

Newmark (1988; 1996; 1998; 2002) is the one of most prominent scholars in Translation Studies and has identified four main types of political concepts (1996: 149). The first of these he categorises as “partly culture-bound”. As later analysis will shown, examples from King Hussein’s speeches can be seen in the religious orientation and fatherly way in which he used to open his political addresses. The second type of political concept is those terms which Newmark refers to as “mainly value-laden”. This includes those political terms that may be viewed as negative in English, but positive in Arabic (and *vice versa*), for example *Jihad*. The third type he labels as “historically conditioned” and the fourth as “abstract in spite of continuous

efforts to concretise them” (1996: 149). Newmark mentions the word ‘democracy’ as an example, which, due to cultural differences between the Arab world and the West, has a distinct translation. In the West, according to Newmark (1996: 146), democracy is “dependant on the holding of frequent, free and regular elections which offer a real choice”; in the East, democracy is “people’s democracy”; it is “indirect or representative” (Newmark: *ibid.*).

In reference to equivalence in the translation of political speeches, Newmark (1996: 163) identifies three approaches. The first of these he refers to as “close translation” which takes place at the level at the author and, as Newmark observes “When exposed to a different language, culture and tradition, it contradicts the reader’s natural usage” (*ibid.*: 163). The second of these approaches can be said to conform in general terms to TL norms, and in this case the translation does not slavishly follow what authors write but rather attempt to emulate what they might have written if they themselves had been native speakers of the TL. The only means of evaluating the deficiencies of a translation of this type is to scrutinise the linguistic differences between the ST and its translated version. The third and final approach, which he calls “non-linguistic criticism” entails examining both the translation and the ST “in relation to the truth”, and assessing the TT as through it were “an independent free-standing work” (Newmark 1996: 163).

While all three approaches are valid, only the third of these, non-linguistic criticism, will be used in Chapter Five of this thesis because it best suits the aim of this research and includes elements of the other two.

Applying Newman's third approach of "non-linguistic criticism" will help to determine the degree to which equivalence is achieved in the translation of cultural elements in the selected sample of political speeches.

This study will also consider the importance of metaphors in the ST and their translatability, as well as investigating Newmark's claim that applying dynamic equivalence in translation to achieve equivalent effect is "not possible if [the] SL and TL cultures are remote from each other" (1988: 48) by examining the translation of cultural elements in the Arabic ST into the English TT.

Particular emphasis will be placed on identifying those metaphors which repeatedly appear in King Hussein's political speeches, and on analysing the functional use and purposes of this lexical repetition. In addition, the possible ideological motives which underpin these repeated metaphors in the King's speeches will be scrutinized along with the translation strategies used to render these into English.

1.4 Methodology

1.4.1 Research methods

In order to investigate the research questions set out above, the following methods of research will be applied.

Firstly, this study examines the concept of equivalence in translating metaphors and idioms in King Hussein's political speeches using qualitative analysis. The original Arabic text of the selected speeches will be examined with the aim of identifying all the metaphors that they contain. This will also include idioms on the grounds that these can be thought of as 'dead metaphors' and like them, they convey a figurative

meaning. The Arabic source text (hereafter, ST) expressions will be compared to their English translations and to the 'truth' (i.e. the original meaning in the specific cultural context), which will enable us to determine which strategies and procedures from those recommended by Newmark (1988) were used by the translators when rendering those cultural items into the TL, as well as the cultural differences that have affected the choice of those procedures.

This will be followed by an analysis to determine whether the translations in the sample can be categorised as source-oriented or target-oriented, and to explore the possible reasons for the translators' choices. In addition, the type of equivalence achieved by the translation will be discussed using the classification system of communicative or semantic, dynamic or formal, etc. Following detailed analysis of this range of factors, it will be possible to evaluate the extent to which equivalence has been achieved in the English translations of the Arabic metaphors and idioms in the data sample from King Hussein's speeches. Issues relating to cultural differences will be highlighted and discussed in depth where relevant in this thesis.

In addition to the major emphasis on metaphors and idioms, the study will pay particular attention to the translator's level of awareness of other rhetorical features that characterise Arabic political discourse such as emotiveness, repetition and intertextuality (Shunnaq 2000: 209) as well as the underlying ideology.

A contrastive analysis of the ST and target text (hereafter, TT) will be conducted, focusing principally on the lexical level (i.e. the semantic field, mainly at word or phrase level, such as collocation and synonymy relations, religious, and culture-bound terminology, etc. The aims of this analysis are:

1. To examine how these cultural elements (i.e. metaphors) are rendered;
2. To determine the types of translation strategies (e.g. word-for-word, literal, idiomatic, etc.) which have been used to approach translation problems;
3. To identify what types of translation procedures (i.e. naturalisation, cultural or functional equivalence, etc.) have been employed by the translator.

In addition, the seven procedures of translating metaphors mentioned by Newmark (1988) will be followed. As a result of applying this qualitative critical analysis method it will be possible to assess the extent to which equivalence has been achieved in the TT.

Newmark (1988: 32) identifies a total of seven possible strategies which can be employed by translators when dealing with metaphors which are as follows:

1. To transfer the same image used in the ST to the TT;
2. To find an equivalent image which can be used in TT;
3. To convert a ST metaphor to a simile in the TT;
4. To convey the sense of the ST metaphor (in terms of tenor and ground) in addition to using a simile in the TT;
5. To convert the ST image and convey its sense in the TT, which may require close analysis of any figurative and concrete elements involved;
6. To delete the metaphor used in the ST, omitting it from the TT;
7. To use the same metaphor which appeared in the ST, combining it with the sense conveyed in the ST.

This research will use Newmark's seven categories as a means of identifying the types of strategies which were followed by translators rendering the selected Arabic political speeches into English.

1.4.2 Translation evaluation

According to Newmark (1988b: 186), in order to achieve a comprehensive evaluation of whether equivalence has been achieved or not in a translation, a three-stage analysis is required.

1.4.2.1 Stage One: Analysis of SL text

The first stage involves carrying out a brief analysis of the SL text which pays particular attention to the intention and the functional aspects of the ST. This should include:

- A statement of the author's purpose;
- An assessment of the author's attitude regarding the topic under discussion;
- A description of the intended ST readership;
- An assessment of the ST type or genre;
- A brief statement of the topic or theme of the ST;
- An appraisal of the quality of the ST language.

1.4.2.2 Stage Two: The translator's purpose

The second stage of this analysis entails considering how the translator has chosen to interpret the purpose of the SL text, ascertaining the translation method which has been adopted, and identifying the probably readership for the translation of the ST.

Unfortunately, as is often the case for texts of this type, the translator of each of King Hussein's speeches remains anonymous so it was not possible to question him/her

about their perceived target audience, or about the strategies and procedures they adopted in translating these texts. Therefore, using textual analysis (whenever possible), an attempt will be made to understand any significant changes which have been made to the figurative language of the ST, identifying instances where translations are “less particularised than the original” (Newmark, 1988:187) or when the ST has been “deculturalised, or transferred to the TL culture” (Newmark 1998: 187).

1.4.2.3 Stage Three: Comparing TT with ST

The third and final stage involves carrying out a detailed comparative analysis between the translation and the original text which according to Newmark should be “selective but representative” (1988b: 186). Newmark believes that this section represents the “heart of the discussion” and has to be selective since, in principle, for Newmark, any element of the TT that diverges from “literal translation in grammar, lexis, or marked word order constitutes a problem, offers choices, required justifications of preferred solutions” (Newmark 1988: 189).

The core of this stage is to consider how the translator has solved particular problems posed by the SL text and to investigate how s/he tried to achieve equivalence (Newmark: *ibid.*). in order to facilitate discussion of particular problems for readers, the figurative expressions in the chosen speeches will be grouped into thematic categorisations, and then their cultural meaning will be compared to that achieved in the TT to find out whether equivalence, particularly in terms of cultural meaning, was achieved or not.

Vinay and Darbelnet’s (1995) model of contrastive stylistic analysis of translation has also proved useful in this research. These authors suggest two main translation

strategies, direct and oblique, and seven translation procedures, which can be followed by translators, as illustrated in Figure 1.1:

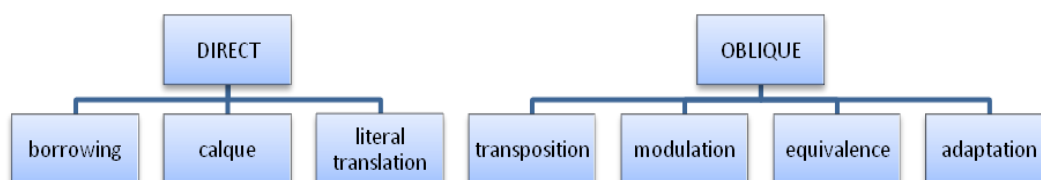


Figure 1.1: Vinay and Darbelnet's (1995: 30-46) model of contrastive stylistic analysis of translation

In addition, Venuti's (2008: 13-19) concept of domestication Vs. foreignisation strategies will also be referred to in this thesis.

1.4.3 Data sample to be analysed

The decision to focus on a sample of extracts from King Hussein's speeches was taken for several reasons. First and foremost, as a Jordanian myself, I am familiar with the language and culture of this Middle Eastern nation and also with King Hussein's speeches. Secondly, these speeches represent a good sample for current research in this field due to the nature of their various themes and the occasions on which they were delivered, some of them referring to events concerning Jordan, others having a more international scope. King Hussein's speeches were all delivered between 1988 and 1999, a period which witnessed many important events in the Arab world, particularly in Jordan, including the Iraqi War (Gulf War 1990), the Jordanian economic crisis which followed the separation between Transjordan and the West Bank (1988), and the signing of the Jordanian-Israeli Peace Treaty (1994). The translation of speeches of this type can prove very challenging, especially when

translators are working to bridge not only the linguistic gap between Arabic and English but also a cultural divide between two very different worlds.

According to Newmark (1996), as a discipline, Translation Studies has thus far tended to neglect analysis of the translation of political speeches, which is usually undertaken by Ministries of Foreign Affairs and/or embassies due to political reasons (Newmark, 1996: 146). On the basis of personal experience, I suspect that one of the key reasons for this relates to the difficulties one must face in attempting to collect the data necessary for this type of research. After contacting the Jordanian Embassy in London, the Jordanian Royal Court in Amman, *Al Rai* newspaper and the British Library, it was initially possible to locate only an Arabic version of King Hussein's speeches, even though during his lengthy reign, he had played a very significant role both globally and in the Middle East in particular.

Some 150 of the speeches originally delivered by King Hussein in Arabic were published in five volumes but only thirty of these were translated into English during the period 1988-1999, and these have been selected as the main data sample for this research. These speeches can be accessed via the following official website described as "a living tribute to the legacy of King Hussein, the father of modern Jordan" (http://www.kinghussein.gov.jo/speeches_letters.html). The sections of these speeches containing cultural elements were identified and a sample was selected for analysis.

This study is of the opinion that translating cultural differences are likely to pose the most notable problems when rendering Arabic political speeches into English. This hypothesis will be tested on a sample of political speeches originally delivered by King Hussein of Jordan which will be analysed to determine the quantity of potential

culture-bound problems presented by these STs and the degree of difficulty they pose. Furthermore, the textual analysis conducted will also identify the type of strategy favoured by translators, namely whether this was TT or ST oriented, whether it was a literal or communicative translation. Particular attention will also be paid to the following culture-bound aspects of the speeches: idioms, metaphors, intertextuality, ideology, and forms of address, since it is believed that these are likely to create the greatest difficulties.

1.4.3.1 King Hussein of Jordan

Zheng (2000 cited in Van Dijk 2001: 4) makes an interesting point concerning political discourse, observing that:

Any individual political discourse is the result of personal development in certain social settings. Personal development is affected by the individual's educational experiences, parental influence, social circles, political party, economic status etc. (Van Dijk 2001: 4).

It is therefore relevant and useful to provide a brief biographical sketch of the King Hussein not only to provide a general context for his political speeches which form the corpus to be studied but also to indicate some of the possible influences on his political discourse.

Hussein bin Talal was born on November 14, 1935 in the Jordanian capital, Amman, to King Talal bin Abdullah and Princess Zein al-Sharaf bint Jamil. After completing his primary education in Jordan, he attended Victoria College in Alexandria, Egypt, where he was prepared for later studies at the English public school Harrow and at Sandhurst Royal Military Academy (<http://www.kinghussein.gov.jo/biography.html>).

“Aged only seventeen, Hussein was declared King of the Hashemite Kingdom of Jordan on August 11, 1952 following the abdication of his father, King Talal, on the

grounds of ill health. A Regency Council was appointed until his formal succession to the throne could take place on May 2, 1953, when he reached the age of eighteen, according to the Islamic calendar” (<http://www.kinghussein.gov.jo/biography.html>).

His rule was to last until his death from lymph cancer on February 7, 1999, making him at that time the longest serving executive Head of State in the world. King Hussein was also a fortieth-generation direct descendant of the Prophet Muhammad himself, by virtue of his membership of the Hashemite family (<http://www.kinghussein.gov.jo/biography.html>), a topic to which he repeatedly returned in his political speeches, as will become apparent later in analysis (Chapter Five).

Throughout his long and eventful reign, he strove to transform Jordan into a modern nation, ensuring that “the country, which for 50 years many thought ought not really to exist, developed vitality and a sense of permanence” (Allen, 2010: 445). He also sought to raise the living standards of his fellow Jordanians to whom ‘Al-Hussein’ or ‘Abu Abdullah’, as he was popularly known, “was nothing less than the embodiment of the unity and survival of the kingdom” (BBC 1999b: online). He was also considered to have helped to establish Jordan’s reputation as a model state in the region and to earn it international recognition for its exemplary human rights record in the Middle East (Shlaim, 2007).

King Hussein became a prominent political figure not only in the Arab world but also on the world stage all through the difficult years of the Cold War and over the course of four decades of Arab-Israeli conflict. He was particularly well-known for working towards ending Arab-Israeli hostilities, finally signing the Peace Treaty between Jordan and Israel in 1994. Paying tribute to him on the announcement of his death, the

then Israeli President, Ezer Weizmann, referred to him as “a brave soldier who fought for peace” and his BBC World online obituary referred to him simply as “King Hussein: Middle East peacemaker” (BBC 1999b: online).

This brief biographical sketch of King Hussein highlights the fact that the Jordanian monarch was a key political player in both regional and global affairs at a time of major crisis and conflict, which brings an added significance to his speeches. As Lyse Doucet, the former Jerusalem Correspondent for the BBC, observed: “To many non-Arabs, King Hussein was the moderate, reasonable face of an Arab world they feared and did not understand” (Doucet, 1999: online). This also makes it particularly interesting to explore the connotative meanings and the cultural dimensions of his political speeches and to analyse how his attempts to bridge the gap between the Arab World and the West and to promote mutual understanding were translated for an English-speaking audience.

1.4.4 Political discourse

1.4.4.1 Translation and politics

James Farr (cited in Ornatowski 2012:7) concludes that

Politics as we know it would not only be indescribable without language, it would be impossible. Emerging nations could not declare independence, leaders instruct partisans, citizens protest war, or courts sentence criminals. Neither could we criticize, plead, promise, argue, exhort, demand, negotiate, bargain, compromise, counsel, brief, debrief, advise nor consent. To imagine politics without these actions would be to imagine no recognizable politics at all.

Chilton and Schäffner (1997: 206) also agree that “politics cannot be conducted without language”. Schäffner argues, then, that it is all the more surprising that as yet

relatively little is known about some key aspects of politics and translation, despite the general growth in interest in the field of translation studies internationally. She highlights three specific areas where research would be particularly welcome. The first relates to “the actual translation policies and processes of national governments” (ibid.: 14). Schäffner highlights the multiple connections which exist between politics and translation in different spheres arguing that “Translation, although often invisible in the field of politics, is actually an integral part of political activity” (ibid.: 13). At the top international level of policy making and diplomacy, translation often has a highly visible profile. Translations must be produced of bilateral and multilateral agreements and of speeches which are delivered during state visits, often for use by the Press and other media outlets. In the national realm, politicians make decisions which affect the use of translation in officially bilingual or multilingual states. They also decide how political decisions should “be communicated to ethnic minorities or immigrants in an officially monolingual country” (ibid.: 4).

In addition, Schäffner argues, a great deal of translation activity is effectively regulated by political decisions, in one way or another. Overt and covert policies and procedures are usually in place to decide “which texts get translated, from and into which languages” (ibid.: 13) and for which reasons. Furthermore, decisions are made about who translates texts, whether these are checked or edited, and who gets access to them (ibid. 2010: 13).

The second area where research is missing, according to Schäffner, involves the complex interaction between politics, media and translation practices (ibid.: 21) and she argues that “there is a direct, though usually invisible link between politics, media, and translation” (ibid.: 10). She calls for comparative analysis of the changes

which are found in “different language versions of the ‘same’ text in different media” (ibid.: 17) on the grounds that some of the transformations that occur can result in “different interpretations of the ‘same’ political event by readers in different countries and even in political conflict” (ibid.: 17).

The third and final area in which Schäffner believes research is required relates more directly to analysis of political discourse in translation in order to determine “what exactly happens in the complex processes of recontextualisation across linguistic, cultural and ideological boundaries” (ibid 2010: 21).

Given the material which could be obtained for this study, it was not feasible to pursue research in either the first or the second of these areas. Firstly, no information was available about policies and procedures in place at the time the speeches in question were translated. Secondly, obtaining the Press coverage necessary to conduct a comparative analysis of the kind envisaged by Schäffner for the period in which these speeches were originally delivered would simply have proved too time consuming. However, this analysis of King Hussein’s national and international political speeches is intended to contribute to the third of the areas highlighted by Schäffner. It will do this by examining in detail a sample of English language translations of the late Jordanian monarch’s speeches to determine exactly happens when political discourse in Arabic is recontextualised across linguistic, cultural and ideological boundaries for an English-speaking audience.

1.4.4.2 Characteristics of political discourse

King Hussein’s national and international political speeches fall under the broad category of political discourse, which according to Schäffner (1997:1), is a vague term, so it is useful to begin by attempting to define how this is understood in this

study before moving on to identify some of the salient features used in political speeches. Although Bell has argued that “we are all political beings in our everyday life” (Bell, 1975: x), in the present context the focus is specifically on the political discourse used by King Hussein as a statesman in the public domain. In its broadest terms, then, political discourse can be understood to refer to the written, spoken or non-verbal language which is used by politicians for the purpose of conducting their professional activities.¹ Zheng (2000), however, makes an interesting point when he notes that political discourse should also be viewed as:

A mixed product of personal development and the relevant social environment in which an individual grows. Any individual political discourse is the result of personal development in certain social settings. Personal development is affected by the individual’s educational experiences, parental influence, social circles, political party, economic status etc.

This emphasises the importance of a thorough understanding of both the personal and the political dimensions of King Hussein’s speeches since they often contain references to incidents from his own personal past (for example, his narrow escape from death during the assassination attempt that killed his grandfather, his battle with cancer) as well as to historic events of national, regional and international relevance.

In addition, political discourse, like all other types of discourse, has to be understood as a type of social interaction in which “actors co-construct meaning in the contexts of

¹ Al-Harashsheh (2013:101) notes the importance of the non-verbal communication in political discourse, particularly in speeches and, as Kendon (2004) notes, a great deal of attention is paid by politicians to their hand gestures, which are often used to emphasise the emotional elements of their discourse. See Adam Kendon (2004). *Gesture: Visible Action as Utterance*. Cambridge: Cambridge University Press.

social situations according to socio-cultural practices” (Johansson 2006: 217). It is vital to remember that speeches like the ones analysed in this study were all composed to be delivered in specific political contexts. Some were intended for Jordanian citizens, others directed at a much broader international audience. These contexts can be considered to be subjective definitions of communicative situations which provide a mental framework which defines how the audience experiences and interprets the relevant aspects of the political discourse (Van Dijk 2001). Van Dijk (2001) and other critical discourse analysts claim that context controls all aspects of discourse production and comprehension. Political discourse, thus, must not only be thought of in terms of linguistic structures but also in terms of political contexts. Indeed, Al-Harashseh (2013:101) argues that one of the characteristics that distinguishes political speeches is that they are context-specific in terms of intention and function and directed at a particular group of people for the purposes of affecting their opinions and attitudes.

Hernández-Guerra’s (2013) comprehension analysis of a speech delivered by President Barack Obama at Strasbourg, France in 2009 is a good example of how the specific context determines the political discourse which is used. The reason for Obama’s visit was to convince the Europeans of the need for their collaboration in increasing the number of troops and resources in the military conflict in Afghanistan at a time when public and political opinion was very much against further involvement. However, prior to his NATO summit meeting, he addressed 3,500 French and German students. Hernández-Guerra notes that Obama makes much of the location at which the speech is delivered, drawing an analogy between Strasbourg as a city at the crossroads of Europe and the metaphorical historical crossroads which has been reached not only in the field of global security but also in the relationship

between America and Europe. In addition, since his audience are students he also makes reference to three historical figures with links to the university (Goethe, Pasteur and Gutenberg) and quotes from a speech previously addressed to students by civil rights activity Robert Kennedy. As Hernández-Guerra observes: “allusions in novels are enriching but in political speeches they are revealing” (2013: 60) and here it is clear that context in terms of location, audience and event has determined many aspects of the political discourse used in President Obama’s speech.

Although it can be argued that is always important to know the original context of an utterance, when rendering political speeches it is absolutely essential that the translator is specifically aware of the political context in which the speech was originally delivered. In this respect, political texts such as speeches can be thought of being particularly “sensitive” (Schäffner 1997). In reference to the concept of sensitive texts, Simms (1997: 3) observes that:

No text is sensitive but thinking makes it so; however, such “thinking” is intrinsic to language as experienced by humans, so that we may say that all texts are at least potentially sensitive. Whether or not this potential is realized depends on historical or cultural contingency— again, it is a variable dependent on the broad context in which language is situated, rather than on the referential function of language.

An inaccurate or unsuitable choice of word, idiom or structure in the context of politically sensitive issues can lead at best to major misconceptions, at worst, to international conflict (Karra and Kaplani 2007: 1). This is particularly true in the case of the sample of King Hussein’s political speeches chosen for analysis, since they were delivered during an era of major political changes both within the Middle East

and on a broader international scale, following the fall of the Berlin Wall and the subsequent demise of the Soviet Union.

Schäffner (1997:1) observes that political speeches are not a homogeneous genre. Instead, it is possible to view these as a range of subcategories determined by the particular communicative situation and the addressee. The subcategory of speeches which are examined in this study have been variously described as prepared speech, non-spontaneous oration, or spoken monologue (Hernández-Guerra 2013). It is important to note that this type of speech has been prepared beforehand, possibly by the speaker delivering the speech but more likely in conjunction with one or more professional political speechwriters. In addition, they are intended to be delivered to a large audience, and that audience will usually be processing the speech as it is being delivered.² This underlines the importance for the translator of knowing which group a speech is intended to target. In the case of King Hussein, analysis shows that there is a marked difference between, say, the language which he used in his capacity of monarch to address the Jordanian people as his own in-group and that which he employed in his capacity as a statesman delivering a speech to an international forum. For in the second instance, he could expect to be addressing not only political allies but also actual and potential opponents and enemies (Kovaříková 2006: 20-21).

According to Trosborg (1997), translating speeches delivered in the type of internationalised scenario represented by, for example, the United Nations, NATO or the European Union, can prove particularly challenging as translators must decide which norms to comply with: those of the source culture or those of the target culture,

² Pridham (2005: 92) notes that politicians use prosodic features of the voice such as speed, volume, intonation and stress to help get their message across and make it memorable for the audience and argues for the need when looking at political discourse, to consider these features. However, since there are no audio or video recordings of the speeches being analysed, this study was wholly dependent on the written form of the speech.

or possibly to produce a hybrid text which “may be a combination of the two cultures” (ibid.: 145). Attention will be paid during the analysis in this research to the strategies adopted by the translator in terms of conformity to cultural norms.

1.4.4.3 Linguistic features of political speeches

The fact that an audience will usually be expected to process the speech as it is being delivered means that political speeches are marked by a particular set of linguistic features. According to Kovaříková (2006: 5), the first of these is repetition, which is a frequently used rhetorical device for orators. Al-Fahmawi (2014) in his study of the speeches of the late Saudi monarch, King Abdullah bin Abdulaziz, notes that this is a particularly characteristic linguistic feature of Arabic which poses difficulties when translating speeches into English.

Other verbal strategies frequently employed by politicians making speeches include boosters i.e. words and expressions used in conversation to reinforce the illocutionary force i.e., the intent of the speaker, and also hedges, words and phrases which soften or weaken the force with which something is said (Pridham 2005: 92). Scannell (1998. 260) argues that “Talk-in-public, especially political talk, is ‘on the record’ and this has consequences for what can and cannot be said and for ways of saying and not saying.” According to Kovaříková (2006: 5), this explains the habitual use of hedging by politicians as it represents a deliberate verbal strategy which can be used for the purposes of evasion, manipulation and vagueness.

Translators also need to be very aware of the use of deixis which is a prominent feature of political speeches. Yule (1996. 9) identifies three types of deixis: (1) personal (usually indicated in the use of personal pronouns such as ‘I’, ‘we’, ‘you’); (2) spatial (here, there), or (3) temporal (now, then). These words or phrases serve to

situate a speaker or writer in relation to what is said and in relation to the audience (Pridham 2005: 91). Jeffries (2010:146-158) notes that the use of the plural pronoun 'we' can be particularly powerful, arguing that an audience is able to identify with this and are likely to be influenced when the person delivering the speech aligns themselves with the audience in this way as it evokes the sense that speaker and audience are somehow united. Politicians are particularly fond of using deixis in this way, as it can suggest not only that the speaker and the audience have a common cause, but also that there is a 'them' which exists in opposition to the 'we'. Zheng's (2000) analysis of the characteristics of Australian political language, for example, noted that 'we' was one of the most frequently occurring words used in the sample of political speeches he studied, whilst Hernández-Guerra (2013) found 90 uses of this pronoun in her analysis of a speech by President Obama, implying 12 different in-groups. She concluded that in President's Obama's speech "the wide use of the pronoun "we" referring to different addressees might have done purposely to involve everybody indirectly in the solution of the problems or to reflect that everybody is responsible of the problems that threaten the world, not just America".

Rediehs' (2002) analysis of the political discourse of President George W. Bush and his apologists in the wake of 9/11 also provides a good example of how this 'us/them' discourse is created. She concluded that the language which was used effectively drew a dividing line between good and evil, assigning individuals and nations to one side or the other; neutrality or complexity were not possible within this type of political discourse: "every attitude, action or person must be assigned to one side or the other" (2002: 146). This dichotomy was most powerfully expressed in President Bush's statement at a press conference held on November 6 2001 with French

President Jacques Chirac “You are either with us or you are against us in the fight against terror” (2002: 146).

Some of the unique features of Arabic political discourse make it a particularly interesting area for investigation in the context of Translation Studies. Bassnett (2005: 394) notes that a number of features of Arabic political discourse make them a challenging proposition for English translators since “rhetorical conventions carry different meanings in different contexts”. She cites work by Hatim and Mason (1990 cited in Bassnett 2005: 394) which has drawn attention to the difficulties of rendering political speeches delivered in Arabic into English. They argue that this is due in large part to the fact that political discourse of this kind involves “a blend of different genres which is desirable in one context but definitely undesirable in another” and analyse one example which is a blend of political, religious and legal discourse. Hatim and Mason add that although this combination of generic elements may prove “disconcerting for the average English-language reader, it is entirely appropriate [...] in [...] the practice of a language culture such as [...] Arabic” (1990 cited in Bassnett 2005: 394). Hatim and Mason also highlight the difficulties that can arise when these Arabic features do not have a match in the target language (Bassnett 2005: 393).

As Chapter Five shows, the sample of King Hussein’s political speeches studied in this thesis combine political, social and religious genres in their source content. As later analysis will show, the latter of these three genres features particularly frequently in King Hussein’s speeches and at times the monarch’s use of religious allusions and Qur’anic references proved particularly testing for the translator. As Nida (1997: 190) notes, religious texts create specific challenges in terms of their sensitivity, since “there are no easy solutions to problems posed by the pressures of tradition” (1997:

196).³ This aspect of the sample of King Hussein's speeches forms a major focus of the discussion in the analysis chapter. In the present context, one example from another source will serve to illustrate the difficulties which this can pose for translators.

Al-Harashseh's analysis of the political speeches of Khalid Mashaal shows how this leader of the Islamic Palestinian organization Hamas uses quotations from the Qur'an for both functional and connotative purposes, knowing that his intended audience will be aware of the allusion. Thus, in November 2012 when Israel launched an offensive in Gaza, they named this operation "Pillar of Cloud", a reference to the book of Exodus, which describes the pillar of cloud as being one of the manifestations of God himself which guided the Israelites during their forty years of wandering in the desert (2013: 102). Mashaal responded by dubbing the Palestinian resistance against this attack as السجيل حجارة (Qur'an 105: 4) or "stones of baked clay". For those who know Islamic scripture, the phrase recalls the battle in which Allah sent a flock of birds to bombard the army which was threatening Mecca with stones of baked clay, destroying them utterly. The phrase thus serves not only as a riposte to the Israeli's own use of religious allusion but also has a strong emotive force in Arabic which it would be difficult to render in English.⁴

³ This is due to the fact that for many people, their faith is founded not only on the content of ancient documents but also on the actual wording of the text. Nida (1997: 190) explores the difficulties of translating biblical texts, providing examples of negative responses to translations of this sensitive text.

⁴ In his thought-provoking newspaper article, "Name your military operation. A guide", Michael Handelzalts explores the history of naming military campaigns and also comments on the (mis)translation of the original Hebrew name for the Israeli offensive into "Pillar of Defense". *Haaretz*, 23 November 2012 Available online at: <http://www.haaretz.com/pen-ultimate/name-your-military-operation-a-guide.pn>.

Newmark (1991: 146) asserts that “Politics is the most general and universal aspect and sphere of human activity and in its reflection in language it often appears in powerful emotive terms”. Particularly in political speeches delivered in the Arab world, emotive expressions are used to stir up the feelings of and persuade an audience to help gain support for what is said. Al-Harashseh concluded his analysis of the translations of Mashaal’s political speeches by noting how the emotive content of the original speeches was rarely successfully transposed into their English counterparts. Later analysis will examine the extent to which the emotive expressions in King Hussein’s speeches were rendered equivalently in English.

1.4.4.4 Political discourse and ideology

It is interesting to reflect at this stage on how shifting scenarios in international politics following the events of 9/11 have impacted on the discourse of English-speaking politicians and how some of the features which have previously marked the language of Arabic political discourse, particularly the linkage of emotive expression and religious allusion, have become more prominent in political discourse in English. Critical Discourse Analysis of political discourse make useful reading for both theorists and practitioners of political translation since they highlight the use that is made of figurative language and emotive expressions by politicians, often with the express purpose of stirring up the emotions of an audience in order to manufacture consent and seek support for action by affecting their opinions and attitudes.

This discussion of political discourse and translation ends by considering the role which political discourse plays in representing a particular ideology. In their collection of essays *Collateral Language: A User’s Guide to America’s New War* Collins and Glover (2002: 4) observe that “the use of a specific kind of language for political purposes exists within a long historical lineage of human development, and

in order to understand any political system, we must understand the meaning created by that system”. Although the editors’ stated aim in writing the book was to expose “the tyranny of political rhetorical” and “to give the reader a set of practical tools to analyse the political language in this critical point in our nation’s history” (the volume was published just one year after the events of 9/11) (ibid.: 1), their insistence on the need to understand the relationship between language and political systems is one which every translator of political discourse would do well to pay heed to.

Collins and Glover (2002: 4) argue that the “US political-military lexicon utilises terms in particular ways to produce desired responses from its citizens”, illustrating this fact by the choice of title for their book which is an allusion to the phrase ‘collateral damage’, a term now routinely employed euphemistically by the military to refer to incidents in which non-combatants are accidentally or unintentionally killed or wounded. They note that politicians use specific linguistic strategies designed to develop support from citizens, arguing that if the state knows how to manipulate language for its own ends, it can convince people of whatever it wants. They assert that American politicians and the media “developed a set of linguistic tools (some might say weapons) to manufacture broad-based consent and support for both domestic and foreign policies” (Collins and Glover 2002: 6). These policies included strict new Homeland Security measures and also military intervention in Iraq and although both of these were highly controversial, Collins and Glover (2002:7) note that by effectively exercising control over the language that citizens are exposed to the state can make it easier to manufacture “‘democratic’ consent”.

Collins and Glover (ibid.: 20) states that “words do not have inherent meanings; instead, they have to be made to mean something” and in a series of essays, various

authors explore how familiar terms such ‘freedom’, ‘justice’, and ‘evil’ have been manipulated in political discourse and have acquired deeper political connotations in recent American political discourse. In such cases, for the translator it becomes imperative to distinguish between “literal meaning, viz. what is said, and non-literal or implicated meaning, viz. what is meant” (Fetzer and Weizman 2006 cited in Ornatowski 2012: 18).

Rediehs (cited in Collins and Glover 2002: 154) analysed the particular political discourse of President George W. Bush, in office at the time of the 9/11 events, and noted that he employed “clever rhetorical strategies that play on both our wishful thinking and our fears in order to persuade by emotion rather than logic”. Interestingly, this often drew upon and used religious discourse and imagery in various ways. As previously noted, Hatim and Mason (1990) argued that the combination of different genres including religious discourse used in Arabic political speeches might prove “disconcerting for the average English-language reader” (1990 cited in Bassnett 2005: 394). However, it seems that in the aftermath of the 9/11 events President’s Bush’s use of this rhetorical technique in his speeches and news conferences proved to play a pivotal role in shaping and controlling the thoughts and attitudes of the American public. Some of these key examples are briefly discussed here since they illustrate as Collins explains: “the importance of words does not lie in the words themselves, but rather in the way they are used, by whom, and to what effect” (cited in Collins and Glover 2002: 22).

In a speech made on September 17 2001, President Bush stated: “Whether we bring our enemies to justice or bring justice to our enemies, justice will be done [...] justice and cruelty have always been at war, and we know that God is not neutral between

them” (McCarthy cited in Collins and Glover 2002: 284). McCarthy notes that in discourse of this kind, Bush is drawing on the “code of Just War ethics” (cited in Collins and Glover 2002: 92), the same code which many centuries before had been used to justify Christians waging war in the Holy Land.⁵ This was reflected in the President’s remarks made at a Press conference on the previous day at the White House when he famously commented “This crusade, this war on terrorism is going to take a while” (MacCarthy *ibid.*: 92). Renold (cited in Collins and Glover 2002: 210) argues that President Bush’s religious rhetoric was also taken up by the Western media in general after 9/11, and quotes from the first edition of the *New York Times* published after the attacks on the Twin Towers: “We are in a religious war, a war that threatens our very existence”. Collins (cited in Collins and Glover 2002: 12) asserts that when all these concepts overlap, “The impact of language on perception becomes clear [...] the Middle Easterner has been linked through language with terrorism”.

Rediehs (cited in Collins and Glover 2002: 146) notes how President Bush was able to use religious quotation to give extra layers of meaning to a relatively ordinary word ‘evil’. This began with his use of a quotation from Psalm 23 during the remarks he made during a broadcast to the nation made on September 11 itself: “Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me”. He then went on to repeatedly use terms like “evil”, “evil forces”, and “evildoers” and his famous phrase Axis of Evil. Rediehs (*ibid.*) sees this as part of a deliberate play to “generate fear to manipulate people’s attitudes and behaviours” which was ultimately

⁵ President Bush referred to the invasion of Afghanistan as “Operation Infinite Justice” (Foxnews.com 07/04/2010)

used to achieve political goals such as enlist public opinion to support violent and militaristic action (Rediehs cited in Collins and Glover 2002: 152).

Another aspect of the post 9/11 political discourse which is particularly difficult for Arabic translators is the use of certain words and concepts which originated from the Arabic language or from Islamic thought but were then used with negative connotations in English political discourse. Perhaps the most well-known of these was the appearance of the term '*jihad*', in President's Bush's speeches in particular where it became a virtual synonym of 'terrorism' (Church cited in Collins and Glover 2002: 245). For many Muslims, the use of this word in such as context was incomprehensible and deeply offensive, as were references to 'Islamic fundamentalism' or 'Islamic extremism'.

The importance which a political regime places on its discourse can be seen in the shift with the arrival of President Obama to a new political discourse which literally saw the American national security strategy rewritten to reflect its new approach that "seeks to change not just how the United States talks to Muslim countries but also what it talks to them about" (Foxnews.com: 07/04/2010).

This discussion of ideology and political discourse highlights the political, ethical and moral challenges that translators can face when they are caught up in a 'war of words' in which they

are woven into – and help to weave – the public and political narratives that serve specific agenda and techniques of propaganda through their positioning

within the classic 'us' versus 'them' dichotomy employed in conflict situations (Inghilleri and Harding 2010: 167).⁶

For political discourse will always be underpinned by goals, values and interests and translators must use all their resources and experience to judge how to approach such texts.

1.5 Overview of the thesis

This current chapter, **Chapter One**, outlines the methodology for this research and provides a rationale for the choice of King Hussein's political speeches as the material for analysis, as well as presenting the research questions to be addressed and an overview of the thesis.

Chapter Two will be dedicated to discussing previous literature in the field of Translation Studies which has focused on the notion of equivalence. It will begin by identifying the different types of equivalence, and will go on to consider the links between equivalence, context, and culture, examining the implications of theories of equivalence for translators, in terms of transferring meaning. The chapter will conclude by exploring strategies which have been suggested for dealing with problems of equivalence.

Chapter Three focuses on metaphors and idioms, discussing theoretical perspectives on the linguistic phenomenon of figurative expressive. It begins by examining different types of metaphors and the attempts which have been made to define them, the problems of translating metaphorical language, and the strategies and procedures

⁶ For more on this topic see Mona Baker (2006) *Translation and Conflict* (London and New York: Routledge).

which can be used for rendering this. The focus shifts in the second part of this chapter to idioms, a relatively neglected area in Arabic Translation Studies. After considering various definitions of idioms, this chapter explores the ways in which idioms have been classified and categorized in various typologies. In both chapters, wherever possible, theoretical points are illustrated with relevant illustrative examples taken from Arabic and English.

Chapter Four will tackle the problems that can arise when attempting to translate Arabic discourse into English with specific reference to the role played by cultural references. In addition to examining different concepts and models of cultures, this chapter will explore various theoretical approaches to and practical techniques for translating cultural elements, looking in detail at the specific problems posed by translating cultural elements from Arabic texts into English.

Chapter Five will present the results of the comparative analysis of the English translations of the selected sample of King Hussein's political speeches originally delivered in Arabic. An in-depth discussion of the points arising from this comparative analysis follows in The analysis will pay particular attention to the difficulties posed by translating cultural references in figurative language from Arabic into English and will evaluate the success of the translation strategies which were used in dealing with metaphors and idioms.

Finally, **Chapter Six** will highlight the key findings of this study in relation to the research questions, as well presenting the overall conclusions of the thesis together with recommendations for future research.

CHAPTER TWO: EQUIVALENCE AND TRANSLATION

2.1 Introduction

As Munday notes (2001: 50), even if theorists try to push it out of view from time to time, equivalence as a topic will always be at the heart of Translation Studies, quite simply because achieving equivalence is the ultimate goal sought by all translators; it is also the thing which is most likely to produce sleepless nights for them. Whenever a new theoretical definition of equivalence is produced and Translation Studies scholars attempt to apply this, the new discoveries this creates can lead to changes in views about the nature of equivalence.

Writing in his seminal work in the late 1960s, Nida (1969) highlighted the fact that newer definitions of equivalence radically differed from previous ones, since translators were not focusing on achieving equivalence of form, but took particular pleasure in being able to reproduce “stylistic specialties, e.g. rhythms, rhymes, [...] and unusual grammatical structures”. Currently, however, the main goal is to achieve an equivalent reaction in TL readers to that experienced by the receptors of the original text, which means that this should not only be intelligible, but also able to actively respond to the message (Nida 1969: 1).

Nida thought of equivalence “in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the SL,” arguing that although responses could never be perfectly identical when differences in cultural or historical settings were too great, there should, nonetheless “be a high degree of equivalence of response” (Nida 1969: 24). This ‘equivalence of response’ forms the criterion that can be used to measure whether a translation has accomplished its purpose (Nida: *ibid.*). Conveying meaning

should be at the top of the translator's list of priorities and he/she should focus mainly on the content of the message without neglecting the form, since content is of prime importance for receptors. This is illustrated by Nida's (1969:1) comment that when we work as translators: "We are not content merely to translate so that the average receptor is likely to understand the message; rather we aim to make certain that such a person is very unlikely to misunderstand it". This type of equivalence – which focuses on equivalence of the reaction of the receptors in both the TL and the SL – was originally referred to by Nida as 'dynamic equivalence' and later called 'communicative translation' by Newmark (1988: 4).

According to Nida (*ibid.*) and Larson (1984: 11), everything is translatable, as long as the translator understands the SL message and has the necessary abilities to reproduce this for readers in the TL, because every language has its own unique characteristics that should be respected by the translator. The translator's task is four-fold: to keep the meaning constant and invariable whenever possible, to change the receptor language form to guarantee that the SL meaning is not distorted, to maintain the clarity of the message, and to enable the receptors to understand this (Nida 2003).

This chapter will discuss a number of areas relating to equivalence and will begin by considering the various attempts which have been made to define this concept and to distinguish between various types of equivalence. The focus will then shift to examining theoretical literature in this field which has explored the links between equivalence and culture, and also the relationship which exists between equivalence and context. The role played by the translator in producing equivalence is discussed next, followed by sections examining the links between equivalence and meaning, and equivalence and style. The chapter ends by exploring the problems which translators

face when attempting to achieve equivalence. Relevant illustrative examples from Arabic and English are provided whenever possible. The theoretical frameworks outlined here will later be used to analyse the various types of equivalence achieved by the translator(s) of King Hussein's political speeches into English.

Special attention is paid here to the work of Nida since he is a pioneer not only in the field of Translation Studies, but was also one of the first theorists to draw attention to the importance of the audience when rendering a text arguing that factors including their age, level of education, social status and culture, etc. should determine the terminology to be used, and the relevant type of equivalence.

2.2 Defining Equivalence

Nord (1991) asserts that equivalence is one of the most ambiguous concepts in Translation Studies, but argues that irrespective of these various interpretations, equivalence implies that various requirements have to be met on all text levels (1991: 22). For Bell (1991), however, the possibility of achieving equivalence at all levels is a fantasy since every language has its own "distinct codes and rules regulating the construction of grammatical stretches of languages and these forms have different meanings" (Bell 1991: 6). Nord (2003: 91) later came to believe that, in reality, translators can hardly ever achieve equivalence of form, function and effect together, labelling this a 'utopian standard'.

Thus, equivalence in translation should not be approached as a search for "sameness" between source and TL versions because this does not exist, even between two versions of a text in the same SL (Bassnett, 1980). For House (1977), the translated version can be considered equivalent when it fulfils the same purpose in the new language as it did in the original one. However, Nida (1969: 24) previously argued

that the response of the TL receptors only relates to the comprehension of the information, since communication is not just informative, but also expressive, meaning that its relevance can be felt by readers, and imperative, implying they respond to it in action if it is to serve the prime purposes of communication.

Munday (2001:42) notes that “the whole question of equivalence inevitably entails subjective judgment from the translator or analyst” and highlights the fact that a number of theorists have taken issue with both the principle of equivalent effect and the concept of equivalence for various reasons:

Lefevere (1993: 7) feels that equivalence is still extremely concerned with the word level, while van den Broek (1978: 40) and Larose (1989: 78) consider equivalent effect or response to be impossible (how is the ‘effect’ to be measured and on whom? How can a text possibly have the same effect and elicit the same response in two different cultures and times?). It is argued here that what really matters when translating a text is the accurate rendering of the intended meaning of the ST and as the analysis in Chapter Five will show, in order to do this, the translator must have not only excellent knowledge of the source culture, but also an ability to “read between the lines” to grasp an underlying message being relayed.

2.3 Types of equivalence

Most theorists agree that a translation must be a truthful and faithful reflection of the original, but they disagree about the degree of faithfulness which is required with regard to the grammatical forms in the original language of the message; for example, faithfulness to the grammatical forms is less important than faithfulness to meaning according to Nida and Taber (1969: 12). Munday (2008: 48) categorises equivalence

into five different types: (1) **Denotative** equivalence is related to the equivalence of the extra-linguistic content of a text; (2) **Connotative** equivalence is related to the lexical choices made, particularly between near-synonyms; (3) **Text-Normative** equivalence is related to text types, since these behave in different ways; (4) **Pragmatic** equivalence leans towards the receiver of the text or message and, lastly, (5) **Formal** equivalence deals with the form and aesthetics of the text, including the individual stylistic features of the ST.

Nida (2001: 1) discusses the triple principle of translation advanced by Yan Fue, which is based on “faithful equivalence in meaning,” “expressive clarity of form,” and “attractive elegance that makes a text a pleasure to read” (ibid.). Nida notes that the Chinese theorist fails to say what should be done when these three “ideal principles” are not “equally applicable”, but he argues that these principles must be understood as ‘additive’ rather than ‘competitive’ factors. Nida adds that too many theorists have chosen to focus primarily on the third of these principles i.e. elegance with the consequence that “most present day theories of translation still focus on style rather than on content” (ibid.).

Shuttleworth and Cowie (1997) have included a useful typology of equivalence in their book *Dictionary of Translation Studies* which classifies this concept into seven different categories below. Each of these types of equivalence is discussed in detail in the following subsections.

2.3.1 Formal Equivalence

In the case of formal equivalence, the translator’s main aim is to be as faithful as possible to the form, syntax and grammatical structure of the original message in the

ST, in addition to preserving its meaning. Other scholars have referred to this type of equivalence as ‘linguistic equivalence’ (Popovič 1970: 78); ‘structural equivalence’ (Widdowson 1979: 65); ‘documentary translation’ (Nord 1991: 72-73); ‘sign-oriented translation’ (Lörscher 1992: 403); or ‘form-based translation’ (Larson 1998: 17).

As Nida explains: “in such a translation one is concerned with such correspondence as poetry to poetry, sentence to sentence, and concept to concept” (1964: 165-159), and in terms of technique, as Kelly (1979: 131) notes, it “depends on one-to-one matching of small segments [of the text], on the assumption that the centre of gravity of text and translation lies in the significance for terminology or artistic reasons.”

Echoing these writers, Marlowe (2009: 16) proposes that formal equivalence makes the message the centre of attention in both form and content, implying that the message in the receptor language should match the different elements in the SL as closely as possible. For translators, this means constantly comparing the message in the receptor culture with its source culture counterpart. Translators who prefer formal equivalence produce what might be called ‘gloss translation’ and rather than naturalising the text in the TL, they believe that a gloss translation exposes readers to the SL culture customs, patterns of thought and means of expression in a positive manner, permitting them to identify as fully as possible with someone in the SL context (Marlowe 2009: 16).

Gordon (1985: 2) highlights the fact that formal equivalence involves “extreme rigid adherence to the form of the original language” as a problem, given that every language has its own syntax, which might be similar to, but not an exact copy of another language. Thus, if translators try to match the formal syntax of another

language, the form of the new product will be “confusing or abnormal if not distracting in the TL” (Gordon: *ibid.*). Chesterman (1997: 32) is also sceptical about the possibility of achieving formal equivalence, on the grounds that: “no two meanings are ever quite the same, and no two styles or situations or even functions either.” Other scholars are similarly unconvinced by this concept, describing it as: a ‘dead duck’ (Newmark 1982: x), a ‘chimera’ (Bell 1991: 6), an ‘illusion’ (Snell-Hornby 1995: 13-22), and a ‘mirage’ (Abdul-Raof 2001b: 5).

Nida (1969: 13) had proposed that “radical departures from the formal structure are not only legitimate, but may even be highly desirable”, on the grounds that each language has its own unique characteristics giving it a special character including: “word building capacities, unique patterns of phrase order, techniques for linking clauses into sentences, markers of discourse, and special discourse types of poetry, proverbs, and song” (Nida 1969: 3-4).

Although Nida (*ibid.*: 13) believes style is important in the process of translating, he nonetheless states that in his opinion, it is “secondary to content” and in trying to reproduce the style of the original, Nida (1969: *ibid.*) insists that one must be alert to the possibility of producing something that is “not functionally equivalent” since respecting the features of the receptor language does not mean ‘remaking the language’. Nida (*ibid.*) thus believes that a translator should be quite prepared to make any and all formal changes needed to reproduce the message in the “distinctive structural forms of the receptor language.”

Nida (1969: 4) therefore prioritises the audience, expecting translators to adjust the text accordingly, on the grounds that: “one must attach greater importance to the

forms understood and accepted by the audience for which a translation is designed than to the forms which may possess a longer linguistic tradition or have greater literary prestige”, and adds that literal rendering can be both “unnatural and misleading”. Therefore, what determines how far a translator can go in changing the form in order to preserve the meaning depends on how linguistically and culturally remote the SL and TL are (Nida 1969). Larson (1998) agrees with Nida in ascribing prior importance to the audience, and confirms that, whenever required, the receptor language form should be changed so that the SL meaning is not distorted.

2.3.2 Dynamic Equivalence

Those who promote this type of equivalence are mainly concerned with achieving exactly the same impact on the TL audience as was achieved on the SL receptors, without totally ignoring the grammatical structure of the original message. According to Nida (1969) – the greatest supporter of this type of equivalence – form should not be maintained at the expense of meaning. Nida (1969; 2003: 1-3) believes that ultimately this response can never be the same, given the differences in the cultural and historical context for each set of receptors. Therefore, dynamic equivalence shifts the focus from message form to receptor response, thus prioritising meaning because it is the content that is expected to influence the receptors of the translated version (Nida 1969, 2003).

Marlowe (2009) disagrees with Nida, arguing that since any given text pertains to its particular setting, it cannot have the same effect and elicit the same response in two different cultures and times and, therefore, translators should not struggle to ‘naturalise’ a text by bringing an original message that comes from “so long ago, and so far away [...] into a present day context to make it directly relevant if it does not fit

or belong in the present” (2009: 27-28). Dynamic equivalence translations are primarily directed towards equivalence of response rather than equivalence of form and Marlowe (2009: 17) stresses the importance of understanding the implications of the use of the word ‘natural’ with respect to such translations, arguing that a ‘natural’ rendering must fit (1) the receptor language and culture as a whole, (2) the context of a particular message, and (3) the receptor-language audience. Both Den Broeck (1978: 78) and Larose (1989: 40) concur with Marlowe that exact equivalence in effect or response is impossible to achieve.

Newmark (1988: 62) calls this type of equivalence ‘communicative translation’ defining it as the rendering of the text’s meaning “into another language in the way that the author intended the text” (1988: 63) What Newmark proposes here requires the translator to hold a substantial knowledge and understanding of both languages and cultures in order to be able to achieve the same effect on the TL receptors that was achieved on the SL receptors. He argues that in comparison to formal equivalence, dynamic equivalence is “smoother, simpler, clearer, more direct, and more conventional” (Newmark 1988: 39) and also more “readily acceptable and comprehensible to the readership” (Newmark 1995: 47). As an approach, he adds, it therefore gains in force and clarity what it loses in terms of semantic content (Newmark: *ibid.*).

However, one potential difficulty of communicative translation is that it assumes that TT readers are “as informed and interested” as ST readers (Newmark: 1988: 40), and to overcome this problem he Newmark suggests that all translations should be both “formal and dynamic, social and individual” (1988: 62).

Bassnett (1980; 2002) assigns top priority to meaning as long as this does not lead to neglect of form. In her opinion, translation involves the rendering of a SL text into the TL in order to guarantee that: “(1) the surface meaning of the two will be approximately similar and (2) the structures of the source will be preserved as closely as possible, but not so closely that the TL structures will be badly distorted.” Bassnett thus agrees with Nida and Taber’s (1969: 12) observation that translation consists in “rendering in the receptor language the closest natural equivalent of the SL message,” initially in terms of meaning, and subsequently in terms of style. Although the latter remains secondary to content it is still of importance because poetry cannot be translated in the same way as prose. Similarly, Bell (1991: 5) believes that the primary function of translation is to convey in the TL what has been said in the SL whilst “preserving semantic and stylistic equivalence.” In this context, Hatim and Mason (1990: 12) focus on the importance of meaning, and hold that translators may choose to omit, add or make alterations as long as these changes are justified but above all, the meaning of the original must be preserved.

Goodspeed (1945) advocated that readers should forget that they are reading a translation but rather feel they are “looking into the ancient writer’s mind” (Goodspeed 1945: 8). For Nida (1964: 159), too, dynamic equivalence in translation aims to achieve this total ‘naturalness of expression’, by making use of ‘modes of behaviour’ that are applicable to receptors within the context of their own culture. For Larson (1998: 6), preserving the “dynamic of the original SL text” implies that the translation is presented in such a way that it will, hopefully, “evoke the same response” as the SL attempted to achieve.

Chesterman (1997: 35), however, is sceptical about the possibility of achieving the same effect on readers with different linguistic and cultural backgrounds. Consequently, the belief in the possibility of the 'same effect' is a fallacy according to Chesterman (1997: 35), basing his doubts on the fact that language users interpret any utterance "partly in terms of their previous experience of the language and of life". Given that no two readers, even those who share the same language and culture, ever come to a given text with precisely the same set of "cognitive assumptions", then the difference between readers with different languages and cultures are likely to be correspondingly greater (ibid: 132).

The same view is held by Rabassa (1989: 1), who argues that we should certainly not suppose that a word in one language will find its equal in another, because a word is "nothing but a metaphor for an object or, in some cases, for another word." Nord (2003: 91) agrees, stating: "there is no doubt that, from an empirical perspective, real-life translations very rarely meet the high utopian standard of something called equivalence (of form, function, and effect at the same time)".

Gordon (1985: 4) sees both positive and negative aspects of dynamic equivalence, arguing that when this form of translation is done well, it is capable of being more natural and more accurate than formal equivalence translations and can render specific expressions "in more precise and more vivid English." However, he also notes that dynamic equivalence translations are more capable of being "precisely wrong". In terms of accuracy if translators do not carefully observe the grammatical forms of the original (Gordon: ibid.).

Other researchers have focused on whether it is possible to empirically test the degree to which equivalence has been achieved. According to House (1997: 4), if this cannot

be measured: “it seems fruitless to postulate the requirement, and the appeal to ‘equivalence of response’ is really of no more value than the philologists’ and hermeneuticists’ criterion of ‘capturing the spirit of the original’”.

2.3.3 Functional Equivalence

As Shuttleworth (1997: 62) explains “a TT which seeks to adopt the function of the original to suit the specific context in and for which it was produced” reflects a functional equivalence approach to translation, and text function is the “most widely accepted frame of reference for translation equivalence”, according to Gutt (1991: 10). House (1977:49) argues that a translated text not only needs to match the function of the ST but also to “employ equivalent situational-dimensional means to achieve that function”. It should be noted that the term ‘functional equivalence’ is also used by de Waard and Nida (1986: viii) to replace what Nida elsewhere refers to as ‘dynamic equivalence’. According to them, its use serves to “highlight the communicative functions of translating” (ibid.) and, according to Newmark, “this procedure occupies the middle, sometimes the universal, area between the SL language or culture and the TL language or culture” (1995: 83).

2.3.4 Linguistic Equivalence

Popovič (1976: 6) defines linguistic equivalence as the “homogeneity of elements upon the linguistic (phonetic, morphological, and syntactic) levels of the original and the translation.” The linguistic levels of a text are concerned with “stylistic purity and linguistic correctness” (ibid: 14) and “homogeneity” between ST and TT at this level is established by the “search for and evaluation of correspondence between the elements of the original language and those of the recipient language”, and helps to establish equivalence at the higher, expressive level of the text (Popovič: 1976:6). In

his discussion of the problems of linguistic equivalence, Jakobson (2000: 114) focuses on differences in the structure and terminology of languages rather than on the inability of a particular language to render a message that has been written in another language. Jakobson believes that languages “differ essentially in what they must convey and not in what they may convey” (2000: 116).

2.3.5 Ethnographic Equivalence

Ethnographic equivalence is one of four categorisations of translation advocated by Casagrande (1954).⁷ The aim of an ethnographic translation is to “explicate the cultural background and anthropological significance” of the SL and reveal any differences in meaning between elements of messages which may appear to be equivalent in the SL and TL involved (Casagrande 1954: 336). The cultural context of the SL message may need to be clarified either by the use of footnotes, or by including parenthesised explanations in the text of the translation itself. This implies that the translator must be able to understand the message of the ST in terms of what it means in the source culture (see also Nida 1964; 1969; Bhabha 1997; Marlowe 2009).⁸

Having reviewed the various types of equivalence in translation, it could be argued that there are three distinct types, namely formal (where the focus is on form), dynamic (the focus is on achieving same impact), and ethnographic equivalence (the focus is on highlighting the cultural background), the rest above are subcategories of

⁷ Casagrande’s (1954) other types are: Linguistic Translation, Aesthetic-Poetic Translation, and Pragmatic Translation.

⁸ Nida believes that it is better to give readers extra information in a footnote rather than render a text ambiguously or provide an inaccurate literal translation (Nida 1964: 159, 1969: 5-8).

these three types because they say in one way or another something similar to scholars in the main three above.

2.3.6 Stylistic Equivalence

Popovič (1976: 6) defines stylistic equivalence as “functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning.” Stylistic equivalence hence involves preserving the expressive character of the ST elements, while at the same time preserving as much as possible of its semantic content. However, in those instances when it is not possible to establish a direct semantic correspondence, Popovič advises translators to choose a TL item which is “stylistically equivalent” with the relevant ST element.

In stylistic equivalence, the translator “uses a vocabulary of constituent stylistic elements,” common to both SL and TL. The top-level correlates of stylistic equivalence are “clarity and concreteness” (DiMarco 1988: 1). According to DiMarco, three stages are required to achieve stylistic equivalence: (1) The internal stylistics of the SL should be considered; (2) a knowledge of SL and TL comparative stylistics should be used, and finally (3) an understanding of TL internal stylistics should be applied. The translator should edit lexical choices and syntactic structures in order to achieve correspondence between SL and TL styles, and to produce a good TL style (DiMarco 1988: 2). However, Vinay and Darbelnet (2000: 16) stress that, when translating, the translator should “evaluate the stylistic effects”, and that stylistic equivalence should be the translator’s main concern.

2.3.7 Textual Equivalence

According to Catford (1965: 27), textual equivalence occurs when any TL text or portion of TL text is “observed on a particular occasion [...] to be the equivalent of a

given SL text or portion of text”.⁹ He suggests that textual equivalence can be identified either “on the authority of a competent bilingual informant or translator” or, more appropriately, by changing items in the ST and observing “what changes, if any, occur in the TL text as a consequence” (Catford: 28). In any given text, regardless of length, it is almost certain that many items will occur more than once and, consequently, textual equivalence can be calculated statistically. According to Catford, if this is based on a large enough quantity of texts, probabilities of this type could be used to form translation rules (1965: 31).

Fawcett (1997: 54) disagrees, claiming that the concept of textual equivalence is problematic. He argues that regardless of whether translation shifts are achieved by formal correspondence or textual equivalence, meaning is not transferred between languages. Rather, “we replace a S-L meaning that can function in the same way in the situation being represented linguistically” (ibid.). In his view, the concept of the sameness of situation is “a difficult one, especially when very different cultures are involved” (Fawcett 1997: 55).

2.4 Equivalence and Culture

One of the most difficult challenges for translators is to transfer cultural references in the ST to the TT, especially when the two cultures are distant in time, geographical location, etc. This difficulty is partly due to the fact that every language exhibits different patterns of vocabulary which refer to culturally specific phenomena and are determined by the cultural focus of the society in question (Nida 1964: 51). Dagut (1978: 65) refers to the notion of ‘cultural voids’ i.e. when a word or concept which

⁹ For Munday (2001: 60), textual equivalence has a narrower meaning, referring to a specific “system-based concept” which is “tied to a particular ST-TT pair” (2001: 61).

exists in the source culture is non-existent in the receptor culture and therefore cannot be simply translated without introducing the foreign reader into the cultural world of the speakers of the language being translated. For example, the Arabic word عقيقة (*‘aqīqah*) refers to the Islamic tradition of sacrificing a sheep on the occasion of a child’s birth. An explanatory phrase is required in English to cover the semantic shades implied in the original Arabic. One only has to compare this with the popular British tradition of “wetting the baby’s head” meaning to “Celebrate a baby’s birth with a drink, typically an alcoholic one” (OED), to highlight the differences between the two cultures. For as Marlowe (2009) argues, every language:

Not only reflects, but also reinforces the mentality of its culture. It not only conveys thoughts from one mind to another, but also serves as a channel or instrument of thought, which tends to shape thinking along the contours of the culture” (Marlowe 2009: 61).

In addition, languages are not only different in what they say, but in how they say it due to using different sets of verbal symbols for expressing everyday experiences. Something that is linguistically compulsory in one language may not necessarily be so in another, since it is implicit.

In Chau’s view (1985: 127), meaning in any language is “culture-bound.” Recently, focus has been placed on the effect of the translated text on the target culture, meaning that the translator leans towards producing a more informative translation in order to keep the text “familiar rather than alien” to the receptor. In this regard, Neubert (2000: 19) claims that, for the sake of familiarisation, the TT should adapt textual features of the SL to the TL to avoid alienation.

Nida (1964: 167) highlights the fact that the greater the linguistic cultural distance is between two languages and cultures, the harder translators must work to bridge this

gap, by making appropriate changes with the aim of preserving the ST meaning. He notes that translating between English and German, for example, requires a minimal amount of formal changes to be made because these languages reflect similar cultural settings which he labels as “Western technological” (Nida: 1964: 167). However, when SL and TL represent very different cultures, as in the case of English and Arabic, Nida argues that the number and type of changes needing to be made will be correspondingly great and there are likely to be “many basic themes and accounts which cannot be ‘naturalised’ by the ‘process of translating’” (1964: 167).

Translation, thus, should not be seen as simply transferring texts from one language into another. Rather, as Bassnett (2002: 5) observes, translation needs to be viewed as “a process of negotiation between texts and between cultures” in which the translator plays the role of mediator.

Difficulties with equivalence may arise when a non-literary text is proverbial and familiar to the SL reader but not to the TL reader, which makes it unlikely that an equivalent effect will be produced as it becomes difficult for translators to “bend the text towards the second reader” (Newmark 1988: 17). Other typical problems outlined by Newmark (1988: 128) include artistic works “with a strong local flavour” or those which may address a specific historical period. Sometimes literary themes will make reference to universal human characteristics or behaviour which are also applicable to TL readers, and subject to the “equivalent-effect principle”. At other times, the text could describe a culture which is distant from the experience of TL readers, and the translator’s strategy may have to be to introduce the text “as something strange with its own special interest” (Newmark 1988: 128). For Harvey (2003: 46) such translation can be viewed not merely as “the outcome of established determinations,

manipulations in the receiving socio-cultural system” but in positive terms as “an event opening up the possibility of ideological innovation.”

Larson (1998: 198) has commented that “terms which deal with the religious aspects of a culture are usually the most difficult, both in the analysis of the source vocabulary and in finding the best receptor language equivalents.” Abdul-Raof (2001: 12) agrees, explaining that no matter how hard translators try to translate cross-cultural variations, the results will always be misleading, as non-equivalence can create traps for the unwary given that the semantic mapping of each language differs and can thus act as a source of misunderstanding for the TL audience. Abdul-Raof (2001: 12) cites the example of the unique difficulties presented by translating the Qur’an because:

Language and cultural-bound linguistic and rhetorical features are simply ‘inimitable’ and ‘unproduceable’ into other languages to a satisfactory level that can create an equivalent mystical effect on the target audience similar to that on SL readers.

Certain Islamic concepts expressed in Arabic have multiple names, each one suggesting specific qualities, for example the following list consists of 27 separate terms, all of which would normally be rendered into English using just two phrases:

The Day of Judgement or The Day of Reckoning:

<i>assā‘ah</i>	الساعة	<i>yawm alqiyāmah</i>	يوم القيامة
<i>yawm alba‘th</i>	يوم البعث	<i>alyawm alākhir</i>	اليوم الآخر
<i>yawm alkhurūj</i>	يوم الخروج	<i>alākhirah</i>	الآخرة
<i>alqārī‘ah</i>	القارعة	<i>aldār alākhirah</i>	الدار الآخرة
<i>yawm alfaṣl</i>	يوم الفصل	<i>yawm aldīn</i>	يوم الدين
<i>al ṣākhah</i>	الصاخة	<i>aṭṭāmmah alkubrāh</i>	الطامة الكبرى
<i>yawm alḥasrāh</i>	يوم الحسرة	<i>alghāshyah</i>	الغاشية
<i>yawm alkhulūd</i>	يوم الخلود	<i>alwāqe‘ah</i>	الواقعة

<i>yawm alhisāb</i>	يوم الحساب	<i>yawm alwaʿīd</i>	يوم الوعيد
<i>yawm alāzīfah</i>	يوم الأذفة	<i>yawm aljamʿ</i>	يوم الجمع
<i>alhāqqah</i>	الحاقة	<i>yawm altanād</i>	يوم التناد
<i>yawm altalāq</i>	يوم التلاق	<i>yawm altaghabun</i>	يوم التغابن
<i>alyawm almashhūd</i>	اليوم المشهود	<i>alyawm alʿazīm</i>	اليوم العظيم
		<i>yawm alfath</i>	يوم الفتح

Clearly, one single term in English cannot convey all the semantic subtleties contained in the Arabic words and translation loss is a problem that can arise as a result of cultural differences.

2.5 Equivalence and Meaning in Context

Most words have multiple meanings, and according to Nida, choosing the right TL word to translate the word in the SL text depends more on context than upon “a fixed system of verbal consistency” (Nida 1969: 15). By this, he means always translating one word in the SL by a corresponding word in the TL. Thus, ‘contextual consistency’ is more important than ‘verbal consistency’ in translation.

As Gordon (1985: 6) notes, a word can “signify a number of different things in a number of different contexts”, providing a useful example of the importance of context in terms of the multiple meanings which can be ascribed to the English word ‘run’. He lists the following contexts for this word:

- The athlete **is running**.
- My nose **is running**.
- My computer **runs on** windows.
- For how long is the movie **running**?

- You want to **run** that by me again?
- She **is running** the flag up the pole.
- Jackson is **running for** president.
- Who left the water **running**?
- I have a **run** in my stocking.
- Is your car **running** OK now?

He notes that the correct meaning in each case here can only be determined by context (Gordon 1985; see also Marlowe 2009: 41.) Attempting to translate out of context is like rewriting the meanings of the words from the dictionary (Dickens et al., 2002: 16).

Just as it is necessary to view a word or phrase in its context in order to establish its meaning, it is also important to situate the ST being translated within its broader context. As a translation technique, ‘transculturation’ involves using a TL term which does not mean exactly the same as the SL term. Marlowe (2009: 18) contends that theoretically, transculturation may be viewed as being a desirable technique for the sake of achieving ‘dynamic equivalence’ i.e. having a similar impact on the target reader but notes it is not without its difficulties since “unfortunately not everything can be ‘naturalised’ for the modern reader without seriously compromising the meaning of the text”. Bassnett and Lefevere (1990: 11) also warn that this type of cultural accommodation “is never innocent. There is always a context in which the translation takes place.”

In order to deal correctly with linguistically ambiguous expressions, translators must pay close attention to context, since “wrong contextual assumptions can lead to the choice of the wrong semantic representation of such expressions” (Gutt 1991: 73). Context is always needed to determine whether a ‘propositional form’ is meant as an ‘explicature’ (in which the sentence means what is explicitly said), as opposed to ‘implicature’ which entails a meaning beyond the literal sense of what is explicitly stated (Gutt: *ibid.*) and the use of an inappropriate context will lead to misunderstanding. For example, in the *surah* of the Qur’an entitled “*An-Nisa*” (women), if the phrase *ولا تقربوا الصلاة* (*walā taqrabū aṣṣalāta*) is translated out of context, it will be taken to mean “come not near prayer”, whereas its correct translation here is “come not near prayer when you are drunk until you know what you say” *لا تقربوا الصلاة و أنتم سكارى حتى تعلموا ما تقولون* (*la taqrabū aṣṣalāta wa antum sukārāḥattā ta‘lamū mā taqūlūn* Q4:43).¹⁰

Larson (1998) believes that being implicit or explicit depends mainly on how familiar the receptors involved in a given situation are: information which needs to be made explicit when talking to one person could remain implicit when talking to another (Larson 1998: 46). Larson illustrates this with the following example:

A woman might say to her husband, ‘Peter is sick.’ In reporting the same information to the doctor she would say, ‘my son Peter is sick,’ or ‘my son is sick.’ The information (my son) was not needed to identify (Peter) when talking to her husband who knew very well who Peter was (Larson, *ibid.*: 47).

The previous example illustrates the difference between explicit and implicit information. With regard to absent information, returning to the example above, in the utterance ‘my son Peter is sick’, the mother did not give any description of Peter’s

¹⁰ This phrase is widely used by Arabs in a metaphorical sense to caution someone against misinterpreting something which has been said without paying due regard to the context.

appearance, such as “Peter has brown hair and is ten years’ old.” This is not implied and is not present. Therefore, “It is not part of the communication and, should not be added” (Larson 1998: 47).

Nida and Taber (1969: 111) emphasise that translators are not at liberty to add interesting cultural information in the form of explanatory additions and/or to make extensions to the text whenever they feel like it, specifying that “only what is linguistically implicit in the immediate context of the problematic passage” should be made explicit.

Richards (1960: 73-74) provides a useful summary of the concept of context, explaining:

How a word is understood depends on the other words you hear it with, and the other frames you have heard it in, on the whole setting present and past in which it has developed as part of your mind [...] Words only work together. We understand no word except in and through its interactions with other words.

Katan (2004: 171) adds that translators pay close attention not only to the words (text), but to “the implied frames” (context) that lie behind them as well.

2.6 Equivalence and Meaning

Nida and Taber (1969: 13) argue that meaning must be prioritised “for it is the content of the message which is of prime importance for [...] translating.” Wilss (1996: 159) stresses the importance of ensuring that the content of the translation is semantically reliable, for “If the TL message is semantically incorrect, the consequences will – almost inevitably – be that TL reader is led astray and will make wrong inferences.” Translators need to understand semantic meaning well in order to render reliable

translations, and this intelligibility of source meaning is the only way to judge whether equivalence exists in the translation.

All translation involves some loss of meaning which, according to Ngo Thanh:¹¹

is unavoidable, since languages differ from one another. Even between very close languages such as British English and American English disparity in certain linguistic domains still exists. The more disparate a domain between any two languages, the bigger the degree.

Chesterman (1997) denies the idea of outright ‘untranslatability’, agreeing with Catford’s (1965: 93) argument that “SL texts and items are more or less translatable rather than absolutely translatable or untranslatable”. Catford (ibid.: 94) highlights the difference between linguistic and cultural untranslatability. In the former case, the focus is on those functionally relevant features which are formal features of the language of the SL text. It goes without saying that “If the TL has no formally corresponding feature, the text, or the item, is (relatively) untranslatable” Catford (ibid.: 94). In the case of the latter, cultural untranslatability, a quite different problem arises, since this involves “a situational feature, functionally relevant for the SL text, [being] completely absent in the culture of which the TL is a part” (ibid.: 99).

2.7 Problems of Equivalence

Nida (1964: 157) states that there are no such things as ‘identical equivalents’, and Smalley (1991:3) agrees with him. Catford’s definition (1965: 20) of equivalence as “the replacement of textual material in one language (the SL) by equivalent textual material in another language (the TL)” was rejected by Abdul-Raof (2001: 5) on the following grounds:

¹¹ Online article Meaning loss in translation: A Case Of Vietnamese – English Translation
http://ausitconference.org/documents/Meaning_loss_in_translation.pdf

It cannot be validated for languages like Arabic and European languages which are both linguistically and culturally incongruous. This is, therefore, a flawed definition since it presupposes that all languages are symmetrical.

Hatim and Mason (1990: 8) believe that translators need to be aware of the debate relating to the use of the term 'equivalence'. Instead they propose to replace the word 'equivalence' with "the closest possible approximation" in translation. Abdul-Raof (2001: 6) takes a similar view and, in his words: "the notion of 'approximation' has now become the dominant criterion in Translation Studies; it is approximation rather than equivalence which the translator should be seeking to achieve".

Newmark (1991: 101) argues that since "the concept of an ideal or perfect translation is illusory, the concept of translation equivalence can only be an approximation". House (1981: 204-5) asserts that equivalence is difficult to achieve because "differences in the socio-cultural norms and cultural presuppositions in the two languages have to be taken into account".

Abdul-Raof (2001: 5) elaborates that there have been calls to abandon this term, given its "fuzziness" as a concept. In the early 1980s, Newmark (1982: x) referred to equivalence as "a dead duck" on the grounds that it was "either too theoretical or too arbitrary". However, a decade later, Neubert and Shreve (1992: 143) noted that the term was still in use because "no other useful term has been offered in its place." For this reason, this term has been used in this thesis. Snell-Hornby (1995: 22) believes that 'equivalence' is an inappropriate concept for translation theories because, as he stated earlier (1990: 24 online article), it is a "concept of the 1960s" and "has become increasingly approximative and vague to the point of complete insignificance".

Snell-Hornby (1995: 19) had also previously dismissed Catford's attempt to define equivalence as being too "general and abstract, a circular definition which leads nowhere".

Baker (2010: 6) focuses on the fact that although equivalence can "usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative". Simms (1997: 6) confirms that inter-lingual translation is "impossible in a pure form, since just as there is no such thing as pure synonymy within a language, there is no such thing as pure lexical equivalence between languages". Larson (1984: 153) stresses that since the receptor language is "spoken by people of a culture which is often very different from the culture of those who speak the SL, this will automatically make it difficult to find lexical equivalents. Often the SL words will be translated by a completely different set of words". This means that the translator "must not expect that there will be a literal equivalence" (ibid.: 154). For Hatim (1997: 4), absolute equivalence doesn't exist.

Vinay and Darbelnet (1958: 46, 1995: 31) define equivalence as a method that "replicates the same situation as in the original, whilst using completely different wording". For Gutt (1991: 10), equivalence will always govern translation in general. Whether at a micro or a macro-level, total 'symmetrical' equivalence is unattainable given the multiple layers of meaning which exist in a text, and the cultures in which languages thrive are significantly different.

The above scholars seem to agree that there is no exact equivalence in translation. In this regard, Larson (1984: 57) argues: "we will often find that there is no exact equivalence between the words of one language and the words of another". Abdul-Raof (2001: 9) suggests that the "lack of equivalence among languages at a lexical,

textual, grammatical, or pragmatic level is a common fact and a problem which is always encountered by translators.” To sum up, Baker (2010: 11), states that “there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages”.

The following discussion of problems of equivalence is divided into three sections, beginning at word-level.

2.7.1 Problems of equivalence at word level

This type of problem appear at a surface-level when a word in the SL expresses more than one meaning, and this is particularly the case for words which refer to culturally specific phenomena. This can constitute a problem for the translator, since these words cannot be naturalised (whether translated or transliterated)¹²; and are often translated through the use of “lengthy extensive equivalents” (Morton 2010). Thus, the Arabic word ‘*Ummah*’ needs to be rendered by a sentence in English because it does not have a clear-cut English equivalent, having multiple connotations in Arabic. As we will see in the analysis chapter later, it can be used to refer to a set of nations who share the same faith, language, history, traditions, etc. This phrase is used as an equivalent to the Arabic word, but at the expense of concision. This is an example of non-equivalence at word level which can create problems for translators working between Arabic and English.

On one level, the meaning of the term **تَكْبِير** (*Takbīr*) is simple to ascertain: exclaiming *Allahu akbar* (God is the greatest) but this common Islamic Arabic expression exclamation has multiple shades of meaning depending on the context in which it is

¹² Even this process creates some problems since as Kanakaraja (1994) notes: “Transliteration requires that the language concerned has symbols to represent the phonemes of the original languages”.

used by Muslims. It features in formal prayer and in the call to prayer but can also be used “in times of distress, to express celebration or victory, or to express resolute determination or defiance” (Nigosian 2004: 102).

Another example of one word in Arabic which requires an explanatory phrase in English to capture its full meaning is the word يتوب (*yatūb*) (Q33: 73), which is usually translated as “to turn to Allah seeking mercy after resolving not to commit a particular sin again”, illustrating that it has a more specific meaning than simply ‘to repent’ in English. However, in Catholicism, it has a similar meaning to that in Arabic.

As Abdul-Raof (cited in Faiq 2004: viii) notes because “there are numerous areas in which translations cannot be made”, transliteration of Arabic terms has become a necessity. For example, in my view, the term جهاد (*jihād*) is usually transliterated because it is a cultural void. In this regard, Faiq (2004: vi) points out that this is due to “the long history of conflict between the West and the Arab/Islamic world” and the fact that “translation from Arabic into Western languages has achieved very little in improving cultural relations. It has largely remained influenced by negative stereotypes of the Arabs and Islam”.

According to Holes (2004), Modern Standard Arabic (MSA) has a particular problem in creating technical and scientific vocabulary because most newly created such terms originate in English which is now used as the international lingua franca of science and technology. Kanakaraja (1994: online) states that:

Knowledge is expanding rapidly. Every day new words are coined for discoveries and inventions. No language should attempt to translate these international words. The only sensible means of adopting these is through transliteration.

Abdul-Raof (2001: 47) agrees that the use of transliteration stems from cultural voids and in his assessment of many samples of English translations of various Qur'anic samples, he came to a conclusion that they cause "lexical, syntactic, semantic, and rhetorical voids in translation". This, according to Abdul-Raof, makes "an English Quran a translation impossibility" (ibid.). The fact that Arab culture has a strong Islamic flavour, and that Arabic terms in all sectors of life, even the political domain have an Islamic flavour, as the analysis in this thesis shows.

A number of Arabic/English examples have been used in this section to illustrate non-equivalence in linguistic form at the word level. Problems of equivalence above word level will be discussed in the following sections.

2.7.2 Problems of equivalence above word level

These types of problems appear at the level of phrase, sentence and text. In the case of translation from Arabic into English, these elements constitute a particular obstacle due to the often significant cultural gaps between the Arabic-speaking and the English-speaking world. Thus, in the case, for example, of the phrase *يحج البيت الحرام* (*yaḥijj al-Beit al-ḥarām*) (literally: to go on pilgrimage to the Sacred House) a paraphrase is needed in order to translate this Arabic phrase into the TL because there is no easily available equivalent in the TL. Although the concept of pilgrimage exists in many religions, this refers specifically to the act which constitutes the Fifth Pillar of the Islamic faith and means to go on pilgrimage to Mecca where the *kaaba* (the Sacred House) is situated during the month of Dhul Hijjah and to perform the relevant rituals required of all those adult Muslims who are not exempt from this duty as a result of mitigating personal circumstances.

Another example is حفلة ليلة الحنة (*haflat laylat alḥinnah*) (literally: the henna or mendi night party), an event which takes place the night before the wedding ceremony, when the groom's female relatives and friends go to the bride's family house the night before the wedding to apply henna to the bride's hands accompanied by traditional singing and dancing. Again, whilst the concept of an all-female celebration held prior to a wedding also exists in English-speaking cultures (for example the British hen night or American bachelorette party) on a number of levels, these celebrations have little in common with the Arab event.¹³ The Arabic phrase needs a paragraph in English to fully render the shades of meaning of the original.

Some problems at sentence level include grammatical rules. For example 'The White House' would be translated as البيت الأبيض (*albayt alabyaḍ* literally: [the] house [the] white), to correspond with Arabic grammar and lexicon. Abdul-Raof (2001: 9) holds that such structural changes are unavoidable in any process of translation. Stylistically, too, translators working into English are often obliged to split long Arabic sentences into several shorter ones by adding full-stops, as Arabic commonly uses long sentences that are fundamental to creating the meaning of the text (Morton 2010).

2.7.3 Problems of equivalence at cultural level

In my view, translators should try to render the culturally intended meaning of the ST, rather than worrying about which type of equivalence to achieve, by adding clarifications in footnotes to avoid any possibility of ambiguity and leave target receptors to decide how they want to feel about the text, as recommended by many

¹³ These all-female events emerged relatively recently, tend to involve only friends rather than family, and have a reputation for being loud, tacky and debauched and fuelled by alcohol. See Katie Fraser "Royal wedding: Hen dos... and don'ts" 12/03/2011 Available at: <http://www.bbc.co.uk/news/uk-12698361>

scholars including Newmark (1988), Nida (2003), and Baker (2010), to mention but a few.

Two examples are given here of Arabic terms which do not have equivalents in English, and thus translators will face problems rendering them into English. The first is related to Islamic religious belief and the second to an aspect of Islamic jurisprudence. The Arabic Islamic term الشفاعة (*ashafā'ah*) literally means 'intercession' but refers to a very long process which Muslims believe to have several stages rather than a single act, which can be explained thus. On the Day of Resurrection, when all mankind are gathered in the designated place, Allah will delay the reckoning, even though everyone will beg for it to start. The Prophet Mohammad will intercede for this to start and will also intercede on behalf of his followers, pleading for them to be allowed to enter Heaven. Although the concept of intercession exists in some forms of Christian doctrine, there is no exact equivalent making this concept a problematic one for translators to convey.

Another example of non-equivalence is العدة (*al'iddah*, literally: period of waiting), a term from *Fiqh* (Islamic jurisprudence) which refers to the period of time (four months and ten days) that a Muslim woman must wait following the death of her spouse or divorce, before remarrying. Its legal purpose is to ensure that the male parent of any offspring produced after the cessation of a marriage would be known for the purposes of inheritance. In addition, it has been argued by some jurists that this mourning period in which the woman is expected to be extra modest in her appearance, refraining from wearing make-up and ornaments or having dealings with men outside her immediate family, also serves to safeguard her against possible defamation, slander and ill-repute in society (Esposito 2003). As we will explain later

in this thesis, the fact that so many aspects of Arab culture have a religious dimension creates considerable problems for translators working between Arabic and English.

Nida (1964: 172) suggests four possible strategies which can be employed by translators to solve translation problems caused by a lack of cross-cultural equivalence. The first possibility is to insert the term for the formal equivalent of the item into the text of the translation and then describe the function in a footnote. A second strategy involves placing the functional equivalent of the term in the TT, with or without identifying the formal referent. This procedure is usually employed in dynamic equivalence translations. A further strategy would be to use a borrowed term. In the case of Arabic, this could be a transliteration of the original item. Finally, it is possible to use descriptive expressions employing only words of the receptor language. Examples of these strategies will be discussed in the analysis chapter. Nida (1964: 172) emphasises that the translator would need to decide which was the best solution to adopt depending on issues such as the educational level of the anticipated TT receptors, and what their cultural traditions are.

Newmark notes that languages often contain intercultural words such as burger, pizza, etc. due to contact between cultures whether this is enforced, as a result of war or conflict, or by way of migration, or similar flows of people (ibid.). In more recent times, it could be argued that the virtual world of the internet and satellite television have played a significant role in this universality and in bridging gaps between cultures (see Ritzer 1993; Katan 2004).

Problems encountered when translating across cultures can include (but are not limited to) **emotiveness, denotation, and connotation**, which are discussed below, and ideology and intertextuality, which are dealt with in Chapters Three, Four, and

Six. These areas were chosen for discussion because they have a particularly strong influence on the cultural connotations of both the ST and TT. Moreover, it is anticipated that these areas will be most likely to cause potential problems for translators working between Arabic and English.

2.7.3.1 Emotiveness

This issue is of particular relevance to this research because Arabic political texts are loaded with emotiveness. However, many of the words or cultural references that may carry a highly emotive charge in the original Arabic text will not be imbued with the same emotiveness for an English-speaking audience (Zuhair 2006).

For Shunnaq (1993: 40-50), the main sources of emotiveness in political discourse are figures of speech which include metaphors, simile and euphemism. He also refers to cultural expressions such as religious, political and social expressions which are charged with emotion (ibid.). King Hussein's speeches, which form the focus of this research, are loaded with emotive devices of both a linguistic and stylistic nature. Linguistic devices include emotive or expressive lexical units, whereas stylistic devices include, among others, metaphorical expressions. The example below is taken from a speech delivered in November 1992 and is followed by the official translation:

ARABIC ST	OFFICIAL
<p>وقضى وهو يعانق ثرى القدس شهيداً يسلم راية بني هاشم وآل البيت إلى هاشمي آخر</p>	<p>[Having] died clasping the soil of Jerusalem with a martyr's embrace, he [King Hussein's grandfather] passed on the flag of Bani Hashem, and Ahl al-Beit to another Hashemite descendent of Muhammad.</p>

The above example is highly charged with emotiveness. It makes reference to key cultural icons and concepts and is intended to arouse the feelings of the source

receptors (Jordanians) by drawing on their love for the Prophet Muhammad and for his descendents. It also portrays the King's grandfather as a loyal Arab شهيداً (shadīdan) (martyr)¹⁴ who died clutching the soil of Jerusalem, so well-beloved by all Muslims. However, the overall effect is utterly incongruent in the target situation; the cultural references in the original speech are powerfully emotive in the source culture but these cultural elements lack an equivalent meaning in the target culture. The reference which stresses the continuity of the Hashemite link to the Prophet Muhammad and thus of the monarch himself is intended to affect the way the source receptors feel towards the King and what he stands for. That link arouses feelings of love, respect, and obedience. However, in the target situation, this piece of information does not convey a similar message about authority.

Translating emotive expressions from Arabic into English is not an easy task because the translator is dealing with concepts which may have a specific meaning within one culture which does not correspond easily with that in another, for example, the concept of allegiance to a monarch, and translators have to try their best in order to achieve congruency (Dirar: *ibid.*).

However, Dirar argues that some human feelings and emotions such as love, happiness, sadness, anger, fear, etc. are an international phenomenon. As a result, all natural languages are expected to possess certain mechanisms for conveying these feelings. This represents a useful potential basis for transfer of meaning for translators (Morton 2010).

¹⁴ In Islamic tradition, martyrdom means offering one's life in the service of God; however, this now carries negative connotations in English, due to the fact that this expression has become associated in popular and media discourse with acts of terrorism and killing innocent people (see Shunnaq quoted in Aldebyan 2008: 516).

2.7.3.2 Denotative meaning

In Newmark's (1981: 119) terms "**Denotation** is the direct specific meaning of a word, optionally shown ostensibly (i.e. in photo and diagram or by printing) and described as far as possible in summary observable terms". In other words, the denotative meaning of a word can be accessed via dictionaries or other reference sources. According to Bell (1991: 98), denotation can also be considered to be "the shared property of the speech community which uses the language of which the word or sentence forms a part".

2.7.3.3 Connotative meaning

Newmark (1981: 119) defines connotation as:

That aspect of meaning of a particular word or word-group which is based on the feelings and moral ideas it rouses in the transmitter or receptor, in brief, the meaning conveyed or suggested apart from the thing it explicitly names or describes.

In other words, it refers to the "metaphorical, emotive, poetic or associative meaning of a word" (Morton 2010). It has been argued that connotative meanings stem from our personal experiences, educational background, religion, culture, and traditions,¹⁵ and this lies at the heart of the problem of translating the connotative meaning of metaphors between languages like Arabic and English which reflect dissimilar cultures. Bearing in mind Newmark's definition above, in order to arouse certain feelings in the target receptors, culture, experiences, traditions, religion, and general knowledge must be shared with the source receptors in order to achieve an equivalent impact as that attained on the source audience. In particular, religion, more specifically in the form of Islam, can be said to have shaped Arab culture as a whole. This means that the connotative meanings have to do with this relationship.

¹⁵ http://academia.edu/1349183/Cultural_Problems_in_Translation.

The connotation of the Arabic example below, taken from a speech delivered by King Hussein in November 1997, portrays life as a difficult journey. The choice of journey, in our view, shows that life is as short as a journey, yet difficult and tiring. However, the English functional translation ignores the journey metaphor and highlights instead one element expressed by the metaphor, namely that of struggle.

ARABIC	GLOSS	OFFICIAL
عبر رحلة الحياة الشاقة	Throughout the exhausting journey of life.	In the struggle of life

The strategy of covert translation has been applied; thus, the target metaphor is meant to be as immediately relevant to the target receptor as it is to the original addressee (House 1986).

2.8 Conclusion

The intention of this chapter was to explore the concept of equivalence in translation theory and its multiple meanings. It also examined the links between equivalence and a range of other relevant issues including culture, meaning, style, and context. The chapter concluded by discussing problems of equivalence with particular regard to translation between Arabic and English.

The following chapter will focus on issues relating to the translation of metaphor and idioms between Arabic and English.

CHAPTER THREE: TRANSLATING FIGURATIVE LANGUAGE: METAPHORS

“Metaphor is a touchstone of translation”

Newmark (1996: 171)

3.1 Introduction

As the previous chapter on equivalence has established, translation is a demanding task, and one which becomes even harder when it involves the transfer of figurative expressions between incongruent languages, such as Arabic and English. As Menacere (1992: 568) has highlighted, idioms and metaphors are similar since both involve “figurative use of the language” and both are dealt with in this chapter which will examine the difficulties of translating figurative language between Arabic and English. The chapter begins by discussing in detail various definitions of metaphors. It will also identify the different models which have been used to categorise types of metaphor. It will also review the literature on strategies and procedures for translating figurative expression.

The second part of this chapter deals with idioms, which according to Al-Harrasi (2001) and Ghazala (2003) have been largely ignored and overlooked in the Translation Studies literature relating to Arabic. After considering the different ways in which writers have attempted to define idioms, the focus then shifts to exploring the various ways in which idioms have been classified and categorized in various typologies, and will conclude by examining a range of views regarding how they should be translated, since according to Ghazala (2003: 203), the translator’s task in

attempting to achieve SL and TL equivalence in the case of idioms requires careful consideration of a range of issues including their meaning, connotations, cultural aspects and the effects which they produce on the audience. Wherever possible, theoretical points will be illustrated with practical examples taken from Arabic and English.

3.2 Towards a Definition of Metaphor

As Cipriano (2009: 12) notes, the Greek verb *metapherein*, with the literal meaning of ‘to transfer’, is the etymological origin of the contemporary term ‘metaphor’. Basic definitions of the type offered below (Table 3.1.) suggest nothing of the complexities which translation theorists have faced in attempting to pin down specific aspects of this elusive concept. They also mask the incredibly demanding challenge which translators can face in transferring metaphors from one language/culture to another.

Table 3.1: Popular definitions of metaphor

<i>Longman Dictionary of English Language</i>	“A figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them” (1993: 1002)
<i>Cambridge Learner’s Dictionary</i>	“A way of describing something by comparing it with something else which has some of the same qualities” 2004: 414)
<i>Macmillan English Dictionary for Advanced Learners</i>	“A word or phrase that means one thing and is used for referring to another thing in order to emphasize their similar qualities” (2007: 944)
Almaany Dictionary	“The use of a word rather than another due to a similar relationship between them; such as the use of lions instead of soldiers in Osodna across the channel metaphor, this is a representative declarative metaphor.

The most widely recognized scholars in the cognitive theory of metaphor, Lakoff and Johnson (2003: 5), also begin their exploration of this concept by trying to reduce it down to its simplest components, stating: “The essence of metaphor is the understanding and experiencing one kind of thing in terms of another”. In other words, a metaphor is used to describe one thing as though it were something else. Thus, for example, characteristics which we normally associate with one area of our experience are conveyed in terms of another area of our thought, which would normally be unrelated to this (Cipriano: 2009).

For example, the Qur’anic verse:

”فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ“ (Q 23: 53)

which means “but people have cut off their affair [of unity] between them into sects: each party rejoices in that which is with itself” (Ali: online). The term ‘cut off’ here, to mean ‘disperse’ is used metaphorically, and is linked with “unity” to demonstrate that the social solidarity which previously existed has fallen apart and been cut to pieces; this is likened to a strong whole that has become weak as a result of being cut up. Here, the word زُبُرًا (*zuburan*), which has many meanings in Arabic, one of which means “books”, is used metaphorically to represent the different “ideologies” which those many factions have as a result of this division. The second part of the Qur’anic verse ‘كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ’ is used ironically; they were happy when they should not be so due to being in a bad condition of division and disunity. This clearly shows that metaphors have been employed to envision what the society was like at the time of writing. Society, which has divided into opposing factions with dissimilar ideologies, is compared to a whole which has been cut into pieces and has become ineffective, worthless and unable to serve any purpose.

Some key points arise from the definitions. Firstly, they are all in agreement that a metaphor can be one single word or more. Secondly, they stress that a metaphor involves comparing two ideas or objects. Thirdly, metaphor involves similarity (the element of comparison) but also difference (understanding and experiencing one kind of thing in terms of another). As the Qur'anic example above shows, the metaphors we use to express the world around us mirror the ways in which we perceive that world and choose to categorize it. As Dagut (1976: 27) notes, the similarity underlying metaphor is mainly shaped by “the observing and classifying mind of the speaker.” Metaphors also help to shape our understanding of the world itself (Cipriano (2009: 12).¹⁶ Andrew (1998: 44) on the other hand, states that “there is indisputable fact that figurative language is one of the most productive sources of linguistic change”. According to Searle (cited in Andrew 1998: 20): “Metaphor represents a situation where one says something and means another”. Searle draws attention to the difference in “literal sentence meaning and the speaker’s utterance”, stressing the importance of looking for the true intended meaning.

3.3 Newmark’s Typology of Metaphor (1988)

It is for this reason that Newmark (1988a: 104) accords such importance to the rendering of metaphor, referring to it as “the most important particular problem in translation”. Newmark argues that figurative language, including metaphors, can only make sense, if it is transferred not only into the TL but also framed within its culture. Newmark (1988: 106) devised a typology of metaphor (see Figure 3.1.), arguing that since each type has its own contextual factors, it poses particular translation problems,

¹⁶ Mulhausler (1995: 281-282 cited in Olivera: online) makes some interesting observations about the heuristic value of metaphors and how they influence our experience.

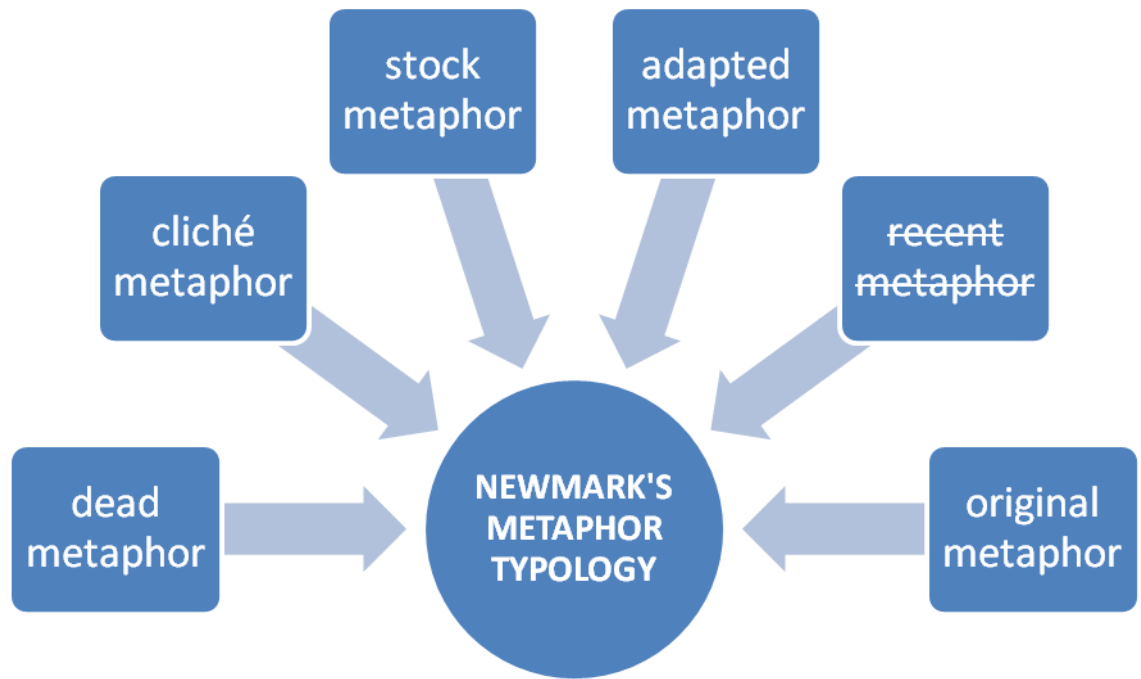
and, therefore, requires the application of particular translational techniques. The following sections discuss each of these types of metaphor and the translation strategies Newmark suggests, illustrating these with examples wherever possible.

It is worth mentioning that Newmark is not the only theorist to have attempted to categorise metaphors. Prior to Newmark, Van den Broeck produced a typology which consisted of just three categories:

1. **Lexicalized metaphors:** This refers to expressions which have lost their uniqueness and become established in the lexicon in a specific language.
2. **Traditional or conventional metaphors:** These expressions are products of a particular literary period.
3. **Private and individual metaphors:** These expressions “reveal the innovative creativity of their authors” (Van den Broeck 1981: 75).

In addition, Broeck observed that metaphors in a text are either functionally relevant or irrelevant, in the latter case being used purely for decorative purposes (*ibid.*: 76). Crofts (1988) and Gracia (1996) are just two of the many scholars who have followed Newmark’s lead and been influenced by his views on metaphor classification.

Figure 3.1: Newmark’s metaphor typology (1988: 106)



3.3.1 Dead metaphors

In this case, the metaphorical image is scarcely recognized by language users due to recurrent usage. Newmark (1988: 106) observes that since dead metaphors are frequently related to universal terms such as the main parts of the body, general ecological features, and core human activities, rendering them from one language into another is relatively painless, for translators do not have to preserve the original image. Thus, in the case of an expression such as “the body of an essay” this dead metaphor literally means the main part of an essay, and no longer suggests anything new that might be suggested by an anatomical referent to human body (Marks, 2004). Another Arabic example mentioned by Dickens (2002: 150) is عقرب الساعة (*‘aqrab assā‘ah*) referring to “the hand of a clock”. Newmark (1988: 107) recommends that translators should still verify the meanings of such known word, by using firstly a monolingual dictionary then a bilingual encyclopaedic one, and suggests that, in the case of English, dead metaphors can be livened up by the use of metonym or by altering them to phrasal verbs.

3.3.2 Cliché metaphors

A cliché is a metaphor which “due to repetitive use in social life, has lost its original, often ingenious heuristic power” (Zijderveld: online). English examples include “at the speed of light” (to do something very quickly) or “as brave as a lion” (used to refer to a courageous person). Newmark (1988: 107) believes that such metaphors are often eloquently used as a replacement for an idea, without corresponding to the facts of the matter and thus argues that in the case of informative texts, the omission of cliché metaphors is justified (1988: 106) because the author’s aim is to convey facts and theories to readers. In socially functioning texts (i.e. public notices, propaganda or publicity), the author’s intention is to achieve the best possible reaction, so with such texts, translators have two choices: either reduce the cliché metaphor down to its sense or replace it with another metaphor which is “less tarnished” (Newmark, 1988: 107).

3.3.3 Stock metaphors

Unlike the previous two types, stock or standard metaphors have not been “deadened by overuse” (Newmark: 1988: 107) and in an informal context, they can still act as “an efficient and concise method of converting a physical and/or mental situation both referentially and pragmatically” (Newmark: 1988: 107) and thus should not be omitted but given due consideration. For example, “ليس كل ما يلمع ذهباً” (lays kulu mā yalma^u dhahaban) “all that glitters is not gold”

3.3.4 Adapted metaphors

This is similar to a stock or standard metaphor but contains some element of change, usually small in nature (Dickens 2002: 148). Newmark recommends that this type of metaphor should be translated by an appropriately adapted metaphor (Newmark: *ibid.*) because if an attempt is made at literal translation, the result will be

incomprehensible (Newmark 1988: 111). For example, “the ball is a little in their court” (Newmark: 1988: 111). Dickens provides an example of an adapted metaphor:

فرفض البنا الإستجابة لهذا التكتل و {إشتباك} في عدة {اشتباكات} كلامية مع رفعت كانت
تنتهي دوماً بالمزيد من المؤيدين لأحمد رفعت“

El Banna refused to listen to the group and “crossed words” several times with Rifaat. These exchanges always ended up with more support for Rifaat and eventually, faced with Rifaat’s complete control of the General Headquarters [...] (Dickens 2002: 149).

The phrase “to cross words with someone”, here, is, according to Dickens (ibid.), an adapted metaphor which echoes the existing English expression “to cross swords with someone”, in the sense of clashing with someone, especially in debate, discussions or arguments (Dickens 2002: 149).

3.3.5 Recent Metaphors

Newmark originally thought of these as metaphorical neologisms but later suggested that, in fact, many of these were metonyms (1998: 184) and excluded this category from the revised version of his typology. Expressions of this type are often anonymously created, then spread rapidly in the SL, often via the media, and become trendy. Newmark provides examples such as “womanizer” (a man who pursues women lecherously) or “doing a line” (having a regular romantic or sexual romantic relationship with someone) (1988: 112).¹⁷ Dickens (2002: 152) classifies technical terms under this categorisation and highlights the difficulty of translating this type of metaphor from English into Arabic and not vice versa. Many scientific and technical

¹⁷ Since Newmark provided these examples over 25 years ago neither could now be described as recent. ‘Womanizer’ is a widely recognised term whilst ‘doing a line’ with this particular meaning appears to have slipped from favour. The latter is more commonly used in the context of drug taking, particular cocaine. See the discussion at: English Language and Usage <http://english.stackexchange.com/questions/172950/what-is-the-origin-of-the-phrase-do-a-line-with-someone>.

terms originate in English and he notes that even in Arabic STs, terms of this kind are used in English followed by a “tentative translation” (Dickens: *ibid.*) (see Holes 2.8.1)

3.3.6 Original Metaphors

Newmark (1988: 112) argues that original metaphors are a source of enrichment for the TL because they can be said to encapsulate the essence of a writer’s message or personality, or to provide a commentary on life. He argues that when metaphors of this type appear in authoritative or expressive texts, whether they have been created or quoted by the SL writer, they “should be translated literally” regardless of whether they are “universal, cultural or obscurely subjective” (Newmark, 1988: 112). Even if they contain culturally specific elements, these should be translated “neat” (*ibid.*) on the grounds that TL readers should feel as surprised as SL readers did when encountering the metaphor (Newmark, 1980: 98).¹⁸

Although Newmark (1988: 113) advocates semantic translation of original metaphors in authoritative texts, if a metaphor appears to be incomprehensible and not very important, it should be replaced with a “descriptive metaphor” or reduced to sense. In his discussion about original metaphor translation, Newmark introduced the rule that “the more the metaphor deviates from the SL linguistic norm, the stronger the case for semantic translation” Newmark (1980: 98).

A variety of procedures can be applied to render original metaphors in informative texts, usually depending on whether the translator intends to emphasize the image or the sense conveyed by the metaphor. In his discussion about original metaphors, Dickens links the difficulty associated with interpreting original metaphors to the fact

¹⁸ Newmark (1988: 106) gave “head-hunting” as an example of an original metaphor but again this is now classed as common usage. However, at the time, taking a term associated with the field of anthropology (it refers to the ceremonial practice of taking and preserving a person's head after killing that individual) and applying it to the field of recruitment was certainly original.

that original metaphors are not “relatable to existing linguistic or cultural conventions” and therefore context cannot be used to help establish an interpretation. If an original metaphor in the ST is replaced by a stock metaphor in the TT, this will serve to “destroy the sense of originality, and therefore lessen the emotional force” (Dickens, 2002: 165). In this case, Newmark sums up by saying that:

Original or odd metaphors in most informative texts are open to a variety of translation procedures, depending, usually, on whether the translator wants to emphasise the sense or the image. The choice of procedures in expressive or authoritative texts is much narrower, as is usual in semantic translation (Newmark 1988: 112).

Newmark further observes that:

The translation of any metaphor is the epitome of all translation, in that it always offers choices in the direction either of sense or of an image, or a modification of one, or a combination of both[...] and depending, as always, on the contextual factors, not least on the importance of the metaphor within the text (ibid.).

3.4 Methods of Translating Metaphor

Scholars such as Nida (2003), and Darbelnet and Vinay (1995) believe that metaphors are untranslatable; others such as Kloepfer and Reiss (2000) do not agree and think that this is feasible, especially in the case of word-for-word translation. Acknowledging that translators can face an extremely difficult task when dealing with metaphors, particularly those that are culture-bound, Newmark (1988: 108) suggests seven different procedures which can be used when translating metaphor. He emphasises that applying these procedures successfully requires translators to analyse the significance and function of the metaphor in the text, and to consider with which type of text they are dealing. He categorises STs into four broad classifications which

he labels: authoritative, expressive, informative, or vocative (1988: 08).¹⁹ All of the procedures which he mentions are explored in the sections which follow and relevant illustrations are provided where possible.

3.4.1 Reproduce same image used in the SL metaphor in the TL

This procedure is frequently used in translating single-word metaphors for example the phrase “a **ray** of hope”²⁰ can be rendered in Arabic as شعاع أمل (*shuʿāʿ amal*). However, it can rarely be used to translate extended metaphors or idioms because it relies on cultural overlap, meaning that it is easier to translate certain images when their sense relies on universal values. Newmark believes that this type of procedure can also be used when transferring the image in non-cultural metaphors. As Dickens (2002: 151) observes, this procedure is only likely to be successful if the metaphorical image is comparable in both SL and TL in terms of three criteria: ‘currency, frequency and register’. Dickens cites the following examples:

Play with someone’s feelings	يتلاعب بمشاعره <i>yatalāʿabu bimashāʿirihi</i>
History repeats itself.	التاريخ يعيد نفسه <i>attārīkh yuʿīd nafsah</i>
They licked their wounds.	لعقوا جراحهم <i>laʿaqū jirāḥahum</i>

¹⁹ Authoritative means official and “has authority”. Expressive, according to Newmark (1988), “the core of the expressive function is the mind of the speaker, the writer, the originator of the utterance. He uses the utterance to express his feelings irrespective of any response”. Informative should be translated: “with equivalent effect purposes”. Vocative is “the case used for addressing your reader in some inflected way”; this type of texts is meant to be directive and persuasive

²⁰ Examples of idioms in this chapter were mainly collected from the following two sources: http://www.mohamedrabeea.com/books/book1_385.pdf and <http://www.proz.com/glossary-translations/english-to-arabic-translations/152>

3.4.2 Replace SL image with an equivalent TL image

Unlike the previous procedure, this method can be used for translating extended stock metaphors. This is because they normally contain cultural images which are transferable. A SL image can be rendered communicatively into the TL by replacing this with an image which exists already in the TL provided that this image is equally frequent within the registers of both ST and TT (1988: 109). A stock metaphor can be translated precisely but the ST image must be conveyed by employing an equally acceptable and established collocation, as in the following proverbial examples:

If you can't beat them, join them.	اليد اللي ما تقدر إتعضها بوسها <i>ilyad illī mā tiqdar itʿudhā būshā</i>
Time is money.	الوقت من ذهب <i>alwaqt min dhahab</i>
Love is blind.	الحب أعمى <i>alḥub aʿmā</i>
Strike while the iron is hot.	دق الحديد و هو حامي <i>duq alḥadīd wa huwa ḥāmī</i>

3.4.3 Convert metaphor into a simile

When it is not possible to preserve the same SL image in the TL text or to find a comparable TL image this can be a useful translation technique when working between Arabic and English as the examples demonstrate.

LITERAL TRANSLATION + GLOSS	ARABIC METAPHOR	ENGLISH SIMILE
Heart of [a] lion (used in reference to a courageous man)	قلبه كالاسد	As brave as a lion
He [is] cunning like [the] fox.	هو ماكر كالثعلب	He is as cunning as a fox

She [is] good like [the]
gold.

انها جيدة مثل الذهب

She is as good as gold

3.4.4 Translate metaphor into simile plus sense

Newmark acknowledges that this procedure is a compromise catering for two types of possible reader. It maintains some of the metaphor's original emotive (and cultural) effect which can be appreciated by expert readers whilst at the same time it provides an explanation to lay readers who are unlikely to have sufficient cultural background knowledge to make sense of the metaphor (Newmark, 1988: 110). As Alharrasi (2001) has noted, in terms of translation strategies this procedure can be said to combine both the communicative and the semantic method. It can be classed as communicative because it conveys the sense of the SL metaphor to TL readers whilst conversely, in semantic terms, this procedure can be said to be loyal to the SL metaphor in that it maintains its image. The second example below, for example, shows readers may assume various interpretations of this phrase. Instead of the phrase's negative connotations - it is used to refer to someone who is vain about their appearance- they might assume it means "she is pretty" or "she likes to wear colourful clothes" unless some clarification of the sense is added.

LITERAL TRANSLATION + GLOSS	ARABIC METAPHOR	ENGLISH SIMILE + SENSE
She [is] beautiful like [the] moon (used in reference to a beautiful woman)	هي جميلة كالقمر	She is as beautiful as the moon ²¹

²¹ The original source for this phrase may be the biblical Song of Solomon 6:10: "Who is this who looks down like the dawn, **beautiful as the moon**, bright as the sun, awesome as an army with banners?"

She is a peacock
(used in reference to
someone who is vain about
their appearance)

هي طاووس

She is as vain as a
peacock

3.4.5 Convert SL image to sense

This is the most commonly utilized of all the procedures but translators need to be aware that metaphorical language is often used for specific purposes by the ST author. Figurative language can serve a euphemistic function, offering the best means to mask the truth regarding physical facts or taboo subjects within a specific culture. Metaphors can relate to topics such as sex, bodily functions, war, unemployment and death, cushioning us from life's harsh realities. Newmark (1988: 111) states that rendering the actual sense of a metaphor can produce a much blunter expression.

For example, دولة نامية (*dawlah nāmiyh*) is a euphemism for “a poor country”. Also, in referring to male-female intimate relationship; “take a trip to Pound Town”²² is used as a euphemistic expression for having sex, to make such expressions sound more polite or less harsh.

This procedure of translating the sense of metaphorical language can also bring to light a particular personal or ideological bias in political statements, putting a positive construction on someone's deeds or words or being used to mask or conceal the truth of an unpleasant situation, for example, during military conflicts, the phrase “collateral damage” is used to refer to the killing of civilians during attacks on military targets. This highlights the need for particular care with regard to the effect on TL audiences when using this procedure.

²² <http://www.buzzfeed.com/javiermoreno/how-many-euphemisms-for-sex-do-you-know#3dzqf4t>

In the example below the meaning of the English simile has been rendered by converting the image used (the owl simile) and transmitting the sense (he is wise). Although it could be argued that some of the ST metaphor's cultural and emotive value is lost since the owl is a well-established symbol of wisdom, its key meaning is transferred and there is no chance of misunderstanding by the target audience who may think of the owl as an ill omen.

LITERAL TRANSLATION + GLOSS	ARABIC TL	ENGLISH SL
He [is] like Luqmān ²³	هو كلقمان	He is a wise old owl

3.4.6 Deletion of the metaphor

According to Newmark, this procedure is recommended when the metaphor is unneeded, redundant and does not serve any useful function. This topic will be discussed in further detail in the data analysis chapters.

3.4.7 Use same metaphor combined with sense

Occasionally, if translators judge that the metaphor lacks transparency or clarity, they may choose to add a "gloss" to guarantee that it will be understood in the way the author intended. Newmark (1988: 91) quotes an example from Beekman and Callow (1974) who refer to the metaphor "The tongue is fire" which might be interesting in various ways by the receptors. Therefore, in order to make it comprehensible, they suggest that the translator should add the author's intended sense with the translation i.e. "Fire ruins things; what we say also ruins things". By adding the sense with the translation the receptor is directed to the correct interpretation of the metaphor. The Arabic equivalent of this metaphor would require an addition for the purposes of

²³ A wise man after whom the thirty-first *surah* of the Qur'an was named.

audience comprehension and clarity of meaning. The Arabic expression below shows that a person with imperfections should never talk about other people's flaws and is connected to the Hadith by the Prophet Mohammad which teaches Muslims that people will be condemned to Hellfire as a result of the bad things they say with their tongues:

LITERAL TRANSLATION + GLOSS	ARABIC SL	ENGLISH TL
the tongue is fire	لسانك حصانك إن صنته صانك وإن هنته هانك	People who live in glass houses shouldn't throw stones

This procedure raises the issue of interpretation of authorial intent since, as Tobias (2009) rightly points out, even native speakers of a language are not always capable of realizing the figurative meaning of messages in their own mother tongue. Tobias (2009: 10) stresses that translation can often best be thought of as a process of “negotiation”, and cultural, conceptual or linguistic barriers can stand in the way of metaphorical understanding. When dealing with metaphor, the role of the translator is to “untangle the textual web” of metaphor in the procedure of translating (Tobias: *ibid.*). The strategies which are chosen must aim to “reproduce the author's style and intended effect” to the greatest possible level (Tobias: *ibid.*) which could mean that style may need to be sacrificed in order to maintain meaning or vice versa.

Newmark also notes that translators need to take into cultural, universal and personal elements consideration when attempting to interpret the meaning of the metaphor, and deciding whether a communicative or semantic translation strategy is more appropriate for the translation for the case in question.

In the latter part of this thesis, the translation of metaphors from Arabic into English in a sample of King Hussein's political speeches will be analysed in order to ascertain which of Newmark's seven methods have been used in this process by translators. This analysis will also evaluate whether the metaphors which appeared in the STs were communicatively or semantically rendered.

3.5 Translation Strategies vs. Procedures

It is commonplace for translation scholars, including Newmark (1988: 45-47), to refer to both strategies and procedures when writing about the process of translating different text types. It is important when conducting analysis, therefore, to have a clear understanding of what exactly constitutes the difference between a strategy and a procedure in translation.

In general terms, a **strategy** is a plan or method devised in order to achieve a specific goal or a long-term plan for success. In the context of Translation Studies, a strategy is theoretically broader than a procedure and might be best thought of in terms of an approach to rendering a text, for example deciding whether the translation is to be oriented towards source or target language/culture. It is the "method employed to translate a given element/unit (including a whole text) making use of one or more procedures."²⁴ Krings (1986: 18) defines translation strategy as a "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task".

Many scholars in addition to Newmark have focused on translation strategies, such as Nida, Newmark, Vinay and Darbelnet, and Venuti (1998: 240), to mention but a few.

²⁴ http://www.pfri.uniri.hr/~bopri/documents/TRANSLATIONSTRATEGIES_002.pdf

Venuti's (1998: 240) concepts of domesticating vs. foreignizing will be the focus of discussion later in this chapter. However, the focus here is on Newmark's work because he is a pioneer in tackling the translation of political texts and in setting strategies to evaluate the translated text in relation to the cultural meaning of the ST. Also, his translation procedures are, in my view, comprehensive and are well-suited to the purposes of this research.

In general terms, a **procedure**²⁵ is a way of acting or progressing in a course of action, especially an established method. In the context of Translation Studies, a procedure is a tool, a means of translating a particular element which can be exploited in the broader context of the strategy adopted in order to solve a translation problem. Thus, cultural borrowing, calque, cultural substitution and definition are amongst the procedures available for the translation of cultural references. It also involves, for example, the translator's choices of one lexical element over another at the level of the sentence, clause, phrase, or word. This means that a procedure is "goal-oriented" and is visible in its both lexical and syntactic forms.

3.6 Newmark's strategies (1988b 45-47)

3.6.1 Word-for-word translation

In the case of this translation strategy, there is an assumption that "there is structural correspondence between languages" and words are translated out of context, being rendered instead by their most common meanings.

²⁵ Vinay and Darbelnet (1973) first proposed seven methods or procedures (loan, calque, literal translation, transposition, modulation, equivalence, adaptation). These would be the equivalent of strategies in Newmark's terms.

When dealing with figurative language, this type of literal translation is, of course, an inappropriate strategy. This strategy can be successfully employed, though, in the case of computer-assisted translation in which rough translations of highly technical documents such as product specifications or formulaic texts such as legislation are produced using computers and then edited by professional translators.

3.6.2 Literal translation

In this case, too, the words are translated out of context, but SL grammatical structures are transformed to their nearest TL equivalents. However, as Vachon-Spilka (1968) notes, this strategy is “quite rare unless the two languages [i.e. SL and TL] are very closely related.” Thus this strategy would be unsuitable for the pairing of Arabic and English since they are incongruent languages and would also fail to produce any sense from metaphors. The following example reflects the incongruity between Arabic and English. For example, فولة وانقسمت نصفين (*fūlah w inqasamat nişfyn*) (literally: a broad bean and divided into two halves) is not a literal translation of “two peas in a pod”.

3.6.3 Faithful translation

This aims to render the precise contextual SL meaning within the limitations of the TL grammatical structures, cultural words are transferred and the degree of grammatical and lexical deviation from SL norms is preserved. Perhaps most importantly it aims to be completely faithful to the intentions of the SL author. For Nida and Taber (1969;1982: 201), for instance, faithful translation corresponds to dynamic equivalence (see 2.3.2). Popovic (1970: 80), to justify translation shift, inclines towards this strategy by saying that translation shifts “do not occur because the translator wishes to change a work, but because he strives to reproduce it as

faithfully as possible and to grasp it in its totality, as an organic whole”. This strategy, as we will see in the analysis chapter, was utilized in the translation of King Hussein’s political speeches from Arabic. However, it is argued here that it fails to reflect the intertextuality embedded in them.

LITERAL TRANSLATION + GLOSS	ARABIC TL	ENGLISH SL
If you are afflicted hide	إذا ابتليتم فاستتروا	Don’t wash your dirty linen in public

3.6.4 Semantic translation

In most respects, this is similar to faithful translation but it places more emphasis on preserving the aesthetic values inherent in the ST. Thus it plays close attention in the final TL to transferring features such as punning or word play, repetition for effect or poetic assonance from the original ST. It does not make use of cultural equivalence and generally makes few concessions to the TT readership. While faithful translation tends to be dogmatic, semantic translation is more flexible. This flexibility leads Hatim and Mason (1990: 7) to say that semantic translation constitutes “the middle ground of translation practice”.

LITERAL TRANSLATION + GLOSS	ARABIC TL	ENGLISH SL
What appears harmful might be useful	رب ضارةٍ نافعة	Every cloud has a silver lining.

3.6.5 Adaptation

This can be considered the freest form of translation strategy. It involves converting elements of the SL culture to the TL culture and the text is often entirely rewritten. This strategy is mainly used for dealing with plays and poetry, and in this case, the original themes of the work or the characters/plot of plays are preserved but made to reflect the TL culture whilst the text is adapted accordingly. According to

Shuttleworth and Cowie (1997: 3), this ‘free translation strategy’ usually entails that “considerable changes have been made in order to make the text more suitable for a specific audience (e.g. children) or for the particular purpose behind the translation”. However, for Nida and Taber (1969;1982: 134), this strategy cannot be considered faithful when translating the word of God. Adaptation for Vinay and Darbelnet (1995: 31) is a type of ‘Oblique translation’ which, according to them, should be used when the SL culture situation either does not exist in the TL culture or has different connotations (1995: 39); in this case, for them, it is “situational equivalence” which is the “extreme limit of translation” (ibid.). For example, a play by the Spanish playwright Federico Garcia Lorca originally set in a small Spanish farming community was adapted into Scots dialect English by David Johnston as a play set in a small Scottish fishing village.²⁶ The following is another example in Arabic.

LITERAL TRANSLATION + GLOSS	ARABIC SL	ENGLISH TL
The mosque preacher	خطيب المسجد <i>khaṭīb almasjid</i>	Priest

3.6.6 Free translation

Using this strategy the translator reproduces the content of the ST but does not maintain the style, or renders the content of the ST without the form of the original. Often this produces a paraphrase which is longer than the original. Thus the example below is a free translation of the final line from one of Shakespeare’s Sonnet 18 which opens with one of the most famous lines of his poetry:

Shall I compare thee to a summer’s day?

²⁶ *Shadow Of The Wedding* 24 October 1999

To grasp the full meaning of the final line, it is necessary to know how the line before reads:

So long as men can breathe or eyes can see,
So long lives this, and this gives life to thee

Thus, an English paraphrase of the final lines might be “That is how long this poem will live on, making you immortal”. This in turn might be freely translated into the Arabic version:

سنبقى هذه القصيدة خالدة طالما أن هناك رجال تنفس و عيون ترى وهذا يجعلك خالدة مع خلودها

(My translation)

Gloss: This poem will be eternal as long as there are men who can breathe and eyes can see, and this will make you eternal.

3.6.7 Idiomatic translation

Using this strategy, the translator reproduces the message of the ST but tends to distort nuances of meaning and lose the subtlety of the original by the use of colloquialisms and idioms. For Larson (1984: 10), this strategy is the one in which “the meaning not the form is retained”. Shuttleworth and Cowie (1997: 73) note that the aim of this meaning-based method is “to reproduce the same message for a new audience in the form of a translation which reads like a text originally composed in the TL”. Gutt (1991: 99), however, disagrees, and believes that it fails to give a complete account of the “inferential nature of communication and its strong dependence on context”. For example: كبايع الماء في حي السفاة (kabā' almā' fī ḥay assuqāt) (literally: selling water in a neighbourhood of water sellers) However, this phrase in Arabic has negative connotations in certain contexts. This is therefore

different from the English idiom “carrying coals to Newcastle”, because in English, this indicates availability only whilst in Arabic, in certain contexts, it is used when someone tries to trick those who usually trick others.

3.6.8 Communicative translation

This strategy attempts to render the exact contextual meaning of the original in such a way that both the language and the content of the ST are readily acceptable and comprehensible to the readership. For Hatim and Mason (1990: 3), this translation is a “communicative process which takes place within a social context”. This strategy, according to Shuttleworth and Cowie (1997: 21), is:

Generally oriented towards the needs of the TL reader or recipient [...] a translator who is translating communicatively will treat ST as a message rather than a mere string of linguistic units

and the original function of the ST will be maintained. For Newmark (1988: 22), in this strategy “the translator attempts to produce the same effect on the TL readers as was produced by the original on the SL readers”. Thus, for Hatim and Mason (1990: 7), this strategy represents “the middle ground of translation practice” because, for them, it does not reach the extreme of adaptation. However, Hervey and Higgins (1992: 248) see this strategy as a ‘free translation’ which employs “substitution for the SL expressions of their contextually/situationally appropriate cultural equivalents in the TL”; or a strategy wherein “the TT uses situationally apt target culture equivalents in preference to literal translation” (ibid.).

LITERAL TRANSLATION + GLOSS	ARABIC TL	ENGLISH SL
Leave sedition asleep	دع الفتنة نائمة <i>da^c alfitnah nā'mah</i>	Let sleeping dogs lie.

Give every owner of a
right their right

أعطي كل ذي حق حقه
aʿṭī kul dhī ḥaq ḥaqqahu

Give the devil his
due.

3.7 Other translation strategies

3.7.1 Domestication vs. Foreignization (Venuti 1995; 2008)

The following section will shed light on two specific strategies, namely Domestication vs. Foreignization. This study will explore the translators' choices between the two strategies in the context of translating the metaphorical expressions in the political speeches of King Hussein into English.

Schleiermacher (1813) argued that essentially translators have two options, explained as follows by Venuti (2008: 15):

Either the translator leaves the author in peace, as much as possible, and moves the reader towards him: or he leaves the reader in peace, as much as possible, and moves the author towards him.

Basing his categorisation on Schleiermacher's well-known concept of translation Venuti (1995; 2008) identified two translation strategies which he labelled domestication and foreignization.²⁷

3.7.1.1 Domestication

According to Venuti (1993: 210), when the translation is domesticated, a translator remains ST loyal by bringing the author towards the readers.

Shuttleworth and Cowie (1997: 44) explain that translators following this strategy aim to produce "a fluent style in order to minimize the strangeness of the foreign text for

²⁷ In Dickens' view, domesticating a translation is another word for "naturalizing" it into the TL and its settings, a translation in which all the features of the TT and culture are preferred to their ST features. For Dickens, the whole process of translation falls between two extreme ends of exoticism (source-culture bias) and cultural transposition (target-culture bias) (Dickens 2002: 29-30).

TL readers [...] the adaptation of the TT to conform to target discourse types”. This entails the “interpolation of explanatory material”, the elimination of “SL realia” and the general synchronization of TT with TL prejudice and inclinations which leaves the reader in peace (ibid.).

Venuti believes that domestication governs the theory and practice of Anglo-American translation culture in every field and genre. Considering the ideological consequences of this domination, Hatim and Mason (1990: 145) argue that this predominance of domestication in translation over the past three centuries has resulted in a “normalizing and neutralizing effect”, divesting ST creators of their voice, and re-conveying foreign cultural values in terms of what is recognizable, common and, therefore, unchallenging to the dominant culture (Hatim and Mason: ibid.). They view the ultimate aim as being to integrate within a dominant culture all that which is foreign to it (ibid.).

In Venuti’s (1995: 34) opinion, translators cannot evade an essential ideological choice of either “reinforcing or challenging dominant cultural codes”. He observes that the “ethnocentric” intensity created by domesticating translation depends on dual faithfulness, to the SL text as well as the TL culture, and is accompanied by a justification that a gain in domestic comprehensibility and cultural power prevails over the “loss suffered by the foreign text and culture” (Venuti 1993: 212).

Hatim and Mason (1997: 145) view domestication in more positive terms, arguing that if this strategy is employed when translating from a culturally dominant SL into a minority-status TL, it may possibly help to shield the latter against an existing inclination for it to be taken up and, thus, be diluted by SL textual practice (Hatim and Mason: ibid.).

According to Hatim and Mason, one of the areas in which this tendency can be observed is in the “dubbing of imported English language television serials into minority-status TLs”. In my opinion, Arabic falls into this category. An example of domestication in this context, is the English expression “I’ll be damned if I know”, which is used in an angry situation to mean that nobody can predict the future; this expression would be viewed as contemptible and irreligious to Arab viewers because it is only Allah (God), and nobody else, who knows the future. Therefore, this would be rendered into الله أعلم (*Allāh a‘lam*) or “Allah (God) knows” (Ghazala 2003: 214). Another expression which would be considered as taboo in Arabic is “as smooth as a baby’s bottom” (Ghazala: 2003: 214)) which it would be inappropriate to translate literally. Therefore, it is domesticated into أنعم من راحة اليد (*an‘am min rāḥat alyad*) literally meaning, “smoother than the palm of the hand”. This translation protects the TL from being diluted by SL “textual practice” (ibid.).

3.7.1.2 Foreignization

Foreignization or “minoritization” (Venuti 2008, 1995: 19) encapsulates Schleiermacher’s second notion, wherein translators are faithful to the ST, the author is left in peace, and the reader is moved towards him. In foreignizing a translation, the cultural codes that dominate the TL are deliberately disturbed. As a result, this method departs from native standard to become “an alien reading experience” (Venuti: ibid.). Shuttleworth and Cowie (1997: 59) define foreignization as a strategy utilized to describe the type of translation in which the TT produced “deliberately breaks target conventions by retaining something of the foreignness of the original” (Shuttleworth and Cowie 1997: 59).

Venuti (1991: 127) quotes Berman who argues that fluency in translation abolishes any trace of the original culture. Translation, for Berman, should be a “manifestation that reveals the foreign in a determinate form” rather than eliminating it. Venuti (1991: 129, 1995: 19) also notes that Schleiermacher was highly supportive of foreignizing translation, suggesting that readers should travel abroad, and literally move towards the author. For Schleiermacher, “the genuine translator is a writer” who brings together two entirely alienated persons, the author and his readers. He also advocates that translators should do their utmost to bring readers to “an understanding and enjoyment” of the ST author which is as “correct and complete as possible” without inviting them to leave the “sphere of their mother tongue” (ibid.). By doing this, the readers will be given the same image, and the same delight which the reading of the original language would afford any reader (ibid.). Therefore, foreignizing translation is a possible activity, only if the TL is flexible; and by implementing the strategy of foreignization in translation, the translator enables his readers to not only understand the individuality of the foreign author, but also to identify with him (Schleiermacher 1813, 78-79 quoted in Venuti 1991: 130).

Hatim and Mason (1990: 148) support the strategy of foreignization in translation with slight translator intervention, arguing that the traits of the ST should be made completely observable, and few concessions made to the reader. For Hatim and Mason (1990: 231), foreignization is a form of opposition against “ethnocentrism and racism, cultural narcissism and imperialism”, in favour of “democratic geopolitical relations”. It could be said that by choosing foreignizing as a translation strategy, the target culture would be enriched with new terminology. In this context, we argue that foreignizing the translation of the metaphorical expressions in the political speeches of King Hussein will not only enriches the TL with new terminology, but also, and more

importantly, reveals important aspects of the Arab culture to the target English reader. These two strategies namely domestication and foreignization will be frequently referred to in the analysis chapter of this study. Thus, we will not discuss the issue of foreignizing taboos, since it is not the focus of this research. This method enables target readers to be familiar with the worldview and domains of the SL and culture, as far as this study is concerned, could be called familiarizing the target reader with both the SL and culture.

In my opinion, it could be argued that this applies to the treatment of every cultural element in translation. For example, let us consider the word “falafel”. This well-known food item in the Arab world, prepared from chickpeas and other ingredients, is now known in most British supermarkets. Therefore, instead of domesticating the translation and finding an equivalent English type of food to replace it with, if there is any, or paraphrasing it for the English reader, Dickens (2011) rightly suggests rendering this term as “falafel” and providing the reader with an explanatory note. Similarly, in the case of the famous opening line to Shakespeare’s sonnet No. 18 “Shall I compare thee to a summer’s day”, Newmark (1981: 50) argues that the reader of a “semantically translated version” (similar to a foreignizing translation) will be captivated by Shakespeare’s description of the magnificence of English summer and become to some extent “sensitized to English culture” (Newmark: *ibid.*).

Dickens (2002: 29-30) maintains that the primary attraction of the TT should be in preserving all the grammatical and cultural features of the source which are imported to the target culture with minimal adaptation i.e. applying the strategy of foreignization. However, this process will impact on the target receptors in a way that the ST could never have on the SL receptors, because the original has no features of

an alien culture. Dickens demonstrates that sometimes the nature of the ST makes almost impossible to avoid “exoticism” in the TT, and he gives an example the translation of the Arabic book *البخلاء للجاحظ* (*albukhalā’ liljaḥiẓ* The Misers) by Aljāhiz into English in which the “formal features of the ST are exceptionally significant but not straightforwardly matched by typical formal features of English” (Dickens: *ibid.*).

However, whether domesticating or foreignizing, what matters, in Venuti’s view, is being “faithful”, and being “unconstrained;” faithful in terms of delivering the meaning of the ST, as in showing the general spirit which passes through it, and unconstrained, in order not to betray by its terminology, the collocation of its words, or structure of its sentences that it is merely a replica (Venuti: *ibid.*).

It should be noted, however, that much criticism has been aimed at Venuti’s concepts. Baker (2007: 152) particularly criticizes what she calls his “sweeping dichotomies” of foreignizing versus domesticating strategies. According to Baker, this limited choice of foreignizing or domesticating the translation does not reflect “the rich variety of positions that translators adopt in relation to their texts, authors and societies” nor “the shifting positions of translators within the same text”. Ultimately, she believes, it is not a choice between black and white, rather it can be a combination of both in the same text (Baker 2007: 152).

Thawabteh (2011: 6) believes that the shift between these two poles, namely foreignizing and domesticating, occurs even at word level and illustrates that, for instance, both models are employed concurrently using the case of ‘خروب’ (*kharrūb*) ‘carob,’ a loanword whose phonetic representations reflect phonemic penetrations of Arabic (*kharrūb*) (literally ‘Carob’), i.e., the Arabic sound still floats up in the English ‘carob,’ thus foreignization is observed. The same word gives evidence of

domestication in domesticating the Arabic sound /Kh/ into /K/ in English (Thawabteh: *ibid.*).

Therefore, the translator's job involves combining both strategies and not only making a choice between two extremes. As Toury's (1995: 56-9) model suggests, translation can never be said to be fully adequate or acceptable (*ibid.*). However, Bandia (1993: 2) emphasizes that a special effort is needed when the translation involves the languages of the "colonizer" and the "colonized". In this case, translators face a dilemma of how to deal with the ST material whilst being faithful to the TL and culture. In the case of Arabic and English this is easier said than done, particularly when it involves ideologically loaded and culturally sensitive terms like *shahīd* (martyr), *jihad*, terrorist, terrorism, etc. which need to be considered carefully. This in turn makes us contemplate the degree of freedom which translators have, and the extent to which they can or should manipulate the text.

3.7.2 Covert Translation

According to House (1977, 1986: 188), the purpose of covert translation is to "produce a TT which is as immediately and 'originally' relevant as it is for the SL addressees": in other words, to produce a text which is functionally equivalent to the ST. According to House this type of translation is appropriate for STs which are not associated with any aspect of the target culture: 'advertising, journalistic and technical material are all examples of text-types for which covert translation' is believed to be appropriate (Shuttleworth and Cowie 1997: 34). For instance, هدف سهل (*hadaf sahl* literally: easy target) is covertly translated into "sitting duck". Also, since (Shuttleworth and Cowie 1997: 34), argue that Bible translators will employ covert approach "to make the message which they are seeking to convey maximally relevant

to the new audience” this approach might have been used by the translators of King Hussein’s political speeches, due to the religious orientation of the figurative language in those speeches, as we will see in the analysis chapter.

3.7.3 Overt Translation

According to House (1977, 1986: 188), this mode of translation contrasts with covert translation and refers to STs which are in “some way inextricably linked to the community and culture, being specifically directed at SL addressees” (Shuttleworth and Cowie 1997: 34). To translate such STs appropriately it is necessary to produce an overt translation, in which the target addressees are quite “overtly not being directly addressed”. Therefore, in the “production of such a TT no attempt is made to produce a “second original”” (Shuttleworth and Cowie 1997: 119): an overt translation “must overtly be a translation” (1986: 188). For example, ‘خطوة البداية’ (*khutwat albidāyeh* literally: the first step) can be overtly translated into “kick-off”.

3.7.4 Gloss translation

According to Nida (1964: 159), in this method translators try to render “as literally and meaningfully as possible both the form and content” of the ST. This exemplifies what is known as formal equivalence. In Nida’s view, such a method requires the insertion of abundant footnotes in order to make the text intelligible to the TL reader. The merit of this type of translation is that it enables the TL reader to have a profound insight into the components of the SL and culture (Nida 1964: 159). For example, the expression ليلة القدر (*laylat alqadr*, The Night of Destiny/Power) can be glossed using a footnote.²⁸

²⁸ The Night of Power/Destiny (usually celebrated on the 21st, 23rd, 25th, 27th or 29th of Ramadan) marks the anniversary of the night Muslims believe that the opening verses of the Quran were originally revealed to the Prophet Muhammad. Muslims believe that on this night God blesses

3.7.5 Gist translation

According to Hervey and Higgins (1992: 250) this method refers to “a style of translation in which the TT offers a condensed version of the contents of the ST.” In other words, a gist translation is a summary of the ST.

3.7.6 Borrowing

According to Vinay and Darbelnet (1958: 46;1995: 31), this is the most straightforward translation method, which they describe as a type of “direct translation” in that the ST components are substituted by “parallel” TL components (Vinay and Darbelnet: *ibid.*). Shuttleworth and Cowie (1997: 17) explain that “The aim of this method is generally to overcome a lacuna”, or more specifically if the translator intends to generate a particular “stylistic effect” or to inject some local colour into the TT (Vinay and Darbelnet: 1995: 32). Vinay and Darbelnet note here that borrowings or loan words penetrate a language after being used in translation. For example, الإنترنت (*alintarnet*) is a loan word in Arabic for “the internet”(Ivir cited in Toury 1987).

3.8 Newmark’s translation procedures

3.8.1 Transference

This procedure involves transferring a SL word into a TL text. In the case of Arabic SL into English TL this requires transliteration or what Harvey (2000:5) calls “transcription”; for example, الإمام (*alimām*) referring to someone who leads Muslims in prayer has been transferred into English as the “imam”. Many examples of loan words from Arabic examples relate to politics and enter the language via the media.

everyone, forgives all sins, and accepts all prayers, and the angels descend to earth. According to Islamic tradition, everything that is going to happen in the universe is predestined on this night every year.

Often they are not transliterated using any set method and consequently several different versions may arise; such terms include *Intifāḍa* (انتفاضة), *jihād* (جهاد), etc.

3.8.2 Naturalization

This is another form of transliteration which first adjusts the SL word to the normal pronunciation, then to the normal morphology of the TL (Newmark, 1988b:82). Thus, the word “computer” has been naturalized into colloquial Arabic as *كمبيوتر* even though the word *حاسوب* (*ḥāsūb*) exists in MSA (Mazid 2007: 48).

3.8.3 Use of a cultural equivalent

In this procedure a culturally specific word in the SL is replaced with a TL equivalent, for example, the international organisation الهلال الأحمر (*alhilāl alaḥmar*) (Red Crescent) is the cultural equivalent of الصليب الأحمر (*aṣṣalīb alaḥmar*) for Red Cross. However, Newmark urges caution with this procedure since sometimes these words are not accurate (1988b:83).

3.8.4 Use of a functional equivalent

Here the translator chooses a culture-neutral TL word or phrase to replace a culturally specific item in the SL (Newmark, 1988b:83). This procedure entails replacing something specific with something general, for example, Volkswagen with car.

3.8.5 Use of a descriptive equivalent

In this case, the meaning of the SL item, which is often a culturally specific item or phenomenon, is explained in several words in the TT (Newmark, 1988b:83); for example, *Udhiyyah* or *Qurbani* which is defined by *Collins Online Dictionary* as “Sacrificing an animal, such as, a sheep or goat or camel or cow on the eve of *Eid-al-*

Adha to commemorate the willingness of Ibrahim to sacrifice his son Ismail as an act of his obedience to the Allah”. However, it can actually be performed during the first four days of *Eid-al-Adha* starting after the sunrise of the first day. In addition it should be divided into three parts: one third must be given to the poor, one third to the relatives and the remaining third goes to the person and his household.

3.8.6 Componential analysis

According to Newmark (1988b:114), this procedure involves "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components"; for example, من قضاء الله (*min qaḍā' Allah* literally: from the predestination of God) referring to “fate”.

3.8.7 Synonymy

This requires the use of a TL synonym or near equivalent and can be used when brevity is more important than exactitude (Newmark, 1988b:84). Shiyab (2007) gives the following example: “the Arabic words *ḥisaan*, *faras*, *jawaad*, *agarr*, stand for the English word ‘horse’”. Shiyab goes on to explain that these terms are “they are not interchangeable in all contexts” since, as he explains, that:

1. “The word *ḥisaan* has the components of horse and male.
2. The word *faras* has the components of horse and male or female.
3. The word *jawaad* has the components of a particular horse, which is fast, male or female.
4. The word *agarr* has the components of a particular horse, which has a white patch on its forehead and male or female”.

Another example is the following expression, (هذا الشبل من ذاك الأسد) (*hādhā ashshibl min dhāka alasad*) (this cub from that lion) can be translated by the phrase “Like father like son”.

3.8.8 Through-translation

This procedure is also referred to as calque or loan translation. Common collocations, names of organizations and components of compounds from the SL can be literally translated into the TL (Newmark, 1988b:84), for example, “The straw that broke the camel's back” is calqued as القشة التي قصمت ظهر البعير (*alqashah alatī qaṣamat dhahr al ba‘īr*) or the straw that broke the back of the camel.”²⁹

3.8.9 Shifting or transposition

Formerly defined by Catford (1965: 73), as a “departure from formal correspondence in the process of going from the SL to the TL”, he mentions various types of shift. This refers to a necessary change required when transposing a grammatical structure in the SL to an appropriate one in the TL because a specific SL feature does not exist in the TL. This can involve, for instance, changing singular to plural form; verbs into nouns and so forth (Newmark, 1988b:86); Given the lack of grammatical correspondence between Arabic and English this is a very frequent procedure which needs to be adopted when working between this pair of languages. For example, the use of the apostrophe in English to mark possession (John's book) is rendered in Arabic into كتاب جون (*kitābu Joun* literally: book John).

²⁹ http://en.wikipedia.org/wiki/List_of_calques

3.8.10 Modulation

This procedure involves translators reproducing the message of the SL text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective (Newmark, 1988b:88); for example, swear words in English are modulated, such as “bullshit” becomes هراء (*hurā*) (literally; nonsense).

3.8.11 Using the recognized translation

Particularly when dealing with official documents, translators are normally expected to use the official or the generally accepted translation of any SL institutionally related terminology in the TT (Newmark, 1988b:89); for example, المحكمة العليا (*almaḥkamah alʿulyā*) is the recognized translation for the English term ‘The Supreme Court’.

3.8.12 Compensation

As the title implies, this procedure can be used when loss of meaning occurs in one part of a sentence but is then compensated for in another part (Newmark, 1988b:90). Dickens gives the following example, “The wife says: انا ياما منكادة من المرة الخنزيرة اللي في الجمرك دي which is translated as: “Really it’s just that woman at the customs got my goat by being piggish to me”, (Foreman 1996: 35). Here the translator has chosen not to translate the phrase المرة الخنزيرة as piggish woman, or even pig of a woman, but has opted for compensation in place by being piggish to me” (Dickens 2002: 17).

3.8.13 Paraphrase

With paraphrasing, the meaning of the SL term is explained, usually in a very detailed manner. This type of procedure is often required in specialist texts; for example, the

literal meaning of التابعين (*attābi‘īn*) is “the followers” but this could be paraphrased as the *Ṭābi‘īn* are the generation of Muslims who were born after the death of the Islamic prophet Muhammad but who were contemporaries of the *Sahaba* (Companions). As such, they played an important part in the development of Islamic thought and philosophy, and in the political development of the early Caliphate in the first and second centuries *Hijrī*”.³⁰

3.8.14 Couplets, triplets and quadruplets

This procedure involves translators combining two different procedures (Newmark, 1988b:91). Combinations of multiple procedures can also be referred to as triplets (three combined) or quadruplets (four combined) respectively. Maasoum (2011: 9)³¹ mentions the following English example into Persian, which we will and its Arabic translation: “She was still **the leading soprano** in **Adam and Eve** church”; into “ما زال يعتبر المغني الأول للسيرانو في الكنيسة” (*mā zāl yu‘tabar almugannī alawwal lil soprano fī alkanīṣah*) (my translation). This means literally “she was still regarded as the best singer in the church”; here, both strategies of deletion (Adam and Eve), and the strategy of transference is employed in rendering “Soprano” (ibid.).

3.8.15 Notes

Explanatory notes usually take the form of footnotes or endnotes and can be used to provide additional information in a translation (Newmark, 1988b:91). These can be distracting in a novel, for example, but are very frequently used when translating academic discourse when exactitude regarding concepts is required; for example, if a

³⁰ <http://en.wikipedia.org/wiki/Tabi%E2%80%98un>

³¹ Seyed Mohammad Hosseini Maasoum. 2011. “An Analysis of Culture-specific Items in the Persian Translation of *Dubliners* Based on Newmark’s Model”.

text mentions باب الريان (*bāb arrayyān*) an explanatory footnote of the following kind could be added: “In Islamic tradition, Heaven is believed to have eight gates. The gate which serves to admit those who used to observe fasts is named 'باب الريان' (*bāb arrayyān*)”.

As we will see in the analysis which follows in Chapter Five, it is common to use more than one procedure in the course of a translation although the translator has usually followed an overall strategy, and some translations may result from a group of procedures that is difficult to separate.

Many translation theorists including Bassnett and Lefevere (1990), Venuti (1998) and Hermans (2006) have argued that when handling texts in translation, translators need to take into consideration not only the appropriate strategies and procedures but also need to think in broader terms about factors which go far beyond the actual words of the text, including the power relations and the ideology embedded within the text as the following section illustrates. Clearly this is an issue which also influences the translation of metaphors.

3.9 The choice of strategy

According to Oltra-Ripoll (2005: 89-90) a number of factors determine which strategy is best used in a particular situation. These include: (a) the place of the target culture in the international context, (b) its relation to the source culture, (c) the cultural constraints on the translator, (d) the requirements and flexibility of the target culture and (e) any linguistic policies operating in the translation context. However, ideology governs most of these factors and plays a fundamental role in forming and put into practice translation strategies (Hervey 1997: 60). Hervey argues that it is

advantageous for translators to make “systematic choices (strategic decisions)” before producing a TT; to be precise, to form a “consistent and coherent” translation strategy. These strategies may include “an exotic style of translation” i.e. one which is loyal to style of the ST, or translation by “cultural transplantation” or “an exegetic style of translation.” i.e. one which is loyal to the meaning (Hervey 1997: 60).

However, it is crucial, here, to keep in mind the two meanings of ideology as far as translation are concerned, namely the ideology in the ST and the ideology which informs the TT (Mazid 2007: 49). For Hervey (1997: 60), the primary ideological choice for translators is: “Should their primary task be to represent, as closely as possible, the ideology of the ST?” and the ideology of the ST author? Or should the TT be familiarized to suit the ideological needs of the target culture, even at the cost of possibly distorting the meaning of the ST?

The choice of a particular strategy reveals the translator’s view of the nature, function and role of translation: whether it entails foreignization, domestication or appropriation (Mazid: *ibid.*). Therefore, according to Mazid, the choice of a strategy can indicate the ideology of those who have chosen it. The author illustrates his view by the following examples such as الهاتف (*alhātif*, caller) for “telephone”, ناسوخ (*nāsūkh*, copier) for “fax”, جوال (*jawwāl*, moving) for “mobile”, translation techniques which involve both naturalization and neutralization. Mazid argues that this reflects an “anti-Western or a pro-Arab attitude” although they have still not been able to replace السينما (*alsīnamā*), التلفون (*altilifūn*), الفاكس (*alfāks*) and الموبايل (*almūbāyl*), all of the above are examples of the transfer strategy which are in daily usage in the Arab world.

3.10 Ideology and the translation of metaphor

Before discussing the relation between ideology and translation, it is useful to consider the various definitions of the concept of ideology. In general terms, ideology refers to “a systematic scheme or coordinated body of ideas or concepts, especially about human life and culture, a manner or the content of thinking characteristic of an individual, group or culture” (*Webster’s Dictionary* 1993 online).

Bordenave (1992: 47) observes that there seems to be a consensus among various scholars who dealt with ideological features of culture that ideology is:

that set of ideas, values and norms that indicate and establish to a certain society what its members should think, value, feel, and do and how they should think, value, feel, and do.

Mason (1992: 25), emphasises that ideology not only informs an individual’s or institution’s view of the world but also assists “their interpretation of events, facts, etc.,” indicating why it is an issue that has been of particular interest to Translation Studies scholars.³²

Since translators form part of the social context in which they act, the translation strategy which they employ in specific socio-cultural circumstances can be said to be ideological (Hatim and Mason 1990: 146). In this regard, Hatim and Mason (1990: 143-144) distinguish two types of links between ideology and translation, namely, (1) the ideology of translating and also (2) the translation of ideology. They argue that the degree of the translator’s mediation is itself an ideological matter, affecting both (1) and (2) and on these grounds merits close analysis.

³² For a specific example of how religious rather than political ideology can influence translation practices see David Thomas (1996: 35 cited in Al-Harrasi 2001: 191) who explains how al-Qasim ibn Ibrahim al-Rassi translated Matthew’s Gospel into Arabic, methodically manipulating the text to make it conform to Islamic beliefs. The same translator also produced versions of biblical narratives which intentionally highlighted their correspondence with their Qur’anic counterparts (ibid).

Petrescu (2009: 101) also believes that it is important to be aware that ideology in the form of “power, dominance, and manipulation” determines how the text will be rewritten by the translator but argues that this manipulation does not shape or influence the precise “semantic content and function of the ST” (ibid.).

For critical discourse analysis scholars such as Fairclough, ideology “involves the representation of the ‘world’ from the perspective of a particular interest” (2001: 70) and is linked to social power relations. He argues that a social group sustains its position of power by spreading and naturalizing its ideology through its discourse which eventually becomes “the familiar common sense world of everyday life” (Fairclough 2001: 64). Fairclough posits that people’s interpretations of everything in the world are governed by assumptions and expectations. These are “implicit, backgrounded, taken for granted [...] rarely explicitly formulated or examined or questioned”. However, these “common sense” assumptions and expectations serve to maintain unequal relations of power.

Ng and Bradac (1993: 140) recognize the particular ideological power of metaphor, indicating that this power stems from “its transparency at the point at which it becomes a familiar part of one’s mental world”. Fairclough (1995: 28) similarly argues that, over the course of time, ideological metaphors become naturalized, embedded in people’s minds and visions and in how they see things and as a result they “come to be seen as non-ideological ‘common sense,’” meaning that people are no longer able to see the ideology which underpins them. In this respect, then, ideology can be said to generate reality as an effect (Fairclough 1995: 44).

Dvořák (2011: 25)³³ draws attention to the particularly important role that metaphor plays in shaping political ideology. At the same time, he argues that metaphor also helps to shape our political and social reality because it is “central to our understanding of many political concepts which are too abstract, remote, and complex” (ibid.) to be easily understood by most ordinary citizens.

Fowler (1996: 57) notes that we accept certain aspects of language as being natural, when in fact they can be considered to be simply an arbitrary coding. As a result, “we become acquiescent, uncritical, we acknowledge meanings without examining them”. In order to unveil the ideology behind such meanings, Fowler suggests that a process of “defamiliarization” is required, which consists of “the use of some strategy to force us to look, to be critical” (ibid.).

One of the most influential writers in the area of ideology and translation, Lawrence Venuti (1995: 34), developed the concepts of domestication (referring to translations in which the TL cultural values are dominant) and foreignization (referring to translations which are faithful to the SL and culture). He argued that translators face an unavoidable fundamental ideological choice in giving their translation a domesticated or foreignized orientation and concluded that in most cases they tend to domesticate linguistic and cultural differences in their work. If we consider the previous strategies suggested by Newmark, which include omission, substitution, paraphrasing, and converting metaphor to simile, it is apparent that they function as “domesticating strategies” which make it easier for target readers.

Having considered metaphors, the emphasis now shifts to another element of figurative expression which can also cause problems for translators, namely, idioms.

³³ http://is.muni.cz/th/178499/ff_m/DT_DVORAK_FINAL.pdf

3.11 Defining the concept of Idiom

Some key points emerged from a perusal of non-specialist dictionary definitions of ‘idiom’. First, there seems to be general agreement that an idiom normally consists of more than one word with definitions referring to it as a phrase, construction, expression (*Webster’s New World Dictionary*, 670, sense 3), or group of words (*Collins English Dictionary*, 760, sense 1). However, as we shall see later, some other sources argue that it is possible to have a one-word idiom.

The second important finding emerges from the definition in *Webster’s New World Dictionary* (670, sense 3), namely that an idiom is recognized “as a unit in a given language that has a figurative and unchanging meaning which is metaphorical and different from the literal meanings of its constituents”. In other words, as the *Collins English Dictionary* (760, sense 1) highlights, “the meaning of any given idiom cannot be predicted from the meanings of its constituent words”. This hints at the difficulties which would be caused when handling idioms in translation, namely the fact that the sense of the whole cannot be arrived at from a prior understanding of the parts. Thus, it is perfectly possible to understand every individual word in an idiomatic and still be unable to grasp what its actual meaning is.

The more specialised publication, the *Longman Dictionary of English Idioms* (viii) emphasises a third and final important point which is that idioms are more or less “invariable and fixed in form or order.” Baker (2010: 63) refers to these as “frozen patterns of language” in the sense that they allow little or no variation in their form. She adds that translators wishing to use an idiom must take care not to alter the order of any words in an idiomatic expression, nor should they remove a word from it or

insert a word in it, attempt substitution of any of its components, or modification of its grammatical construction.

Dickens (2002: 18) combines these elements in his more specialised definition of an idiom as a “fixed figurative expression whose meaning cannot be deduced from the denotative meanings of the words that make it up”. To clarify this point, Dickens (2002: 18) provides the following example: “Football is not my cup of tea” and explains that even if a translator is able to comprehend the literal meanings of all the separate components in this idiom he or she may still not be able to grasp its intended figurative meaning i.e. I do not like football.

Ghazala (2003: 208) and Nattinger and De Carrico (1992:32) indicate two further points regarding idioms which are relevant to their translation. The first point is that idioms are generally culturally specific and therefore do not have obvious counterparts in other languages. The second point is that they are often informal in register which has implications for their transfer across languages. Maxos (2003: 4) views idioms as a “creative” form of language that is “colourful, dramatic, lively, closer to the way people really feel and closer to the local culture”.

Baker explains that, for translators, recognizing an idiom in a given text is not always an easy task but she identifies some of the tell-tales signs which suggest that a construction may be an idiom. Firstly, as figurative language, idioms often appear to violate truth conditions, for example, the expression “storm in a tea cup” (a minor problem which will soon resolve itself) cannot be understood literally. Secondly, idioms often follow particular patterns; thus expressions of the type “to work **like** a horse” (to work very hard) indicate a simile. Finally, expressions that might be described as ill-formed because they do not follow the expected grammatical rules of

the SL often fall into the category of idioms, for example “the powers that be” (those in authority). In general terms, Baker (2010: 65) argues that the more difficult an expression is to understand and the less sense that it makes in a given context, the more likely it is that the expression in question is an idiom.

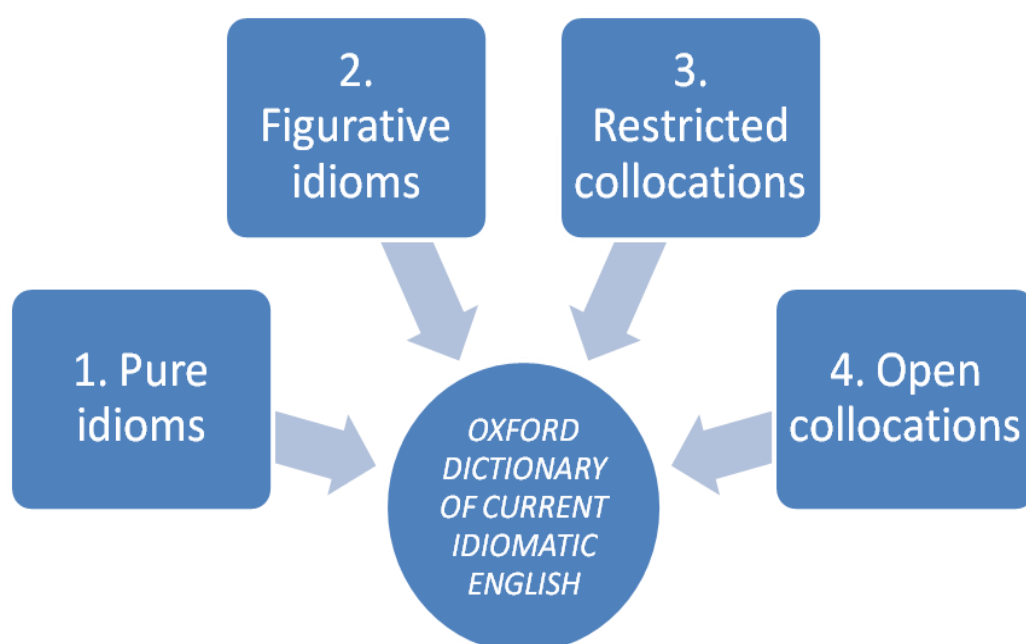
3.12 Types of Idioms

Numerous attempts have been made to attempt to categorize idioms, both in the specialist academic literature and in standard reference works. This section will present a selection of these classifications, commenting where relevant on implications for translators and illustrating points with appropriate examples in English and/or Arabic.

3.12.1 Typology of the *Oxford Dictionary of Current Idiomatic English*

The *Oxford Dictionary of Current Idiomatic English* classifies idioms into four main types (as shown in Figure 3.2):

Figure 3.2: Typology of idioms: *Oxford Dictionary of Current Idiomatic English*



3.12.1.1 Pure idioms

These are complete perfect idioms that have been created through regular reuse and then undergo figurative extension, for example “kick the bucket” (die).

3.12.1.2 Figurative idioms

The idioms of this type are entirely figurative idioms and their literal meaning is totally different from their figurative sense in daily language use. These idioms also allow scarcely any variation or pronoun replacement. Like the previous type, knowing the literal meaning of all the constituents of the idiom will not provide any assistance to translators attempting to deduce the idiomatic meaning of a phrase such as “to burn one’s bridges” (to reach a point of no return). The cultural meaning of this expression cannot be deduced from its surface denotation and therein lies the difficulty in handling such expressions in translation.

3.12.1.3 Restricted collocations

These are considered “semi-idioms” and consist of two-word combinations, in which only one word has a figurative meaning, while the other has a literal sense. Thus in the expression “white coffee” (means brownish), only “white” has a figurative meaning. In this instance, the translation is less challenging because the non-idiomatic part of the expression could potentially be of help when dealing with such phrases.

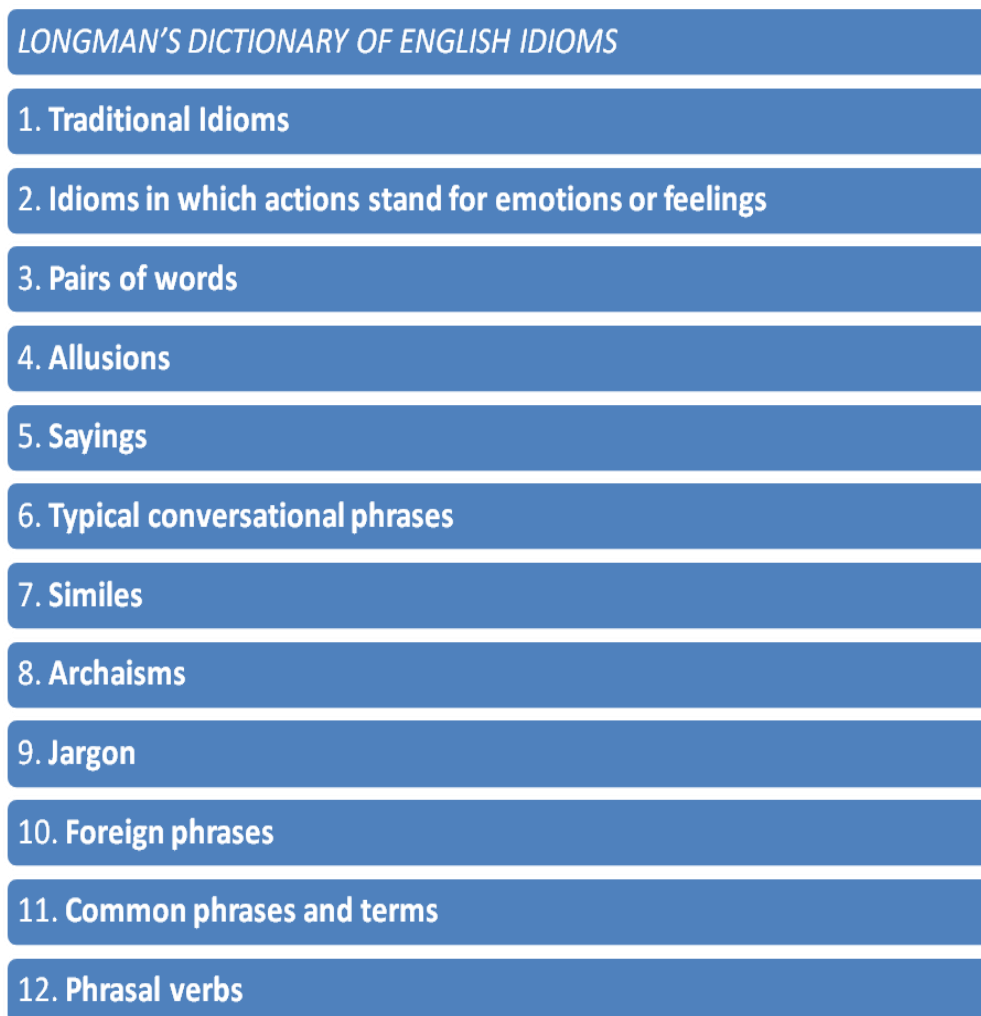
3.12.1.4 Open collocations

These combinations of words habitually appear together and thus convey meaning by association, for example “strong evidence” and “large quantity”. The combinations can involve adjectives, nouns, verb-noun, noun-noun, etc. Unlike inflexible idioms with a rigid form and sense, this type of idiom does not normally pose problems for translators.

3.12.2 Typology of *Longman's Dictionary of English Idioms*

Longman's Dictionary of English Idioms provides a more detailed categorization of idioms which distinguishes some twelve different types of idiomatic expressions as shown below (see Figure 3.3):

Figure 3.3: Typology of idioms: *Longman's Dictionary of English Idioms*



3.12.2.1 Traditional idioms

This category includes well-known idioms, for example “spill the beans” (reveal a secret). Like pure and figurative idioms in the previous classification, in this case the meaning of the whole cannot be guessed by knowing the literal meanings of the parts.

3.12.2.2 Idioms in which actions stand for emotions or feelings

In this case, expressions related to action are employed to convey feelings, for example “throw up one’s hands” (Raise both hands in the air as an indication of one’s exasperation or annoyance) Culturally, this action is understood as a sign of aggravation, not happiness). Translating this type of idiom can be challenging as it entails a very sophisticated level of language use. It combines the difficulty of dealing with cultural expressions and the complexity of understanding culture-specific body language.

3.12.2.3 Pairs of words

As the title suggests, these are idioms in which two words are joined and cannot be inverted: for example “raining cats and dogs” (raining very heavily); “hammer and tongs” (with immense energy, enthusiasm, or with great vehemence). The Arabic equivalent is “حكم بقبضة من حديد” (*hakam biqabdah min hadīd*) (literally: he ruled with a fist of iron) or “بالحديد والنار” (*bilhadīd wennār*) (literally: with iron and fire) to mean forcefully and strictly. These pairs have become embedded within the language system of a particular society and the order is rigidly fixed.

3.12.2.4 Allusions

These words and phrases have a special cultural connotation and reference: for example “Westminster” is literally the name of a part of London but since it contains the Houses of Parliament and many UK government offices, it is used to allude to British Parliament. In Arabic, القدس (*al-Quds*, literally The Holy One) alluding to Jerusalem.

3.12.2.5 Sayings

This grouping consists of informal popular sayings and metaphorical proverbs in complete sentences; for example “There’s always a next time”, usually said to console

someone who has failed to achieve something at the first attempt. The Arabic equivalent would be خيرهـا بغيرها (*khairhā bighairhā*) (literally: its goodness in another one); this means that this time it didn't work, but next time will work better) or it is a wish for a better luck next time)

3.12.2.6 Typical conversational phrases

“How do you do?”, “Now we're cooking on gas” (making good progress). Arabic phrases as اشلونك (*ishlūnak*, literally What is your colour?) meaning “How are you?” would come under this heading.

3.12.2.7 Similes

These are popular cultural phrases involving a comparison, using the structures “as ... as” or “like”, for example, “as old as the hills”, “to drink like a fish”. In Arabic, the expression مثل الأطرش بالزفه (*mithl al aṭrash bizzaffah*, literally “like a deaf person at a wedding ceremony”) is used to refer to someone who does not understand what people are talking about.

3.12.2.8 Archaisms

Phrases in this category were once in popular usage but are now used only in specific contexts, for example, “hither and thither”. In Arabic, for example, “بهنس في مشيته” (*bahnas fī mashyatah*) which means he has a swagger in his walk, used to indicate over confidence and arrogance.

3.12.2.9 Jargon

This refers to words or phrases which are limited to special and technical use: “paraphernalia” (miscellaneous articles, especially the equipment which is needed to perform a particular activity).

3.12.2.10 Foreign phrases

These are foreign idiomatic phrases that have entered into popular use in English, for example the French phrase *bête noire* (literally, black beast), is used to describe a person or thing that one particularly dislikes. In Arabic, “جنتل مان” (*jintil mān*) for gentleman.

3.12.2.11 Common phrases and terms

These commonly used phrases and terms do not usually constitute a metaphorical problem, for example “on strike” or “fish and chips”. A common phrase in Arabic is “زعتر وزيت” (*zatar wa zayt*) (thyme and olive oil).

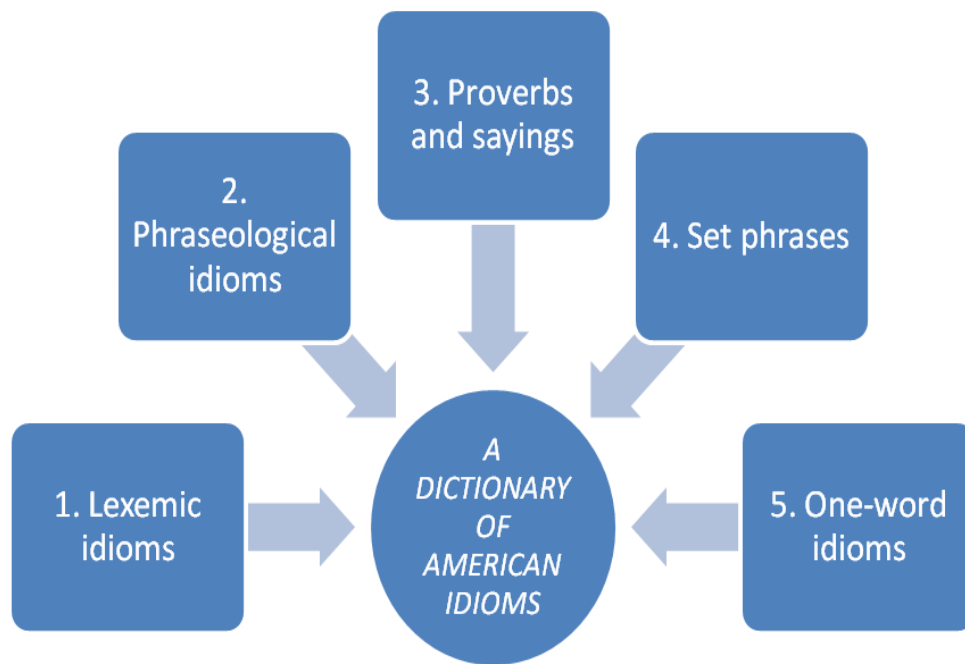
3.12.2.12 Phrasal verbs

These are groups of verbs which are used with one or two adverbial particles or prepositions and their meaning cannot be guessed from the component elements or understood literally, for example “to look up” (consult); “to read through” (peruse) etc.

3.12.3 Typology of *A Dictionary of American Idioms*

Another categorization of idioms is found in the introduction to *A Dictionary of American Idioms* (1984: iv-viii) shown in Figure 3.4. Some of the idiom types mentioned are similar to those devised in other typologies such as proverbs and one word idiom/semi idiom; these are mentioned in the other typologies.

Figure 3.4: Typology of idioms: *A Dictionary of American Idioms*



3.12.3.1 Lexemic idioms

These are idioms which are associated with common parts of speech (including verbs, nouns, adjectives, adverb, etc).

3.12.3.2 Phraseological idioms

These longer idioms are inflexible and do not have any links with a particular part of speech.

3.12.3.3 Proverbs and sayings

Both of these are well-established expressions which tend to be short and wise, offering common-sense advice or telling some truth. For example, “a bird in the hand is worth two in the bush”; In Arabic this is equivalent to *عصفور باليد خير من عشرة على الشجرة* (*ʿusfūr bilyadd khayr min ʿasharah ʿala ashshajarah*) (literally: a bird in a hand is better than ten on a tree)

3.12.3.4 Set phrases

Like fixed expressions, these are phrases which do not vary and have a specific meaning, for example “just in case”.

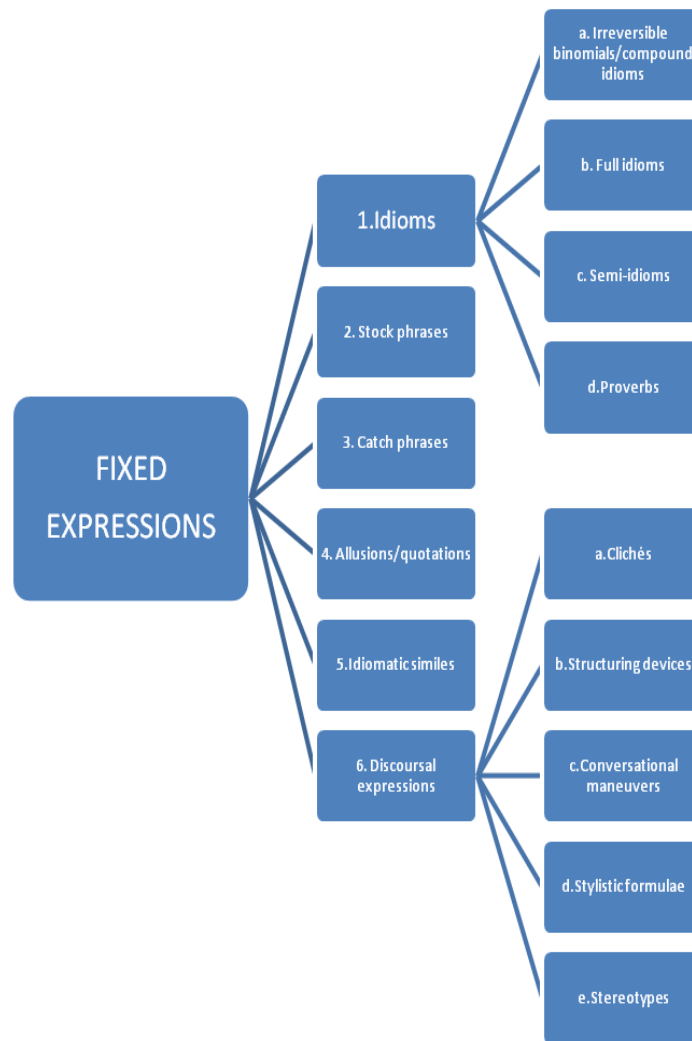
3.12.3.5 One-word idioms

A single word which can also be used with a figurative meaning, for example “bottleneck” (blockage). It should be noted that there is considerable debate about whether one word can constitute a true idiom or metaphor and it is only this typology which specifically highlights this as a possibility. The use of this idiom in Arabic is discussed later.

3.12.4 Carter’s Typology of Fixed Expressions (idioms) (1987)

Carter (1987: 60) considers idioms to be one of six types of what he refers to as fixed expressions (cited in Ghazala 2003: 204-208), his focus being on the lack of flexibility exhibited by certain types of linguistic phenomena in English. He divides both idioms and discursal expressions into further subcategories (see Figure 3.5).

Figure 3.5: Carter’s typology of fixed expressions (idioms) (1987: 60)



3.12.4.1 Idioms

Carter sub-divides idioms into four types, but he adds proverbs, considering them to be a type of idiom under his typology. His categorisations are:

- a. **Irreversible binomials/compound idioms:** for example, “huff and puff”, meaning to breathe loudly, usually after physical exertion.
- b. **Full idioms:** for example, “foot the bill” (pay for the cost of something)
- c. **Semi-idioms:** for example, “a fat salary” (large income) and
- d. **Proverbs:** for example, ‘all that glitters is not gold’. An Arabic equivalent would be ‘ليس كل ما يلمع ذهباً’ (*laysa kul mā yalmaʿ dhahab*).

3.12.4.2 Stock phrases

An English example would be “a recipe for disaster”, similar to the Arabic expression *الحق اليوم ادلك على الخراب* (*ilḥaq albūm idillak ‘alā alkharāb*, literally follow the owl and it will lead you to destruction). As previously explained in Arab culture the owl is considered to be a bad omen so figuratively, this expression is used to warn someone about the negative influence of an individual or group of people.

3.12.4.3 Catch phrases

These expressions often come from popular media such as film or television when a memorable quote gets passed on by word of mouth and imitated, for example "Hasta la vista, baby" is a catchphrase associated with the Hollywood actor Arnold Schwarzenegger.

3.12.4.4 Allusions/quotations

for example, the remark “We are not amused” is usually attributed to British monarch Queen Victoria (1819-1901) and now used to express disapproval.

3.12.4.5 Idiomatic simile

For further information, see point 7 in the *Longman’s Dictionary of English Idioms* typology.

3.12.4.6 Discoursal expressions

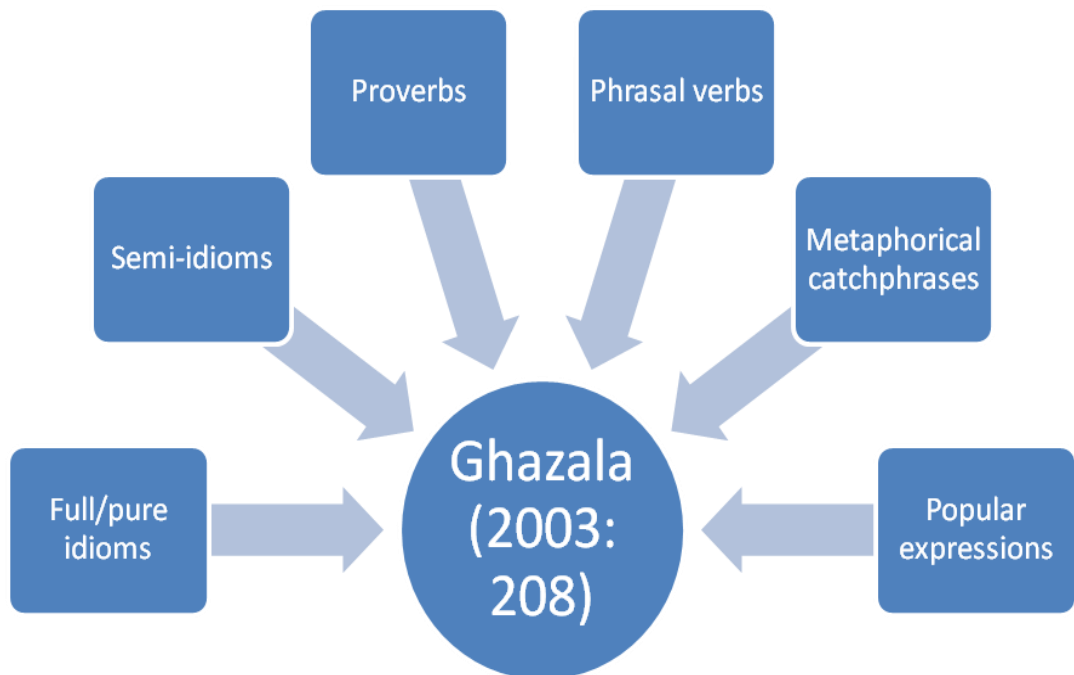
Carter divides this into five subcategories which he labels:

- a. **Clichés**
- b. **Structuring Devices:** for example, the phrases used to open and close fairy tales in English, “once upon a time” and “they all lived happily ever after”.
- c. **Conversational Manœuvres:** for example, “Guess what?”, inviting a response from the addressee.

- d. **Stylistic Formulæ:** for example, “Ladies and gentlemen”, the phrase used to open a speech at any formal or semi-formal occasion:
- e. **Stereotypical Expressions:** for example, “we’re just good friends” is commonly used to indicate that two individuals are not having a sexual relationship.

3.12.5 Ghazala’s typology of idioms (2003)

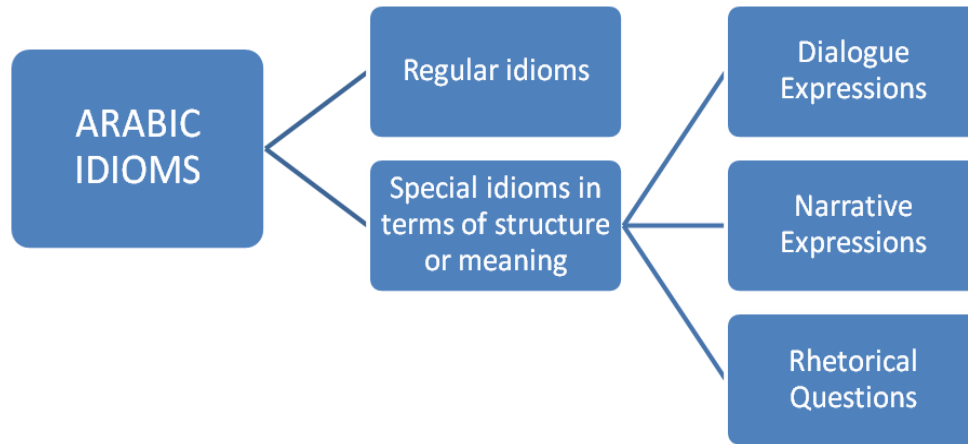
Figure 3.6: Ghazala’s typology of idioms (2003: 208)



3.12.6 Maxos’ typology of idioms (2002)

All but one of the previously discussed classifications deal with English idioms in general; Ghazala’s classification dealt with English-Arabic translation of idioms. However, the categorization developed by Maxos (2002: 1-27) focuses on Arabic-English translation of idioms and so of particular interest in this context. Maxos (2002: 5-6) divides Arabic idioms into regular idioms and what he calls special idioms in terms of structure or meaning. The latter he subdivides into three further categories (see Figure 3.7):

Figure 3.7: Maxos' typology of idioms (2002:5-6)



3.12.6.1 Dialogue expressions

This type of idiom is very common in Arabic in which a question posed by the speaker requires a response from the listener; for example, 'بدك الحق ولا ابن عمه' (*biddak alḥaq wallā ibin ʿammuh*) literally meaning “Do you want the truth or its cousin?”; the listener is expected to reply saying الحق (*alḥaq*) “the truth” or طبعاً الحق (*ṭabʿan alḥaq*) “of course, the truth”.

3.12.6.2 Narrative expressions

Idioms in this category usually consist of two to four sentences that present a very short story which makes a point, for example “بقله ثور بقول إلبه” (*baqulluh thūr biqūl ihlibuh*) literally meaning, “I tell him it’s a bull, he says milk him!”. The implication is that someone does not understand what I mean, similar to the English “We’re not on the same page”.

3.12.6.3 Rhetorical questions

These expressions take a question form, but require no answer. According to Maxos (2002: 5-6), many expressions of this kind cannot be employed in polite company.

For example, “بديك عنب واللا اتهاوش الناطور؟” (*Biddak ‘inab wallā ithāwish ennātūr?*) (Do you want grapes or to fight the keeper?).

Other authors, who have offered classifications of English idioms include Fernando (1996), Strassler (1982), Makkai (1972), Halliday (1985), and MacCathy and O’Dell (2003). According to Leah (2010: 4), idioms are crucial elements in the “acquisition of proficiency in a foreign language despite having rigid structures which might be impossible to make sense of”. Leah categorizes idioms according to their degree of idiomaticity, using a scale ranging from transparent (i.e. those with a clear meaning) to opaque (i.e. those which do not have a clear meaning), which she calls the “spectrum of idiomaticity” (ibid.).

3.13 Discussion of the models reviewed

This section will discuss, compare and contrast the categorizations of idioms presented in the previous section. All of these categorizations mirror the range and complexity of idioms with all scholars agreeing that idioms are metaphorical in nature. Certain types recur in these classifications including full idioms, semi-idioms, and idiomatic similes. However, as Ghazala (2003: 207) notes, they do not always appear systematic or uniform in classification, being indistinct and sometimes perplexing in terms of the criteria used for labelling idioms. Sometimes the same expression is apparently arbitrarily classified under different categories, particularly in respect to those categories “confusing grammar and semantics” (Ghazala: ibid.) as found in the (*Oxford Dictionary of Current Idiomatic English*).

The categorization devised by the *Oxford Dictionary of Current Idiomatic English* has the fewest categories and is the most ambiguous, and *Longman’s Dictionary of English Idioms* is the freest least precise. Carter’s categorization seems confusing as it

“ignores phrasal verbs completely, yet it is more transparent than the others”. He considers a phrase such as “ladies and gentlemen’ to be a collocation rather than a stylistic formula” (Ghazala: *ibid.*). Carter himself describes his classification as “tentative and necessarily involving structural overlap” (cited in Ghazala: 2003: 208). The classification in the *Dictionary of American Idioms* is the “simplest and most transparent of all in terms of the criteria of categorization i.e. grammatical” and generalization (Ghazala 2003: 208). Such categorizations can help translators distinguish the metaphorical parts of an idiom which is only partly idiomatic, for example semi-idioms, and catchphrases, and in this way; translators will be able to recognize the metaphorical meaning of idioms. (For more information on idioms see Ghazala 2003).

Ghazala (2003: 208) argues that the various categorizations of idioms by scholars show the large quantities of idioms in language, about which translators must be completely knowledgeable in order to translate appropriately and accurately. Furthermore, these categorizations help translators trace “idiomaticity, the heart of any idiomatic expression” (Ghazala: *ibid.*). The analysis of the chosen political speeches will investigate which translation methods were adopted by the translators; also, whether the idiomatic expressions were eliminated from the translation, and if so, attempts will be made to account for this drawing on translation theory.

The above categorizations are of great help to translators as they help translators recognize the idioms which are only partly metaphorical (such as semi-idioms), and they also help them in recognising idiomaticity, which is the most important point when rendering idiomatic expressions into a TL. When reviewing the various categorizations of idioms, Ghazala’s model seems the easiest of them all to follow, for

it is precise and concise compared to the other dictionaries classifications; moreover the terminology he uses is easy to follow.

Even though, relatively speaking, Maxos' classification is shorter than the others, if we take into consideration that idioms are colloquial in nature, then this classification usefully covers a wide range of Arabic idioms in daily usage, ranging from conversational discourse, to narrative expressions and rhetorical questions. Maxos also accompanies his model with an extensive list of Arabic idioms, presented dictionary style with an English gloss and equivalents. This is of great help to translators working between Arabic and English.

3.14 Procedures for translating idioms

This section focuses on different types of approaches to translating idioms and on the problems which idioms can pose for translators, with specific reference to Arabic/English texts.

3.14.1 Countering avoidance of idiomaticity (Baker 2010)

It should be said firstly that for a number of reasons, avoidance of idiomaticity is a frequently observed phenomenon which according to Awwad (1990: 57-67) means to remove the idioms of the SL when translating into the TL without any kind of compensation. Baker (2010: 68) attributes this translator failure to various factors:

1. The SL idiom has no equivalent in the TL because it is culture-specific.

However, being culture-specific does not mean that it is untranslatable, according to Baker, rather it is the meaning it expresses and its connection with culture-specific contexts that makes it untranslatable or difficult to translate. For example, “ابن حسب ونسب” (*ibin ḥasab w nasab*) “son (daughter) of lineage and kinship” (Maxos 2003: 8) which means “of noble birth.

Someone who comes from superior stock” (ibid.) and is used as a phrase to praise someone. The following chapter will deal with culture in translation in depth.

2.A SL idiom has an equivalent idiom in the TL, but this has somewhat different connotations; this is similar to the following procedure.

3.A SL and TL idiom may be superficially similar but have different underlying meanings. For example the English idiom, “to pull someone’s leg” means to deceive someone in a playful rather than malicious manner appears similar to the Arabic idiom (يسحب رجلاً) (*yishāb rijlū*) (pulls someone’s leg) which is used in the context of deceiving someone to talk about something they were not meant to reveal. The appropriate Arabic idiom to use in this context would be اوقع لساني (*iwaqīc lisānī*) (to drop my tongue) an expression with a different form but an equivalent function.

4.An idiom is sometimes used in both its literal and idiomatic senses, and unless both the SL and TL share the same culture, finding an equivalent will not be an easy task. For example, يمشي على الصراط المستقيم (*yamshī ‘alā aṣṣirāt almustaqīm*) (literally: to walk on the straight path). This has two meanings. According to Islamic belief, this is the path of righteousness that pleases God; in addition, Muslims also believe that every human will walk on a straight and narrow pathway over Hellfire on the way to Heaven; only the righteous do not fall into the Hellfire. يمشي على الصراط المستقيم (to walk on the straight path) is used metaphorically in situations when someone is very strict and makes someone else follow the straight and narrow pathway.

Baker (2010: 71) identifies a further range of factors which can lead to complications when attempting to correctly render an idiom from SL to TL. The most obvious of these is that, when it comes to idiomatic expressions, the way one language chooses to express, or not express, meanings only rarely corresponds exactly to the way another language expresses the same meanings (ibid.).

She further argues that translators need not only to carefully analyse the specific lexical items of which the idiom is comprised, but must also take into consideration “questions of style, register, and rhetorical effect” when handling idiomatic language in translation (Baker: ibid.) to produce a comparable meaning. She points out that the principle of using idioms in written discourse, the context in which they can be used, and their regularity of use could differ in the SL and TL. By way of example she notes that there is a major difference between written and spoken discourse in Arabic meaning that MSA written style is characterized by a high level of formality and tends to avoid the use of idioms in written texts (Baker 2010: 71). As a consequence, whilst English uses idiomatic expressions in advertisements, promotional material, and the tabloid press, Arabic generally does not.

Baker highlights four main translation procedures which can be used to deal with idioms. The first involves research and consulting a range of sources to find an equivalent TL idiom which corresponds in both form and meaning to the SL original. For example, “spick and span” (Ghazala 2003: 8) has connotations of something ‘clean, neat, tidy, and new’; this might correspond in Arabic to *في أبهى حلة* (*fī abhā hullah*) (perfect in dress/shape/appearance) (ibid.).

The second possible strategy which can be used is to identify an idiom which has a similar meaning but may take a different form. For example, “yours faithfully” or

“yours sincerely”, are used as ways of concluding formal letters which do not have equivalents in Arabic; even *وتفضلوا بقبول فائق الإحترام* (*wa tafadalū biqubūl fā'iq al-iḥtirām*) which literally means “Be kind enough to accept our highest respects” is commonly used, but it has nothing to do in terms of form with “yours faithfully”.

Thirdly, translation by paraphrase is the most common method of dealing with idioms when an equivalent cannot be found in the TL, or in those instances when it appears improper to use idiomatic language in the TL due to stylistic differences. For example, the Arabic idiom *بالوجي مرآيه وبالقفة مزاياه* (*bilwijī mrāyih wa bilqafah midhrāyih*, literally, he is as clear as a mirror to your face, but spreads your news in your absence as the rake does hay). This does not have an exact English equivalent idiom; instead, it could be rendered into a different expression with the same sense: “A friend to your face, a foe behind your back” meaning a hypocrite.

Finally, an idiom may, occasionally, be omitted, in those cases when it does not have a close equivalent in the TL, its meaning cannot be straightforwardly interpreted, or this is justified for stylistic reasons (Baker 2010: 72-77).

3.14.2 Evasion vs. Invasion Strategies (Ghazala 2003)

Ghazala (2003: 209) also deals with this phenomenon and believes that all translation procedures regarding idiomatic expressions which are usually implemented by translators fall under two main headings and involve the use of strategies which he labels “evasion” or “invasion”.

Ghazala notes that translators sometimes avoid rendering the metaphorical meaning of idioms in translation for various reasons. Some translators argue that idioms are culture-specific and therefore cannot be translated but should simply be omitted from the TL translation; Ghazala (ibid.) attributes this practice to lack of skill or

incompetence on the part of the translator. Ghazala uses the term “evasion” to refer to this avoidance by translators of rendering the metaphorical meaning of idioms; when faced with this challenge, their nerves and their linguistic abilities fail them and they simply “chicken out”.

According to Ghazala, this avoidance strategy is not acceptable because preserving idiomaticity is possible. He uses the example of the common English idiomatic expression “I’ll eat my hat if ...” which is used to indicate that someone thinks that something is extremely unlikely to happen, for example “I’ll eat my hat if Henry wins the competition”. One possible means of rendering this into Arabic would be to use a different TL expression with the same function, which is the second of the procedures recommended by Baker, for example the expression ... *بقطع ايدي إذا* (*baqta° idī ithā...* literally: I’ll cut my hand if...) (Ghazala 2003: 10) which is used to express one’s opinion that something is not likely to happen.

Other translators might avoid the challenge in handling idiomatic expressions in translation by taking refuge in paraphrase and producing an Arabic equivalent of the English paraphrase: “I’ll be very surprised if ...” “... *سوف أكون متفاجئاً إذا* ...” (*sawfa akūn mutafājīan idhā...*).

Unlike Baker, Ghazala does not advocate paraphrase or omission as wholly acceptable solutions on the grounds that whilst he believes that translating idioms is difficult, this is not an insurmountable challenge.

Ghazala also notes that there could be a third reason for attempting an evasion strategy which may be adopted for reasons of “avoidance of taboos” (Ghazala 2003: 213). These could relate to “sociocultural and religious reasons, obscene, anti-religious, or even apolitical taboos”, all of which are avoided in Arabic-speaking

Islamic cultures (Ghazala 2003: 213) where topics of this nature would be entirely unacceptable. Even non-practising Muslims refrain from using anti-Islamic expressions in everyday language. Ghazala (2003: 214) cites a number of idiomatic expressions which are commonly used in English which would constitute cultural taboos in Arabic, for example, “Hell knows, as smooth as a baby’s bottom, to treat someone like dirt, dirty dog.” When dealing with such expressions, paraphrasing or omitting would be the only strategy possible.

Ghazala believes that idiomaticity can be always maintained with an extra bit of effort from translators and he uses the term “invasion” to describe the type of strategies needed when rendering idioms. The connotations of this term imply that the level of determination needed to render idiomaticity should be similar to that of a warrior invading someone else’s territory and intent on success. Ghazala’s choice of ‘invasion’ suggests that the term to be used will not only be the TL equivalent of the SL expression, but also “supersede” it, being the translator’s deliberate use of a TL idiom. Ghazala identifies three different types of procedures which can be used when implementing an invasion strategy.

3.14.2.1 Equivalent idiomaticity

For Ghazala, this is the preferred option in which both form and meaning correspond in SL and TL, for example, النظافة من الايمان (*alnazāfatu min alīmān*) (literally: cleanliness is from faith) into “cleanliness is next to godliness”. In spite of the many social, cultural and political differences between Arabic and English-speaking societies, many Arabic idioms have perfect equivalents in English. For example:

ENGLISH IDIOM	ARABIC IDIOM	LITERAL TRANSLATION/GLOSS
Man proposes and God disposes.	في التفكير و الرب في التدبير العبد	The slave to think and the Lord to manage

	<i>alʿabd fī attafkīr w arrab fī attadbīr</i>	
Love is blind.	الحب أعمى	Love is blind
	<i>alḥub aʿmā</i>	
Don't count your chickens before they hatch.	انشوف الصبي بنصلي على النبي لما lammā inshūf iṣṣabī binṣallī ʿlā innabī	When we see the newborn boy we will pray to the Prophet

Ghazala (2003: 217) argues that although Arabic and English are culturally, socially, religiously, and politically different, “many English idioms have perfect or nearly perfect equivalents in Arabic” (ibid.).

3.14.2.2 Enforced idiomaticity

This requires the use of an idiomatic expression which captures the same meaning though using a different image. This procedure might seem somewhat artificial, but shows determination on the part of the translator to produce idiomaticity; for example, *ينهار كبيت من قش* (*yanhār kabait min qash*) (to collapse like a house of hay) can be translated by “he collapsed like a house of cards”. Ghazala argues that both would be equally valid on the right occasion for different reasons.

3.14.2.3 Abortive idiomaticity

This method, according to Ghazala (2003: 222) depends on copying the SL idiom literally into the TL, regardless of possible cultural and functional differences between the two languages. This is a common procedure when translating from English into Arabic. For example, the well-known English proverb “All roads lead to Rome” meaning that there are many different ways of achieving a goal has been transferred into Arabic as “كل الطرق تؤدي إلى روما” (*kul aṭṭuruq tuʿaddī ilā rūmā*)” whilst the Arabic phrase “عنق الزجاجة” (*ʿunuq alzuḡjāḡ*)” is used to convey the one-word idiom, “bottleneck”, used to describe somebody in a difficult situation. However, the idiom

“bottleneck” is alien both to Arabic language and Arab culture, and many people use it without knowing what it means. Instead, two more familiar Arabic expressions could be used, namely *وضع لا يحسد عليه* (*wad‘ lā yuḥsad ‘alaih*) (literally: a situation he cannot be envied for) or *حيص بيص* (*ḥayṣ bayṣ*, to get into a fix) (Ghazala 2003: 224). The second term is the easiest and fastest, though the least creative. However, both are used by translators (Ghazala: *ibid.*).

3.15 Conclusion

The translation of figurative language has always been listed under a broader problem of “untranslatability” and according to Al-Hasnawi (2007: 1), this tendency is the result of the fact that metaphors are merged with “indirectness”, which adds sequentially to translation difficulties. Certainly, translators of figurative language face a problematic task.

Firstly, they must accurately pinpoint the actual meaning proposed by the author of the ST and as Shehab (2004: 2) highlights, since metaphorical and idiomatic expressions can have many possible interpretations; this creates its own complications. Menacere (1992) has suggested that in order to minimize the potential interpretations, translators should pay attention to the context of use, after evaluating the communicative purpose of metaphor in discourse. To clarify this point, he provides the following example:

ENGLISH TL GLOSS	ARABIC SL	ENGLISH TL
Preparations are running on [a] foot and [a] leg [for the elections]	تجري الإستعدادات على قدمٍ و ساق <i>tajrī alisti‘dādāt ‘alā qadam wa sāq</i> (Menacere 1992)	Preparations for the elections are in full swing

A literal translation of the original Arabic in this case is senseless and absurd so analysis and modifications are necessary. Contextual analysis shows that this is a

figurative expression, which appeared in a newspaper article relating to the run-up to elections. The final English version then requires an addition of the context plus a translation which captures both the sense and the spirit of the original for an English audience: “Preparations for the elections are in full swing” (ibid.).

However, Menacere’s advice is not a magical prescription when it comes to handling figurative language in translation because these expressions are generally established by what is conveyed rather than what is actually said (Shehab 2004: 2-16). In this regard, Leech (1983: 81) acknowledges that in certain instances translating figurative expressions may ultimately entail “guess work or hypothesis formation”.

Secondly, translators must transmit this meaning in the TL with accuracy and precision. According to Al-Hasnawi (2007: 1) the fact that all metaphors display some kind of semantic and logical infringement of the referential components of their lexical ingredients means that their sense cannot be identified from their referential meanings.

The linguistic incongruence between Arabic and English only serves to further complicate this already difficult task. For example, the dependence which English has on lexis is clearly visible in discourse. This lexis tends to be exceedingly specialized and extremely “well-developed with items often showing narrow collocational ranges” (Menacere 1992: 3). Conversely, Arabic with its inflectional nature shows a prevalence of grammatical elements and refers back to the paradigms or patterns from which the words are derived (ibid.). Menacere (ibid.) mentions the example, قتل الموضوع خبرةً (*qatal almwdūc khibratan*; literally: he killed time with experience). In this case, the word خبرةً (*khibratan*) is a noun with an adverbial function (*masdar*) (literally: source i.e. it refers back to the pattern from which the words are derived)

produced by *khibrat* being suffixed to the morpheme *-an*. Here, rewording and restructuring to write the Arabic metaphor cannot be avoided Menacere (1992: 3).

In the field of Arabic Language Translation Studies, various theories and approaches have been recommended pertaining to translation of figurative language, each of which has dealt with this problem from a different perspective. With regard to those favouring the cognitive theory approach, Al-Hasnawi (2007: 1) observes that they propose two schemes for metaphor translation, namely ‘mapping similarities and mapping differences’. The former strategy applies when SL and TL cultures conceptualize experiences in a similar way (close cultures in Newmark’s terminology) and in this case the task of the translator can be expected to be an easy one. However, in the case of what Newmark calls remote cultures, the strategy of mapping differences will apply and the task will be much more complex.

There is almost a consensus among scholars that choices of figurative expressions are shaped by the value and belief systems existing in the cultural/linguistic community from which they arise (Al-Hasnawi: *ibid.*). Since values and beliefs are embedded in culture, it can be argued that the incongruence between Arab and western cultures will make translators’ quests for an equivalent English idiom or metaphor feel like a wild goose chase if they are not well-equipped for this challenging task. One of the key additional difficulties is that Arabic can be thought of as a religiously affiliated language which is consonant with Islamic belief unlike English which still maintains its Judeo-Christian orientation (Al-Ali 2004: 134-144).

Dagut (1976: 32) argues that every figurative expression has its own level of difficulty, depending on the specific cultural experience associated with it, and the amount to which it can, or cannot be rendered in the TL. However, the degree of

difficulty of equivalence being referred to here, then, does not stem simply from the absence of correspondence in lexical items in SL and TL, but rather is the result of a fundamental difference in cultural conceptualization which can make matching objects or world views in both communities whose languages are concerned an incredibly complex task (Al-Hasnawi: *ibid.*).

Both translation practitioners and scholars have constantly referred to the difficulty of rendering Arabic figurative expressions into English which is associated not only with linguistic complexities but also with cultural differences. As previously noted, the translator's task is made more problematic when a type of behaviour which exists in the source culture simply does not exist in the target culture, or is envisioned differently by both cultures (Menacere 1992: 567). Focusing on this problem, Menacere (1992) listed some of the particular difficulties faced by translators attempting to cope with Arabic metaphors and idioms, including rendering the regularity of greetings and expressions of good will in Arabic, the thematic emphasis on resignation to God as the ultimate protector *توكلت على الله* (*tawakkaltu ʿalā Allāh*) and on the role of fate and destiny *القضاء و القدر* (*alqaḍā' walqadar*), the vocabulary of localised foodstuffs, religious and tribal rites and environmental features etc.

As both a practitioner of translation and a theorist of language, Menacere (1992) urges translators tackling Arabic figurative language to be both flexible and sensitive. Flexibility is needed when approaching this complex area of discourse as rewording and restructuring of the Arabic ST are an absolute a necessity in the journey to achieving equivalence in the TL text, particularly with an incongruent language such as English. Sensitivity is required when addressing the effect that the translation is

going to have on the English reader, being aware, for example, of the degree of tolerance in English for collocations that may sound unfamiliar.

As this chapter has shown, very little research has been done on the cultural translation of metaphor (Al-Hasnawi: *ibid.*) and yet the area of figurative language in political discourse is of interest not only to scholars of various academic disciplines but also to translators struggling on a daily basis to convey often complex metaphorical or idiomatic expression in political discourse which may ultimately impact on how the Arab world and English-speaking Westerners view each other. As Mamadov (2010: 73) has observed “words have constantly been important tools in any political discourse” because “text is a dialogue of cultures in the general context of intercultural communication”. This highlights the need for a study of this type which explores how figurative language which is rooted in Arab culture has been translated into English and the extent to which the much sought after equivalence has been achieved. This analysis will also identify those aspects of Arab culture which are likely to constitute particular obstacles for translators and the procedures which can be used to overcome such impediments.

This chapter reviewed the general literature on handling figurative expressions when translating, and that which is of specific relevance to translating between Arabic and English. Various definitions of metaphors and idioms were discussed in detail, and the different models which have been used to categorise types of metaphor and idiom were identified. Scholars’ views on strategies and procedures for translating figurative expressions were also discussed. The following chapter will be dedicated to discussing the importance of culture and cultural awareness in the translation of figurative language.

CHAPTER FOUR: TRANSLATING CULTURE

“Culture is always the main obstacle to translation”

(Newmark 2006:30)

4.1 Introduction

There is a consensus among scholars, as we will see below, that the bonds between culture and language are unbreakable, and that it is vital to understand the cultural meaning of any utterance. They also agree on the fact that translation is a process that takes place between two cultures rather than two languages, and enriches the target culture and language with new experiences and terms; therefore, translation can be seen as mutually beneficial experience.

Translation is a fundamental means through which people can gain access to the cultures of other nations (Bahameed 2008: 4). The community of translators has always been aware of cultural differences and their significance for translation (Munday 2001: 186). Robinson (2003: 186) agrees with Munday and points out that cultural knowledge and cultural differences have been the main focus of “translator training and translation theory” for as long as both have existed.

On the other hand, at times the cultural value of translation is questioned, since there is a feeling that translation has a modest “justification as an academic discipline” (Newmark 1988:184). Undeniably, translation is an essential source of dissemination of knowledge of every kind. We enrich the understanding of our culture by understanding the development of every kind of culture in other civilizations (Newmark 198: 185). Munday (ibid.) quotes Holz-Mänttari (1984: 7-8) who views

translation as “purpose-driven, outcome oriented human interaction” and considers the process of translation to be “message-transmitter compounds” engaging in “intercultural transfer.” Similarly, Pym (1992a: 25) believes that translation occupies a privileged position as an “active relation between cultures.” Holman and Boase-Beier (1999: 15) confirm that a TL culture can also be “extended by the introduction of new ideas and styles.”

The increasing interest in what can be referred to as “intercultural translation problems” has arisen from the recognition that dealing with culture-bound concepts, even in instances when the two cultures entailed are not overly remote, can be “more problematic for the translator than the semantic or syntactic difficulties of a text” (Leppihalme, 1997: 2). Leppihalme’s sentiments echo those of many other authors including Aziz (1982: 26) and Nida (1964: 160), both of whom previously stressed that cultural differences often create more challenges for translators than dissimilarities in language structure.

There has been increasing interest in translation as a form of “intercultural communication” (Leppihalme, 1997: 5), a view shared by Torop (2010: 11) who describes it as a “cultural phenomenon” implying that everything related to translation is linked to culture.

Translators should be aware of the fact that readers’ expectations, norms and values are controlled by culture and their understandings of “utterances” is firmly based upon these expectations, norms and values (Kussmaul 1995: 70). Hence, it can be argued that translation is cultural interpreting which as defined by Katan (2004: 16) as the communication of “conceptual and cultural factors that are relevant to the given interaction as part of the lingual transmission.” Candlin (1990: ix) asserts the

significance of understanding the signs of culture that stand behind the text being translated since searching for the meanings of phrases independently will not amount to anything. This leads Candlin to declare that cultural translation asks us to investigate our “ideologically and culturally-based assumptions” about language in speech, in writing and in signs.

Since culture is believed to be the main factor in determining meaning, this chapter begins by outlining various approaches to translating culture and the main differences between them. It then explores how scholars have chosen to define culture and to explain the role which it plays in society by means of various well-known models of culture. The chapter concludes by focusing specifically on the challenge of Arabic-English intercultural translation and examines the difficulties posed for translators dealing with five areas of major incongruity between Arab and Western culture, namely ecological, social, political, religious and material culture. These areas have been chosen since they all feature to a greater or a lesser extent in the political discourse of King Hussein’s speeches.

4.2 Approaches to the study of translation and culture

Based on the argument that metaphor is culture-bound; and that different cultures visualise experience in different ways (Snell-Hornby 1988;1995: 56), many scholars insist on the significance of culture as a determinant factor in metaphor translating (Nida 1964; Catford 1965; Mason 1982; Snell-Hornby 1988: 95). Mason (1982: 144) believes that the culture-specific features of a metaphor determine its originality, and that if it is ‘deculturalized’, the receptor will be “deprived of much information of great

value about the SL culture” (ibid.). Bearing this in mind, it is useful to begin by comparing and contrasting the various approaches to the translation of culture, since this is a crucial factor in determining the interpretation of metaphor. However, it is argued that none of these approaches offer practical solutions to the particular problems of translating culture-specific expressions in political speeches.

Before examining more recent literature, it is useful to briefly consider two key ideas which have influenced approaches to the understanding of the central importance of culture in Translation Studies. The first of these insights came from the Polish anthropologist Bronisław Malinowski and was then used by Halliday and Hasan. The second relates to the concept of linguistic relativity, generally associated with the work of Edward Sapir and Benjamin Lee Whorf respectively.

4.2.1 Context of Situation and Culture

Malinowski (1935: 18) created the terms “context of situation” and “context of culture.” He believed that languages can only have meaning when these two contexts (situation and culture) are made clear to the participants. In addition, he defines language in terms of a wider context of culture and says language is “essentially rooted in the reality of the culture.” It cannot be explained without continuous “reference to these broader contexts of verbal utterance” (Malinowski 1938: 305). Sapir (1949: 207) agrees with Malinowski, he believes that language “does not exist apart from culture”. Halliday (1989: 5-7) discusses thoroughly the inseparable relation between text and context; for him, context, which is in fact “con-text” i.e. the words and sentences before and after a specific sentence, exceeds what is said or written, it comprises other “non-verbal goings-on - the total environment in which a text unfolds”. Halliday (ibid.) discusses Malinowski’s “context of situation”, and

compares “context” to a bridge that links the text with the situation in which it occurred. What is more, context, for him, precedes text; a situation takes place before the discourse that is connected to it.

Hymes (1974: 4) indicates that cultural values and beliefs have great importance in “communicative events” arguing that meaning in communication is “culture-bound.” Nida (1976: 75) holds the same view and believes that language is not a mere “verbal communication which occurs in a cultural vacuum.” By way of example, if someone says in Arabic *أصلح الله بالك* (*aṣlah Allāh Bālak*) (literally, may Allah fix your inner peace) the verb *aslah* has nothing to do with fixing, mending, or repairing, it is a prayer for someone to be happy: May Allah give you inner peace.

The relation between language, culture and thought is a “dynamic” one. Halliday in Halliday and Hasan (1989: 47), comments on Malinowski’s notions of context of situation and context of culture, expressing them in plain words:

In describing the context of situation, it is helpful to build some indication of the cultural background and the assumptions that have to be made if the text is to be interpreted or produced-in the way the system intends.

Boas (1986: 7) argued that language does not constitute an obstacle to thought, but that there was a “dynamic relationship between language, culture and thought.” Moreover, the structure of language is shaped by the “state of that culture” (Boas: *ibid.*). Halliday (1989: 12) discusses the three features of the context of situation:

1. The **field of discourse** refers to what is taking place, the nature of the social action that is happening, and what is it that the partakers are involved in;

2. The **tenor of discourse**, this refers to who is participating, to the nature of the participants, their statuses and roles, what kind of relationship acquired among the participants;
3. The **mode of discourse** refers to what part the language is playing, the particular functions that are assigned to language in context, and what is being achieved by the text as persuasive, didactic, etc.

The context of situation, as indicated by these three terms, is the “immediate environment in which a text is actually functioning” (Halliday 1989: 46). The notion of “context of situation” is used to explain why specific things have been said or written on a particular occasion; the reason for doing this, though, is due to the strong bond between text and context (Halliday 1989: 46). To further clarify the issue of context of culture, the following section is dedicated to a brief discussion of the Sapir-Whorf Hypothesis.

4.2.2 The Sapir-Whorf Hypothesis

Sapir (1949: 214) believed that language has a meaning only within a culture. However, he also added that no two languages are ever similar enough to “be considered as representing the same reality.” What is more, different societies live in different worlds, “not merely the same world with different labels.” Sapir introduced two versions of his hypothesis: the strong and the weak:

The strong version suggests that language, in fact, shapes the way language users think. According to Sapir, it is possible that this means that “bilinguals would automatically change their view of the world” when they switch languages. Pinker (1995: 57) disagrees with Sapir’s assumption because, for Pinker, it is “against common sense” to consider thought as being identical to language. Halliday (1992:

65) also opposes Sapir's strong view, although he contends that the "potential within which we perform our cultural being" is created by grammar.

The weak version of Sapir's hypothesis, which has many supporters in Translation Studies, implies that language has power over thought. Reddick (1992: 214) is among its supporters and states that in order to "foreground reality in discourse" we should have free access to it, which is never there, because, for Reddick, our perceptions are usually controlled by "our assumptions, our beliefs, and, in fact, by the language we speak." Supporters of this version imply that language is one of "the factors influencing our understanding of reality" (Katan 2004: 103). Hatim and Mason (1990: 105) support this version and believe that the differences between languages lie in the way they "perceive and partition reality."

This study also shares the viewpoint that language, in one way or another, influences our thoughts, and as a result, how we express ourselves; however, there are other factors that serve to influence us more, such as culture as a whole.

4.2.3 The traditional approach

This approach to translating culture views translation as an exercise of pure replacement, in which linguistic and cultural equivalents are sought for elements in the ST (Bandia, 1993: 3). This approach is in disagreement with the views of Nida and Taber amongst others, since the translation is isolated from the reality of the culture of the SL (Bandia: *ibid.*). According to House (1977: 65), this procedure is "overt and not covert". It produces semantic and not communicative translation (Newmark 1981). It is "not literal translation, but translation written at the level of the ST culture". Therefore, it is not a "free" translation, and as a result barely any attempt

is made to adjust or “adapt” the ST to the culture and knowledge of TT readers. In short, it is ST-oriented and “ethnocentric” translation (Bandia: *ibid.*).

Bandia (1993: 62), who does not favour this approach, sums up the traditional approach as one in which the translator is expected to render and convey the SL culture into the TL culture with a minimum alteration of both languages and cultures. Therefore, the translator should endeavour to work at the “level of the author”, supposing that both the translator and the TL audience “receive the text at the author’s level with his culture” (Newmark 1989 cited in Bandia 1993: 62). To achieve such results, the translator must share “a similar life-world with the author” (*ibid.*). However the particular sensitivity of political texts might hinder such rendering.

4.2.4 Behaviourist or ethnocentric approach

This approach, which focuses on selected facts about what people do and do not do, can load translators with facts of uncertain relevance, trivialities, and, an implicit view that the way in which those in the target culture behave is “naturally better or superior” (Katan 2004: 28) to other cultures. Thus, Katan argues that the main problem with this approach is that it is “ethnocentric” (*ibid.*) i.e. based on the conviction that the worldview of one’s own culture is fundamental or “central” to all reality. Consequently, this belief in cultural superiority often accompanies negative feelings of “dislike and contempt” for other cultures (Bennett 1993: 30). Adopting an ethnocentric approach to culture in translation is unhelpful since it does not allow any “contextualization of described behaviour”, nor does it investigate why such behaviour might sensibly take place (Katan: *ibid.*).

McLeod’s (1981: 47) definition of culture as “what seems natural and right” is a signal of what is at the heart of the problem in dealing with this topic. For Valdes

(1986: vii), such a definition hints at the fact that individuals are culture-bound and for this reason, are unable to see the limitations of their own culture, but instead focus on those of other cultures. It is common for people to consider themselves and their fellow citizens as ‘the norm’ or ‘right’, whilst viewing the rest of the world as being “made up of cultures” (McLeod: *ibid.*). A behaviourist or ethnocentric approach concentrates on institutions and Culture with a ‘C’ (Katan: *ibid.*).

4.2.5 Functionalist approach

This approach considers the reason behind cultural behaviour and defines translation as a “purposeful activity” (Schäffner 2004: 125), which leads to the production of a TT which is suitable for its particular purpose for target addressees in target situation (Skopos Theory, Vermeer, 1996). The quality of the TT is, hence, measured in terms of its suitability for purpose and not in equivalence to the ST (Schäffner: *ibid.*). More contemporary linguistic approaches believe that the notion of “translation” is only relevant in those instances where an equivalence relation is achieved between ST and TT (House 1997; Koller 1992). According to Katan in the functionalist approach, politics is viewed in terms of good and bad ideologies, which produces “a judgmental framework based on one culture dominant or preferred values” (Katan 2004: 29). For Katan, however, the main task of the translator is to “understand others” and to understand what makes sense for them rather than arguing that we, and only we, have the facts and reality. Attempts to analyze types of cultural behaviour and account for them can be carried out using “culture-bound evaluation” which takes place within the context of one specific culture (Katan: *ibid.*). According to Aveling (2002: 6):

The function of a text is not something inherent in linguistic signs; it cannot simply be extracted by anyone who knows the code. A text is made meaningful by its receiver and for its receiver. Different receivers (or even the same receiver at different times) find different meanings in the same linguistic

material offered by the text. We might even say that a ‘text’ is as many texts as there are receivers.

From a functionalist point of view; the translator is one of many potential readers of the ST; the translator then “has an individual understanding of the ST” (Aveling: *ibid.*). This means that the ST is “no longer the first and foremost criterion for the translator’s decisions; it is just one of the various sources of information used by the translator” (Aveling 2002: 6). It is argued that applying this approach when translating intertextual metaphors from Arabic into English, along with Newmark’s (1988) procedure of notes i.e., providing the TT reader with extra explanations in footnotes or within the body of the TT, may help introduce the reader to important aspects of the ST culture, and as a result, such translations may play a significant role in bridging the gaps between Arab and Western culture.

4.2.6 Cognitive approach

As Schäffner (2004: 125) explains, this approach was first proposed by Lakoff and Johnson in their *Metaphors We Live By* (1980), its basic argument being that metaphors can serve as a technique of understanding one “domain of experience (a target domain)” in terms of another “a source domain”. This approach is interested in the way the brain works in linking a specific cause and effect. It draws heavily on the concept of “modelling” and deals with “mapping underlying patterns, and the culture-bound categorizing of experience” (Katan 2004: 29).

Nostrand (1989: 51) deals with what he refers to as culture’s “central code” that is the “ground of meaning, values, and habitual patterns of thought” and the suppositions about human nature and society which someone from outside a culture would need to be ready to deal with. Like Nostrand, many authors have compared these habitual

patterns of thought to computer programming. Thus, Hofstede (1991) affirms that the “patterns of thinking, feeling, and acting” within a culture can be likened to a “collective programming of the mind,” a set of software that every member of a particular culture will acquire to some extent and which serves to differentiate the members of one group from another (Hofstede 1991: 4-5). However, Hofstede acknowledges that, unlike a computer, the human brain can be more creative and can react unexpectedly. Employing a similar analogy, Katan (2004: 30) argues that in order to learn about other cultures, one should first learn about how one’s own “internal programming” functions in one’s own culture.

Kramersch (1993: 11-188), however, believes that culture is a social, political, and ideological reality and posits that the reason why people learning a second language do not fully understand real-life materials, such as newspaper articles, is due to their difficulties in viewing the world from a different perspective, not of comprehending lexical or grammatical rules. For although the denotative meaning of lexical items can be found in dictionaries this does not help in comprehending the cultural significance which those words entail, i.e., their connotative meaning. Therefore, according to Kramersch, learning a second language necessitates learning about the culture(s) in which it is spoken.

The cognitive approach highlights the notions of context and boundaries, suggesting that cultures “model” reality in various ways that could be better or worse. However, in Katan’s opinion such models fail to a greater or lesser degree because they treat culture as a “frozen state”, proposing that mediation between cultures is simple and not complicated (Katan 2004: 30).

For Valdes (1986: 28-39), the most important element of language teaching was to bridge cultural gaps whereas Kramersch (1993: 228) argues that what is required is a profound understanding of “boundaries” since boundaries can be taught, but bridges cannot. Kramersch explains that it is possible to understand, for example, the differences between the values reflected in American Coca-Cola commercials and the absence of such values in their Russian or German equivalents. However, how to resolve the clash between the two ideologies which these symbolise cannot be taught (Kramersch: *ibid.*)³⁴ According to Robinson (1988: 11) understanding the concept of culture as a “creative, historical system of symbols and meaning” can be a useful means of filling in the theoretical gaps which Behaviourist, Functionalist and Cognitive theories have failed to deal with. Thus, cultural meaning does not consist of a fact to be found in books, cognitive maps or in any other fixed systems. This new concept of culture, according to Bourdieu (1990: 53-60), views it as a “habitus”, that is:

A system of long-lasting identical nature, of “internalized structures”, general systems of awareness, beginning and action, the result of this frequent, forceful repetition, simultaneously constructed and constructing, and then put into action (Bourdieu 1990: 53-60).

As Katan (2004: 31) explains, culture can thus be viewed as a “dynamic process constantly negotiated by those involved” and even though culture is not constantly changing, neither is it “static” since it is “influenced by past meanings” and produces patterns for future meanings based on these. Arguing that the concept of the Global Village had become a fact of life, Katan believes that the results of these changes in cultures will lead to a “levelling of difference” (*ibid.*). According to Katan (*ibid.*), the

³⁴ It is important to remember that Kramersch was writing at a time when these cultures were just emerging from decades of ideological division during the period known as the Cold War.

dynamic process of globalization can be seen in the similarities in style of dress and eating habits (or McDonaldization)³⁵ among the young.

According to Katan (2004), no matter what the reasons are, a dynamic process is ongoing. At the level of behaviour, several authors believe, like Kynak (cited in Séguinot 1995: 65), that the growing importance of global communication is beginning to erode differences between nations and that age and lifestyle could become more important than national culture. As a result of technological advances such as satellite TV, in terms of their tastes, teenagers all over the world have more in common with their peers in other countries than with some sectors of the population in their own culture (Kynak: *ibid.*). Kramsch (1993: 227), however, disagrees, contending that it is misleading to believe that just because “Russians now drink Pepsi-Cola, Pepsi means the same for them as for Americans”.

It is argued here that the cognitive approach does not offer real practical solutions for the tremendous challenges that face translators rendering Arabic culture-bound metaphors into English, particularly intertextual ones.

4.3 The Meaning of Culture

Although Translation Studies scholars agree that culture and language are inextricably linked, and that it is vital to understand the cultural context of any utterance in order to determine its exact meaning, there is no consensus among theorists about the definition of culture. For many scholars, culture is a comprehensive term that covers the sum of human traditions and customs including knowledge, belief, art, morals, law, and any

³⁵ This term was coined by Ritzer (1993:1) to describe the cultural process by which the principles of the fast-food restaurant are increasingly dominating all sectors of American society as well as the rest of the world. The term is now also employed to refer in general terms to the process of cultural homogenization.

other capabilities and habits which we acquire "as a member of society" (Tylor 1958: 1). According to Sapir (1949), environment and culture have a substantial influence on the language of speakers which is reflected in their vocabulary. Lakoff and Johnson (1980: 12) agree, arguing that culture provides "among other things, a pool of available idioms and proverbs [...] for making sense of reality".

This indicates that people in a specific culture employ language to mirror their attitudes towards the world in general and the life of the society where they live in particular. In the context of translating metaphorical expressions collected from King Hussein's political speeches, and depending on the above definitions, it is argued that Arab culture determines the meaning of the metaphors in this study, and it also poses major obstacles to the translators of those political speeches.

For Shaules (2007 cited in Bahameed 2008: 18-24), culture is a way of reflecting one's world through thinking. Taking Shaules' definition into consideration, it can be argued that the metaphorical expressions collected from King Hussein's political speeches and examined in this study are shaped by Arab culture, and therefore, it will prove challenging when translating this political discourse to reflect the same connotations in the TT.

Pym (1992a: 25-6) is convinced that culture is beyond the "scope of translation." But he attempts to define the "limits of a culture" as the places where "transferred texts have had to be (intralingually or interlingually) translated". That is to say, if a text is passable (can be moved in space and/or time) without translation, there is cultural continuity. But if a text needs translation, it signifies remoteness between two cultures. Pym gives as an example the fact that speakers of English today read William Shakespeare in modernized English.

Bandia (1993: 2) agrees with Snell-Hornby (1988: 39) that the closer the text is from the centre of culture the harder it gets to interpret. Bandia argues one's values and traditions lie at the centre of culture, a phenomenon reflected in the models of Hofstede's Onion (1991); and Trompenaars layers of culture (1997); therefore, culture-bound expressions can be challenging to translators as the analysis chapter will examine. For Bandia (1993: 2), culture is not to be understood in the constricted sense of mankind's highly developed "intellectual progress as echoed in the arts", but in the wider "anthropological sense" to refer to all socially determined characteristics of human life.

Culture for Gohring (1977: 10) as cited in Snell-Hornby (2006: 55) is seen as everything one requires to know, master and feel, in order to assess where members of a society are behaving acceptably or deviantly in their various roles, and in order to behave in a way that is acceptable or deviant for that society, as far as one wishes to do so and is not prepared to take the consequences arising from deviant conduct (Snell-Hornby 2006: 55).

Vermeer (1989a: 9) cited in Snell-Hornby (ibid.) sees culture as:

The totality of norms, conventions and opinions which determine the behaviour of the members of the society, and all results of this behaviour (such as architecture, university institutions etc (2006: 55).

Shaules (2001) shares Vermeer's opinion in highlighting the dominant force of the cultural environment in shaping individual behaviour in all domains of life, social, ecological, political, scientific, etc. Similarly, Plotkin (2001: 91) believes that culture is the creation of cooperating human minds.

Torop (2010: 11) is convinced that linguistic shift has influenced the main concepts of culture and theory meaning that the interpretation of the concept of culture has not only changed, but also become subjective with the result that every individual interprets the term “culture” differently. In Torop’s words, the notion of culture has “shifted towards both plurality and adjectivity — culture as cultures on one hand, and culture as a collection of certain attributes or ‘cultural’ on the other” (2010: 11).

Agar (2006: 5-6) links the definitions of culture and translation altogether and makes them inseparable:

Like a translation, culture is relational. Like a translation, culture links a source ‘languaculture’, LC2, to a target ‘languaculture’, LC1. Like a translation, it makes no sense to talk about the culture of X without saying the culture of X for Y. [...] Culture is a construction, a translation between source and target, between LC1 and LC2. The amount of material that goes into that translation, that culture, will vary, depending on the boundary between the two.

However, translating the same text as a “culture-text into another culture” we encounter “indefinability” (Agar: *ibid.*). The ability to evaluate translation into language and into culture vary, since in language the “translation is a ready text”, but in culture the same text is interpreted differently according to the readers. Snell-Hornby (2006: 55), on the other hand, believes that the concept of culture as a sum of “knowledge, proficiency and perception [...] is a special form of communication and social action.”

According to Nida (1964: 55), the major elements of culture are material, social, religious, linguistic and aesthetic. All societies are comparable in different ways. In Nida’s view, the similarities that connect mankind as a cultural species” are much bigger than the differences that separate them. This study conforms broadly with

Agar's (2006) point of view that the same translated text can be interpreted differently when put into the context of culture.

Culture, according to Newmark (1988: 94), is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". However, Newmark (1988: 95) believes that there can be "several cultures (and sub-cultures) within one language" which is certainly applicable to the Arab world where there are major cultural differences between Arabs, especially in social traditions, even though they all share Modern Standard Arabic. Newmark (1988: 95) adds that language is not a "component or feature of culture. If it were so, translation would be impossible". However he concedes that language does contain all "kinds of cultural deposits, in the grammar, forms of address, as well as the lexis".

Newmark suggests that cultural objects can be rendered by a "relatively culture-free generic term [...] plus the various additions in different cultures" (ibid.). By this he means general terms rather than culture-specific ones. For example *سموم* (*Samūm*) and *خماسين* (*Khamāsīn*) are both types of meteorological phenomena found in the Arabian Peninsula which have no exact equivalents elsewhere so they can be simply rendered by 'wind'. The analysis chapter will examine whether the translator(s) of the political speeches made use of this particular strategy when rendering Arabic metaphors into English.

4.4 Models of culture

Modeling is a "process that simplifies how a system functions" and is thus useful in comprehending how culture functions (Katan 2004: 37). The various theories of culture, i.e. Behaviourist, Functionalist, Cognitive and Dynamic, function at different

levels, in the same way as translation and cultural factors do. The following models of culture have aimed to unify these approaches.

4.4.1 Hofstede's Onion (1991)

Hofstede (1991: 7-9) describes his model using the metaphor of an onion because in his opinion there are “superficial and deeper layers”:

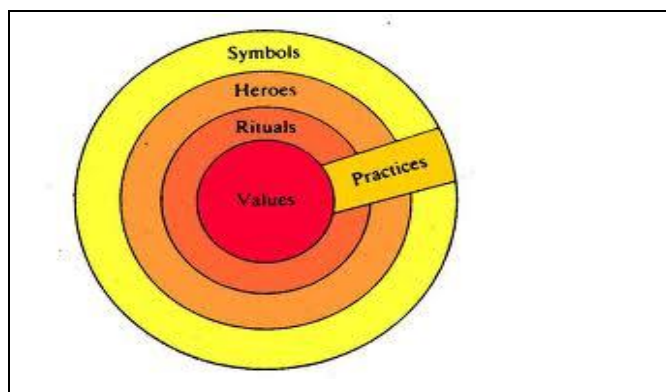


Figure 4.1: Hofstede's levels of culture

Hofstede's model has two levels of culture: practices and values, with the categories he labels symbols, heroes and rituals being subsumed under practices, and he makes it apparent that “the core of culture is formed by values” (Hofstede's: *ibid.*). Illustrating the relevance of this model to translation, Katan (2004: 40) notes that those who speak two or more languages, can easily change between languages, but that “does not necessarily mean that there has been any cultural switch.” As with the following multi-layered model, this might lead us to argue that language lies at the outer (i.e. superficial) layer Hofstede's model while the connotations of the cultural meaning lies deeper. Bennett et al (1999: 13) refer to those that are bilingual, but not bicultural as “fluent fools.”

Under practices, we find “rituals.” According to Hofstede (1991: 8), strictly speaking these rituals are unnecessary and redundant to reach one's goals, “but within a culture

are considered socially essential.” Rituals form part of every act communication. For example, in every conversation, there is a ritual “ice-breaking” or introductory chat, whether the context is an international conference, a negotiation, a presentation or a casual encounter (Katan *ibid*: 41). Each context in each culture has its own introductory ritual. For instance, in the United Kingdom there is a tendency to comment on the weather. In the Arab world speakers ask about work and family. The problems which can arise from using L1 rituals in the L2 context are known in linguistics (Katan: *ibid.*) as “Communicative interference”. Forms of greeting such as shaking hands, bowing, kissing on one or on both cheeks are also classed as rituals, and these determine standard behaviour within a society. Katan (*ibid.*) believes that it can be difficult to understand that another culture could have a completely different ritual system. Those who have experienced communicative interference would agree with Katan, for example, whilst in Arab culture, it is perfectly acceptable to ask about someone’s age or income, asking similar questions in the United Kingdom would usually be interpreted as an unwelcome intrusion on privacy.

4.4.2 Layers of culture (Trompenaars and Turner 1997)

The model developed by Trompenaars and Turner (1997: 21-22) consists of three concentric rings or “layers of culture” and is similar in some respects to that of Hofstede. The outer layer consists of artifacts and products; the middle layer includes norms and values, and finally the core is made up of basic assumptions. The first “explicit” layer contains the legal system and bureaucracy. How individuals should behave in society, and what values they must have are to be found in the middle layer. Lastly, the core is the invisible or “implicit” layer. Katan (2004: 38) refers to it as “the heart of culture”. It encloses basic assumptions about life which are passed on, spontaneously, from one generation to another.

Shei (2009: 6) used the Trompenaars and Turner (1997) model to analyse the problems that occur when attempting to translate English into Chinese. His analysis highlights the fact that words and phrases that may seem easy on the surface to translate into semantic terms in L2 may refer to concepts which are alien to the reader in the L2 culture. Consequently, the translator has to consider the divergences in cultural values, and amend the translation accordingly, using appropriate procedures.

4.4.3 The iceberg model (Hall 1990)

This analogy was originally developed by the cultural theorist Hall (1990: 42-95) who suggests that the most important part of culture is “hidden”, and that what can be observed is “just the tip of the iceberg.” The same dualistic division of culture has also been used by Kluckhohn (1971) (explicit and implicit), Linton (1955) (covert and overt) and Katan (2004) (visible and hidden). Later Brake et al (1995: 34-39) further developed Hall’s theory, suggesting that laws, customs, rituals, gestures, ways of dressing, food and drink and methods of greeting and leave-taking constitute the “tip of the cultural iceberg”. The challenge for translators is to try and be aware of the part of culture that lies beneath the surface of everyday dealings, in order to help them render correct and meaningful translations.

4.4.4 Toury’s model of culture (1995)

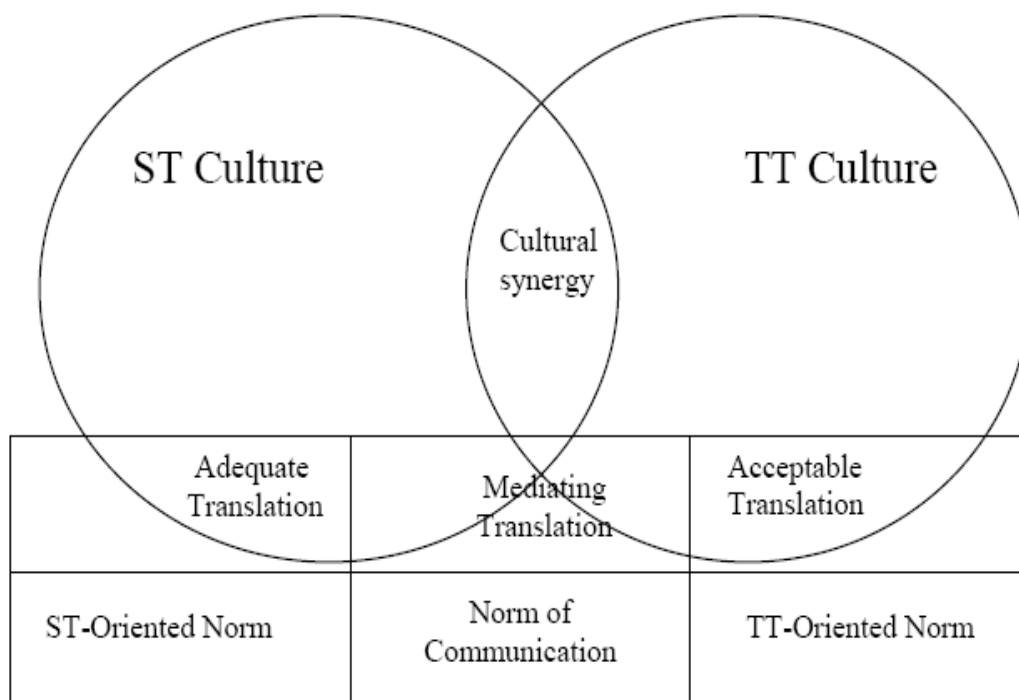
Toury has contributed significantly to the development of the concept of norms in and for translation within the context of culture and his ideas have been developed by others including Schaffner, Hermans and Shei. Toury argues that norms are fundamental to the act and event of translating since they provide “a category for descriptive analysis of translation phenomena” (Toury, 1995: 57). He defines norms as the “general values or ideas shared by a certain community — as to what is right and wrong, adequate and inadequate” and suggest that the translator’s role is to be

aware of these “specific performance-instructions appropriate for and applicable to specific situations” (Toury, 1995: 51).

Toury (1995: 56-59) describes three kinds of norms. The first of these he labels preliminary norms, arguing that these decide the translation strategy and the selection of texts to be translated. The next type, initial norms, govern the translator’s decision to produce a source- or target-culture oriented translation. They also affect the translator’s choice whether to pursue the source culture norms combined with the ST to render “adequate translation” or to follow the target culture norms and create an “acceptable translation”. Finally, operational norms control the decisions made by translators during the actual act of translation.

Toury’s model was adapted by Shei (2009: 8) who envisages the translator as a communicator (Figure 4.2) who generates a kind of “mediating translation” which has as its aim “cultural synergy”, the translator’s responsibility as a communicator being to link the two languages together. Thus, in Shei’s (2009) model, drawing on Toury’s notion of Initial Norms, translators choose whether to adhere to the ST culture, to stay in the domain of the target culture, or to mediate between the two cultures with their translations.

Figure 4.2: Culture-based translation model (Shei 2009)



Schaffner (1998: 1) explains that norms are related to assumptions and expectations about correctness and/or appropriateness agreeing with Bartsch's (1987: xii) definition of norms as "the social reality of correctness notions". Every society has knowledge about what counts as correct or suitable social behaviour and communicative behaviour and this takes the form of norms (ibid.). Schaffner (1998: 3) links the importance of norms to translation practice since translators need to be concerned about the linguistic norms of the two languages they work with in order to produce utterances and texts that are correct according to these norms. For Schaffner, this means that norms can function in a society as a measurement tool which she calls "standards or models" of acceptable or suitable behaviour and of "correct or appropriate behavioural products" (ibid.).

Hermans (1991: 155- 69) also uses the concept of norms to understand translator choices. He argues that the choices which a translator makes simultaneously expose the excluded alternatives and that by focusing on these choices, it is possible to study the relationship between the translator's reactions to anticipations, restrictions and pressures in a social context.

Aspects of these models will be referred to when attempting to understand the choices, strategies and procedures which have been used in rendering the metaphorical expressions in King Hussein's political speeches, in particular the intertextuality embedded in them. Furthermore, whenever possible, an attempt will be made in the analysis chapter to determine whether the translation of those metaphorical expressions conforms to source or target culture norms and suggest reasons why this strategy was used.

4.5 The Challenge of Arabic-English Intercultural Translation

The following section will be devoted to discussing the obstacles that culture may create for translators embarking on the translation of Arabic figurative expressions into English. Citing Goddard (2005), Mazid (2007: 48-49) defines a cultural reference as a vocabulary item which "refers to one aspect of people's way of thinking, behaving, or believing." As previously mentioned (section 3.5.2), Nida's typology of culture includes ecological, social, political and religious. That of Newmark (1988) focuses more on customs and manners, and classifies culture into: ecological, material, social, organizations, customs and manners. A more recent classification is found in Oltra-Ripoll (2005: 77) who categorises cultural references as follows:

NATURE	Ecology, climate, weather, pollution, types of winds etc.
LEISURE	Feasts, traditions, sports, galleries, cinemas, museums,

ARTIFICIAL PRODUCTS	games, celebrations, etc.
RELIGION AND MYTHOLOGY	Commercial trademarks, clothes, perfumes, jewelry, etc.
GEOGRAPHY	Religion and mythology (Greek, Latin, Jewish, etc).
POLITICS AND ECONOMY	Place names, places, environments, etc.
HISTORY	Political or economic institutions and organisations, theories and tendencies, ideologies, laws, norms, names of banks, public posts, administration, political parties and trade unions.
ART AND LITERATURE	Both ancient and modern
SCIENCE	Natural science and all scientific fields.

Translation difficulties will be discussed here under five headings: (1) ecological, (2) social culture, (3) political culture, (4) religious culture, and (5) material culture. Several issues will be addressed in this discussion of cultural problems in translation. Firstly, the section will deal the problems of incongruency between Arab and English-speaking cultures. It will also identify some of the main headings under which the metaphorical expressions, collected from King Hussein's political speeches, will be discussed later in the analysis chapter. Where relevant, reference will also be made to the previously outlined models of culture which will feature frequently in the analysis of these political speeches. It will be argued that since metaphors are culture-bound, Arabic metaphors in all of the types of culture discussed below, namely ecological, social, etc., are situated in the innermost layer of culture according to the model presented above.

This discussion draws chiefly on Nida (1964: 91), Newmark (1988: 96-100), Aziz (1982), Bahameed (2008), Faiq Said (2004), Bekkai (2010), Najib (2001), and Ilyas (1989), Al-Khatib (1988).

4.5.1 Ecological culture

Greenberg and Park in *The Journal of Political Ecology* (1993: 1) define political ecology as “the relations between human society, viewed in its bio-cultural-political complexity, and a significantly humanized nature”. They believe that, the environment significantly affects individuals’ decision and that “the relationship between productive activity, human character, and the environment is both historically and regionally specific (ibid.). In broad terms, Arabic, a member of the Semitic family of languages, is spoken in a hot dry climate (Bedouin desert) and is intrinsically linked with Islam. This can be contrasted with English, a member of the Indo-European language family, which draws on a Graeco-Roman and Christian heritage and is spoken in the temperate climate of the British Isles (Bahameed 2008, Aziz 1982, Al-Khatib 1988, and Ilyas 1989). On the other hand, political ecology according to Bahameed (2008: 8) can be transformed by both individuals and nature, since both are socially constructed to a significant degree. Bahameed (2008: 1) argues that the geographical distance between the areas where English and Arabic are spoken as native languages has resulted in remoteness between Arab and British culture, and translators should be alert to the cultural dimensions of the environment from which the ST text is taken (ibid.). This cultural divergence between Arabic and English also resulted in some key differences in expression in both languages expressed particularly in idioms and other figurative expressions (Najib 2001 cited in Bahameed 2008: 27).

By way of a practical example, English contains a broad range of expressions associated with the sea, as historically this environmental element has been of great importance to a sea-faring nation like the British (Bahameed 2008: 2). On the other hand, in the desert environment of the Arabian Peninsular, camels have traditionally

featured prominently in the everyday lives of Arabs, which explains why there are so many names relating to the animals, all of which would be rendered by the same English word, reflecting the fact that ecological features of a place influence terminology. This explains the strong bonds between the language people use and the environment. What is more, this shows that the environment plays a vital role in determining the functions and meanings of lexical items in the different cultures.

According to Ilyas (1989: 124) who agrees with de Waard and Nida 1964), if the TL equivalent does not exist, the translator should employ a non-corresponding equivalent item that has “an equivalent function in the target culture”; for example, turning the phrase “as white as snow” into “as white as cotton”. This is similar to what is referred to as functional equivalent above (section 1.10.3). However it will be argued here, that functional equivalence by itself is not capable to render the intertextuality embedded in Arabic political speeches examined by this study.

What is more, when an expression is associated with a historical event which is linked to a particular geographical location, translating such terms becomes more difficult. For example, أهل مكة أدرى بشعابها (*ahl makkah adrā bishi^cābihā*) (literally: the people of Mecca know better about its valleys) and the expression “In Rome do as the Romans” في روما افعل ما يفعله الرومان (*fī romā af^calu mā yaf^caluhu alrūmān*) do not make sense if translated literally into English or Arabic, and if they “convey the meaning clearly, they would be less emotive to the target readership” (Bahameed 2008: 29-32) due to absence of the connotations of Mecca in the West, and of Rome in many Arab contexts.

Furthermore, plants in Arabic are used in a way that could constitute a problem for a translator, for example, in saying قمحة شعيرة ولا (*qamhah wallā sha^cīrah*), (wheat or barley) the speaker is enquiring whether the news is good or bad. Wheat is favoured

because in the past only rich people could afford bread made of wheat whilst the poor had to make do with bread made of barley. Therefore, if an expression of this type were to be translated literally it would convey unfamiliar or irrelevant connotations to the target readers. Again, wheat and barley are products found in the Arab world, but in the above context, that would sound meaningless to the English reader who is not fully accustomed with Arab culture.

According to Ilyas (1989: 128), some expressions related to cold weather are used in Arabic to express ‘positive and favourable implications of pleasure and enjoyment’ such as: خبر يتلج الصدر (*khabarun yuthlij aṣṣadr*) (literally: news that freezes the chest) is used to refer to very good news. English, however, links warmth with positive associations, for example “a warm welcome” or “warm-hearted” as opposed to “cold-hearted”, describing a person who lacks affection or is unfeeling. Here Ilyas (1989) argues that recognizing the various implications of the idioms that are strongly bonded with ecology is essential for rendering the correct meaning of any expression, since what might be viewed favourably in Arabic might have negative connotations in English and vice versa.

4.5.2 Social Culture

Differences between Arabic and English social customs, beliefs and traditions are abundant and numerous, and are clearly reflected in the eating and drinking habits of the people in the two distinct cultures, in family life, love, marriage and all manner of social behaviour.

A woman is considered fortunate if she gives birth to a baby boy in the Arab world, the reason being, according to Al-Khatib (1988: 14), that in rural communities the social power and influence of the ‘حمولة’ (*Hamūlah*) or extended family depends on the number of males it has. Also, masculinity is conventionally associated in Arab

society with power, support and strength (ibid.). A man and his wife can be referred to as ‘أبو...’ (*abu* father of) and ‘أم...’ (*um* mother of) followed by the name of their eldest son as respectful form of address in the Arab world. The importance of the extended family in the Arab culture, particularly in the political speeches of King Hussein, will be dealt with in the analysis of family metaphor.

It is worth noting here that intercultural gaps between Arabic and English can constitute an obstacle in translating certain items; such as *أكذب من مسيلمة* (*akdhab min musaylamah*) (a worse liar than Musaylamah). This is a historical reference that requires knowledge of the story to understand reference to a man called Musaylamah who falsely claimed to be a prophet following the death of the Prophet Muhammad (Bahameed 2008: 32). This leads us to say that historical allusions represent an obstacle in Arabic-English translation (ibid.). When analysing metaphorical expressions collected from King Hussein’s political speeches, special attention will be paid to those metaphors which rely upon knowledge of key historical events in Arab Islamic culture, and the difficulties that this can create when rendering these Arabic metaphors into English.

As Trosborg (1997: 145) notes, political texts are culture-bound, and thus “reflect culture-specific conditions of their production”. For this reason, Schäffner (1997: 119) advises translators that when handling a political text, “the broader societal and political framework in which such discourse is embedded has to be taken into consideration”. Cultures can differ greatly in their ideological vocabularies, and especially with regards to their political terminology. What is more, this terminology often carries an emotive charge and is intended to arouse particular feelings, and as a result it can constitute a difficulty for translator.

Bahameed (2008) talks about the relationship between emotiveness and meaning in political discourse; he argues that emotiveness as cultural barrier is related to the speaker's emotive intention rooted in the SL text. Comprehension entails more than understanding the surface meaning of the words in a text, since words also provoke feelings and thoughts. Discussing the emotive power of repetition in Arabic political discourse, Shunnaq (1992:32 cited in Shunnaq 2000: 209), refers to "functional and communicative repetition". These categories will be examined during the analysis of the metaphorical expressions in this thesis, particularly, in reference to the rendering of family metaphors.

Shunnaq (2000) studied excerpts from the speeches of President Jamal Abdul Nasser of Egypt), and concluded that the strong presence of emotiveness is a characteristic of Arabic political discourse intended to achieve a certain effect:

an emotive meaning has a function of responses to words i.e. certain words tend to produce emotive meaning to achieve their function of bringing about certain emotive responses by language users.

Thus, for example, when King Hussein of Jordan addressed the nation, he used expressions such as *الأهل والعشيرة* (*alahl wal^oashīrah*) (literally: the family and the tribe). In such cases, translators need not only to understand the surface meaning of the words but also to grasp their underlying emotive content, insofar as they are intended to create a sense of intimacy between the monarch and his people. His intention is to emphasise that the Jordanians are united (as a family or tribe is united) with the King in a position of authority (father-figure and tribal chief). This implicit meaning is not understood or rendered by translating the literal meaning of the words. Although the Queen in the UK, might, for example, address the nation as 'my loyal subjects', this has none of the connotations of the close relationship implied in the Arabic, referring to familial and tribal links.

4.5.3 Political Culture

Another problem is clearly presented by terms that may exist in Arabic- and English-speaking cultures, but express different meanings. For instance, democracy, parliament, socialism, capitalism and freedom (Aziz: *ibid.*). Aziz elaborates by giving as an example the term 'الليبرالية' (*alibrāliyyah*) "liberal" which, according to him, has a negative connotation in Arabic, which is not conveyed in the English adjective. In analysing the metaphorical expression from King Hussein's political speeches, there will be detailed discussions regarding whether the connotations of the Arabic political domain metaphors are rendered accurately into English or not.

4.5.4 Religious Culture

Religion has played and continues to play a significant role in shaping culture both in the Arab world and in Western society (Aziz 1982: 29).

However, as Farah (2003: 1) notes in the introduction to his book-length study of the beliefs and observances of Muslims:

When we speak of Islam we are concerned not only with a religion akin to the other monotheistic religions, Judaism and Christianity, but with a way of life, a system that encompasses the relationships of the adherents to each other and to their society from birth to death.

This quote indicates the degree to which religious culture continues to pervade everyday life in Arab countries in ways which have no obvious contemporary equivalent in many secularized western nations.

Asensio (2003: 21) notes the frequent and even unconscious use of formulas of salutation amongst Muslims which involve the use of "Allah", the Arabic word for "God". For example, if someone announces they are leaving and says "goodbye", people will automatically reply with الله معك (*Allah ma'āk*, May God be with you). Also, the Arabic invocation ما شاء الله (*māshā 'Allāh*) can be used in many contexts, to

express appreciation, joy, praise or thankfulness in response to hearing good news or in reference to an individual who has been mentioned. At the same time it serves as a reminder that Muslims consider that all accomplishments have been achieved by the will of Allah. Alternatively, this phrase may be used to avert the evil eye, in a similar way to the phrase “Touch wood” in English.

The terminology used to refer to specific Islamic rituals or practices can pose particular problems, for example:

- التيمم (*attayamum*) The act of dry ablution with sand or dust as an alternative in certain circumstances to the ritual washing which Muslims perform before prayer.
- السحور (*assahūr*) A meal eaten before dawn during Ramadan.³⁶

As Bahameed (2008 8-29) notes, male-female relations are strictly regulated in many Islamic societies, giving rise to concepts which have no equivalent in contemporary Western behaviour, for example whilst الخلوّة (*alkhalwah*) can be used in a general sense of privacy, it is also the term which is applied to describe the prohibition on a marriageable man and woman being found alone together in a place where there is nobody else.

According to Al-Khatib (1988: 24), every religious concept has a cultural interpretation, and figurative expressions are culturally determined knowledge. Different world views are also reflected in well-known sayings. Thus “Where there’s a will, there’s a way” encapsulates the philosophy in Western culture that destiny is controllable, and individuals are generally encouraged to believe that they are in

³⁶ According to Islamic observance, every healthy Muslim adult must fast for the entire Holy Month of Ramadan (the ninth in the Islamic calendar) as one of the Five Pillars of Islam. Muslims avoid consuming food, drinking liquids, smoking, and engaging in sexual relations from sunrise to sunset. They should also avoid all types of sins, including swearing, engaging in disagreements, gossiping, etc. The month lasts 29–30 days depending on the visual sightings of the crescent moon from dawn to sunset (Farah 2003: 144).

command of their own fate. Conversely, Islam teaches that human beings do not control their own destiny, a belief that is reflected in sayings such as: *إلا ما كتب الله لنا* (qul lan usībunā illā mā kataba Allāh lanā) (literally: nothing will touch us except what Allah has written for us) which means “Nothing happens outside of destiny” (Bahameed 2008: 32).

Moreover, the fact that Muslims believe that ultimately every individual will be held accountable for each of their actions (Aziz: *ibid.*) on the basis of a documented record of their good and bad deeds, means that specific names are given to different types of sin such as *الكبائر* (*alkabā'r*), *اللمم* (*allamam*), *قذف المحصنات* (*qadhf almuḥṣanāt*), *عقوق* (*uqūq*), *قطع الأرحام* (*qat' alarḥām*), *المنكر* (*almunkar*) (major sins, small faults, slandering chaste women, breaking ties with one's kin, disobedience, and vice respectively). All these terms and many more do not have direct English equivalents and represent a challenge for any translator.

In some instances, an important religious symbol for Christians may convey negative connotations for Muslims. Thus the consumption of all alcoholic drinks is strictly forbidden in Islam, whereas for Christians, wine is viewed as a sacred symbol of central importance in the celebration of the Eucharist which emulates Jesus' last supper with his Apostles (Aziz 1982: 27).

All the above examples are mentioned to support our argument that religion strongly shapes all aspects of life in Arab culture and also impacts on how Arabs think and view the world. This illustrates the need for translators to be bicultural as well as bilingual. It also suggests that in cases of incompatibility between cultures, the use of footnotes, explanatory expressions or lengthy paraphrasing are unavoidable when

translating Arabic metaphorical expressions into English, if the translator also wishes to convey their connotations, a topic explored in the analysis chapter.

Abbasi (2012: 3) highlights the particular problems posed by references to religious texts for translators:

Religion can be understood only by its cultural language and to translate this religious context we face some limitations that cannot be translated. Because religious texts are described in an implicit way, natural and effective translation is almost impractical. Besides, religion and culture are intertwined and religion has taken its roots from human minds and souls, people accepting it in their innermost hearts. Therefore, it must not be changed or distorted by any one; because it tends to provoke people and evoke negative reaction. This makes the translator's job even more difficult and any distortion or any text which is against their religion should be avoided in the process of translation.

It is appropriate in this context to mention the concept of intertextuality which is of direct relevance to King Hussein's political speeches since it is argued that the monarch's use of Qur'anic and Hadith citation and allusion is of central importance to grasping the underlying meaning of his discourse.

The term intertextuality was coined by literary theorist Julia Kristeva in the 1960's, and has been a dominant notion within literary and cultural studies ever since. According to Allen (2000: 1), no text can have a meaning all its own; all texts have their meaning in relation to other texts. This also means that no text can be interpreted on its own, without reference to other texts (Fairclough 1992: 67-8). Hatim and Mason (1990: 25) also stress that the interpretation of any given text is ruled and governed by its relation to other preceding ones; and they argue that intertextuality is the "mechanism which regulates the way we do things with texts, genres and discourses". They also posit that the primary determinant in the construction and reception of texts is the text type's intertextual potential (Hatim and Mason: *ibid.*).

Abdul-Ra'of (2005: 24) explains intertextuality in terms of “the property texts have of being full of snatches of other texts”, which may be clearly signalled as separate (for example as quotations) or may be fully integrated or assimilate into the framing text. Thus, Abdul-Ra'of (2005: 24) notes that texts act together, interrelating with each other, but also adds that they do not stand in neutral affiliations to each other.

Scholes (1985: 31) observes that when studying texts one must take into consideration “the whole intertextual system that connects one text to another”, indicating that intertextuality also functions as a prerequisite for the comprehensibility of texts, since each text relies upon its existence as a semiotic entity upon another (Abdul-Ra'of: *ibid.*). All texts, then, spoken or written, are built and have the meanings that text users allocate to them as a result of their relationship to other texts in some social arrangement. Intertextuality, then, can also refer to the hunt for the source or “antecedent” texts which are considered to be interrelated to the interpretation of a particular text in a certain tradition.

In any communicative situation, there is profound dependence on intertextuality because it is the principle through which the textuality of any text arises from communication with other texts (Abdul-Ra'of: *ibid.*). In his discussion of consonance in the Qur'an, Abdul-Ra'of explains how intertextuality strongly connects the chapters of the Qur'an with each other as well as connecting the Qur'an to previous religious books, namely the Torah and the Bible. Hatim and Mason (1990: 17, 24) also highlight the fact that the interaction between text and context is governed by intertextuality or the bonds and interaction between newly and previously formed texts. It follows, therefore, that there is a strong bond between text types, context,

coherence and cohesion of the text where the key player that links all of the above is intertextuality.

According to Abdul-Ra'of (2004: 204), repetition in a given text enhances the intertextuality within that text, producing a conceptual and intertextual relationship which helps to foreground a particular motif. Furthermore, realizing how texts are intertextually related provides translators with insight into intentionality and how text producers manipulate words (Hatim: *ibid.*).

Hatim and Mason (1990: 57) provide a specific example of how the use of quotations or allusions to Qur'anic verses in Arabic political discourse for specific purposes can be confusing for the translator. The word Arabic المستضعفون (*almustad'afūn*) in one of Saddam Hussein's speeches was rendered into English as "hopeless and helpless". These semantic values are not present in the original Arabic word, but the authors argue that the meaning of a lexical item is not simply the summary of its semantic features altogether. The translator in this case failed to grasp the intertextual potential of the item under discussion since the word which Saddam Hussein used is intertextually linked to a Qur'anic verse which relies on the concept of "victimization" (*ibid.*).

Therefore, expressions need to be seen as signs in continuous interaction with each other which are ruled by intertextual conventions; if communication in translation is to thrive, suitable attention must be paid to rendering intention and intertextuality (Hatim and Mason 1990: 106, 110).

As later analysis will reveal, many of the metaphorical expressions collected from King Hussein's political speeches draw their implicit meaning/connotations, from the domain of religion, more specifically from Islamic texts and traditions. It will be

argued that this Islamic orientation of the metaphorical expressions can mean that both the translator and English readers may fail to grasp the full ramifications of the point being made and the force of its original impact.

4.5.5 Material culture

This is the fifth type of culture according to Newmark (1988). Colours belong to this cultural category and have significant connotations. In Arabic, for example, خضراء طريقك (*tarīqak khadrā'*), (literally: may your road be green) is a prayer for a safe journey. Green is the colour of paradise, as stated in many Qur'anic verses which makes it favoured by Arabs; this is not the case in English as the colour does not carry the same religious connotations. Also, وجهك أبيض (*wajhak ābyad*), (literally: your face is white) means “You are not in an embarrassing situation” or (بييض الله وجهك) (*bayyad Allah wajhak*) (may Allah make your face white) is a praise with highly positive connotations. This is due to the fact that ‘having a white face’ is mentioned in the Qur'an in being the facial colour of the righteous who go to Heaven as indicated in the Qur'an. Again, this meaning is not shared by Arabic and English. Conversely, وجه أسود (*wajh aswad*, a black face) has negative connotations because, according to the Qur'an, it is believed to be the colour of the face of those who go to the Hellfire. Therefore, In the Arab culture, when someone embarrasses his family or tribe with shameful manners; they describe the situation as blackening their faces. Conversely, noble deeds are whitening of the face. This colour in particular will be referred to in the analysis of the metaphorical expressions of the King speeches.

The importance of certain elements in society, for example, dates in Arabic lead to the development of many terms to describe this in its diverse forms. For example, all the following terms بلح (*balah*), رطب (*ruṭab*), تمر (*tamr*), عجوة (*‘ajwah*) and many more are translated into the single word “date” in English whereas the Arabic terms convey

various shades of meanings of regarding colour, size, city of origin and reputed health benefits for each kind of date, for example, عجوة (*ajwah*), is black, small in size and grows in Medina, and according to Hadith, is believed to have special healing power from illnesses. Similarly, لحم خنزير (*lahm khanzīr*) or “Pig meat”, the consumption of which is forbidden in Islam, has a wide range of terms in English such as: ham, bacon, pepperoni (Aziz: *ibid.*).

These examples illustrate the fact that lexical items have culture-specific connotations. In the analysis chapter we will focus on how the connotations of the Arabic metaphors constitute the real challenge for the translators of Arabic political speeches, rather than finding the equivalent TL word. These connotations are meant to deliver a certain message in the source context, and to achieve a certain impact on the SL receptors. It is argued, therefore, that the use of footnotes is unavoidable if the translation is to achieve better understanding between two remote cultures.

4.6 Conclusion

This chapter has examined some of the challenges posed for translators of Arabic texts attempting to convey the meaning of cultural references for an English audience, illustrating this with relevant examples of some of the most problematic areas.

According to Shunnaq (2000: 207-8):

A translator will find that many Arab and Muslim contexts are not relevant to Western countries. Accordingly, translators must be sensitive to cultural differences and at the same time retain the psychological essence of the Arabic source culture. In many cases they should not restrict their translations to words or phrases, but operate at the level of entire texts.

It is argued here that operating at this level effectively means at translating texts at the cultural level.

CHAPTER FIVE: DATA ANALYSIS

5.1 Introduction

This chapter will present the qualitative analysis of the selected sample of 30 political speeches originally delivered in Arabic by Jordan's King Hussein, focussing in particular on the treatment of metaphorical expressions (including idioms) in the English translations. This chapter will explore the types of strategies and procedures adopted by the translators of these speeches, and their reasons for these choices. It will also establish the types of equivalence which were achieved by the translators of the King's speeches; and the problems of equivalence they faced in this task. The metaphorical expressions which are identified will be categorised following Newmark's (1988: 96-100) classification of culture.

The analysis here includes both metaphors and idioms because, as previously argued, both are types of figurative expressions which can pose particular challenges for translators who need to first recognise that they are dealing with figurative language in the ST and then decide on an appropriate means of rendering equivalence for a TT audience.

All ST (Arabic) and TT (English) excerpts accompanied by an English gloss will be presented here in tabular form.

5.2 Figurative Expressions relating to the domain of religious culture

As previously established, every aspect of life in the Arab world is affected, to a greater or lesser degree, by Islamic religious practices and tradition, including the

sphere of politics, and this is clearly reflected in most political speeches delivered in Arabic. This close integration of religious culture and political discourse is far less common in political speeches delivered in English for various reasons. In the case of the source speeches, this poses a specific challenge for translators because much of their originally powerful impact stems from their use of allusions to Islam in the form of religious metaphor and, in particular, from Qur'anic intertextuality.³⁷ Whilst the original audience might find such references inspiring and emotional, to an English-speaking audience they may be simply perplexing. In this specific context, then, one might view the dilemma facing the translator as being that of rendering a **'faith-FULL' version** of the ST which maintains its religious discourse to the possible bewilderment of the English-language target audience versus a **'faith-LESS' version** which may fail to capture the spirit and the spiritual dimensions of the original speech.

This analysis focuses in detail on the translation of a small number of religious metaphors, two of which recur in the sample for reasons which will become apparent, namely المهاجرين والأنصار (*almuhājirūn walansār*) and الأمانة (*alamānah*). Translation of metaphorical references to Allah and the Prophet Muhammad are also investigated.

Neubert and Shreve (1992:119) argue that every translation entails two-fold intertextuality: "The ST has intertextual relationships with other SL texts. The translation will establish new relationships with existing L2 texts". This analysis is particularly interested in exploring the former of these intertextual relationships, since

³⁷ Al-Harrasi (2001: 115) notes that although there are many studies on intertextuality, there has been little, if any, discussion in the literature on the intertextual links between specific source domains and metaphor formation.

it is these links with previous Islamic discourse, particularly Qur'anic quotation, which both strengthen the impact of the metaphors used in their original context and also create a particular type of challenge for the translator.

5.2.1 The metaphor of المهاجرون والأنصار (*almuhājirūn walansār*)

Although intertextual allusions can often be traced to specific texts, it is often the case that the intertextual domain from which the discourse has emerged relates to a store of popular memories which includes remembrances of historical events and other experiences that occurred, or are thought to have taken place, sometime in the past. The *almuhājirūn walansār* metaphor gains its strength from this type of intertextual connection.

Wilson (1990) argues that metaphors are clearly pragmatic constructs, and that they are processed for their pragmatic relevance, taking account of the relative strength of the assumptions they generate as input into any processing system (Wilson 1990: 130). Wilson's proposition displays how powerful metaphors can be practice, their strength stemming from their connotations in a given language.

This holds true for any kind of political metaphor, but for metaphors with particular types of intertextual connection, this resonance is stronger. Evoking past experiences can be a useful way of shifting focus from more immediate events that are not in the interests of the speaker (Wilson: 1990: 130).

Extract 6.1

ARABIC ST	GLOSS	OFFICIAL
إندمج الشعبان الاردني والفلسطيني في وحدة جعلت منهم أسرة واحدة متحاببة متسامحة مهاجرين وأنصار على هذه الأرض التي باركها الله	Both nations the Jordanians and the Palestinians merged into one unity that made out of them one loving, and	The Jordanian and Palestinian people merged together in a unity that forged them into one

(خطاب في كانون الأول 1996)	tolerant family of immigrants and supporters [<i>muhājirīn wa ansār</i>] on this land blessed by Allah	harmonious, tolerant, and cohesive family, on this blessed land (Speech delivered: December 1996).
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Extract 6.2

ARABIC ST	GLOSS	OFFICIAL
لقد تأسس هذا الوطن، وطن المهاجرين والانصار على قيم الأخوة والمساواة في الحقوق والواجبات والتسامح والوحدة الوطنية المقدسة التي نعتز بها (خطاب في حزيران 1996)	This home country of immigrants and supporters [<i>almuhājirīn wa alansār</i>] was established on the principles of brotherhood and equality in rights and duties, of tolerance, and of holy national unity, in which we take pride	This country, of immigrants and hosts, is based on the principles of equality in rights and duties, of tolerance, and of sacred national unity, which we hold in pride. (Speech delivered: June 1996).

In Extracts 6.1 and 6.2 the speaker makes allusion to a key event in Islamic history: the journey or migration of the Prophet Muhammad and his followers from Mecca to Medina in 622 CE. This is considered by many as the most important event in Islamic history, because it radically and permanently changed the balance of power that existed at the time. Its importance is also reflected in the fact that it is used to mark the beginning of the Islamic calendar. Following the *hijra*, the people of Medina offered not only social and political but also financial support to those who had migrated from Mecca, sharing their assets with the incomers who were very appreciative of their

efforts. The metaphor of *almuhājirūn wa alansār* is intertextually linked to many verses in the Qur'an³⁸ including the following:

والذين تبوءوا الدار والايمان من قبلهم يحبون من هاجر اليهم ولا يجدون في صدورهم حاجة مما أوتوا و
يؤثرون على أنفسهم ولو كان بهم خصاصة ومن يوق شح نفسه فأولئك هم المفلحون (الحشر: 9)

And those before them who had made their dwelling in the abode (the city of Medina) and because of their belief love those who emigrated to them; they do not find any (envy) in their chests for what they have been given and prefer them above themselves even though they themselves have a need (Q59:9)

This contextual explanation is provided to establish what Newmark (1988) refers to as “the truth”, that is the real events that inspired the connotations underpinning a particular phrase. These are then compared to the meaning rendered in the TL to evaluate the extent to which equivalence was achieved or not. The above Qur'anic verse is employed to encourage Transjordanians to be as supportive and loving to

Palestinians who migrated to Jordan, as the **righteous** people of Medina.

Both these speeches were delivered in 1996 to a nation which at that time was comprised of both Jordanians and Palestinians, and in both speeches King Hussein examines the ongoing peace process, the suffering of the Iraqi people and the need for responsible democracy in Jordan. He reiterates Jordan's continuing support for the Palestinian people and their sole legitimate representative, the Palestine Liberation Organization, and rejects any ambition to interfere in Palestinian affairs (King Hussein speeches online).

In Extracts 6.1 and 6.2, the King uses the expression *almuhājirīn wa alansār* to evoke the sense of fraternity which the Prophet Muhammad succeeded in establishing between his followers and the people of Medina following *hijra*, intentionally drawing parallels between the Palestinian incomers as *almuhājirūn* and the Jordanians

³⁸ Unless otherwise indicated, all Qur'anic translations included in this chapter are cited from the Usuf Ali translation, accessed online via <http://www.islam101.com/Qur'an/yusufAli/>.

as *alanṣār*. References to *hijra* stir up strong emotions in Muslims, evoking accounts of the hardships faced by Muhammad and his companions during the journey from Mecca to Medina, and of the promise of divine reward for the hospitable inhabitants of Medina (Q59: 9). Thus, the King's use of the expression *almuhājirūn wa alanṣār* is clearly intended here to refer to the more recent events involving the hardships suffered by Palestinians refugees and the support that they received from Jordanians.

A profound knowledge of the Qur'an and early Islamic history is required to fully appreciate the parallelism involved in the intertextual use here of *almuhājirūn wa alanṣār*. The metaphor serves a dual purpose. It not only heightens the emotional engagement of the audience but also, in pragmatic terms, it is used to create links between past history, the present situation and possible future gains, in this case, unity and tolerance between those living together on Jordanian soil. King Hussein made frequent use in his speeches of this Qur'anic allusion to *almuhājirūn wa alanṣār* which often functioned as a metaphor when addressing both Jordanians and Palestinians. As Shunnaq (2000) notes, repetition of this type characterises Arabic political speeches and serves to draw attention to the importance of the metaphor at hand.

The King draws another analogy in extract 6.1, comparing Jordanians and Palestinians to a family, another concept which was reiterated in the monarch's discourse, as we will see later when we analyse social domain metaphors. By extension, then, he is head of this extended family and the father of the nation (which includes both Jordanians and Palestinians) in a role which commands particular respect in Arab culture. The phrase 'Principles of equality [...] which we hold in pride' might have been applied to sound natural to the English TT readers i.e., the

translation is source-culture oriented. However, the omission of any mention of ‘brotherhood’ (another reference to family) from the translation deprives target readers from understanding an extremely important characteristic of the relationship that exists between the Jordanian monarch and his nation. Regardless of translator intentions, ST and TT readers will certainly have distinct interpretations of the text.

In the official translation, the translator follows a strategy of domestication (Venuti 2008: 13-19), bringing the author towards the readers in order to achieve “a natural-sounding TL style” (Shuttleworth and Cowie 1997: 44) and to “naturalize” it (Dickens 2002: 29) to the TL and its setting. It can be seen that in extract 6.1 the translator omitted the reference to *Almuhājirūn wa Alanṣār*, but then shifted it by rendering it as “immigrants and hosts” in extract 6.2, a phrase which fails to reflect the specifically religious connotations of this metaphorical expression in the ST. The translator thus takes into account that the TT English-speaking readers do not share the same historic and religious background as the ST audience and will not be aware of this Qur’anic allusion.

In Newmark’s terms (1988: 109), by replacing the SL image of *almuhājirūn wa alanṣār* with the TL image of “immigrants and hosts” the translator achieves communicative equivalence, since the only part of the ST meaning that is rendered is the element that maintains correspondence to the TL reader’s understanding of the identical message (Newmark 1988: 62). As Nida (1964) argued, the impact here cannot be the same due to the differences in the cultural settings of ST and TT readers. This extract also illustrates the difficulties of applying dynamic equivalence between incongruent languages (Newmark 1988) since the emotive impact on target

readers of this *almuhājirūn wa alanṣār* metaphor cannot be matched.³⁹ Omission is used to deal with the cultural references to *almuhājirūn wa alanṣār* (extracts 6.1 and 6.2)⁴⁰ a procedure which naturalises the ST and facilitates understanding for TT readers who are likely to be unfamiliar with the religious discourse of Islam being used in political speeches.

It has previously been established that translation is not simply copying what has been said in another language, but it is also argued here that it has an educational function, teaching and informing us about other cultures in the world. Rendering culture-bound expressions in the TT can help to facilitate mutual understanding and acceptance between peoples, providing knowledge about unknown cultures, as explained previously. The phrase *almuhājirūn wa alanṣār* could have been kept, and an explanatory footnote added to explain the historical allusion used by the King and the positive connotations of the Arabic expression.

The idea that Jordanians are being supportive of Palestinians in a similar way to that in which the people of Medina supported those who had migrated from Mecca is a recurrent theme in the King's discourse as seen in extract 6.3 in which Jordan is described as 'a safe sanctuary', evoking the image of the place of refuge referred to in the Qur'anic *Surah Alkahf* (The Cave).

5.2.2 The metaphor of Jordan as a sanctuary

Extract 6.3 is taken from a speech in which King Hussein addressed the representatives of various Arab political parties who had gathered in Amman in

³⁹ In linguistic terms, the word 'immigrant' can sometimes have negative connotations in popular English discourse of 'unwanted incomers' since it is often collocated in the phrase 'illegal immigrant' and has been used as a term of abuse. Similarly, the use of the word 'host' implies a particular type of relationship since, strictly speaking, the host-guest relationship is not intended to be a permanent one. The translator(s) might have used the word 'host' to avoid the possible negative connotations of 'immigrants' in English but at the expense of the intended meaning.

⁴⁰ A similar strategy is used to deal with a reference to Allah in extract 6.3.

December 1996 to discuss issues of common interest. The King highlighted the failure of the Arab political elite to lead their societies toward development and progress. He also criticized their inability to make meaningful contact with the ordinary people, their obsession with security and their neglect of human rights (King Hussein speeches online).

Extract 6.3

ARABIC ST	GLOSS	OFFICIAL
<p>فإنه ليسعدني غاية السعادة أن أرحب بكم أجمل ترحيب في هذا الحمى العربي، الذي كان وسيظل بعون الله مؤثلاً لآحرار <u>الأمة</u> ومتقبيها</p> <p><u>وملاًدأً آمنأً كريمأً</u></p> <p><u>لكل من أوى منهم إليه</u> (خطاب كانون الأول 1996)</p>	<p>It makes me happy extremely happy to welcome you the warmest welcome in this Arab bastion, which was and will continue to be, God willing, a sanctuary for the free and intellectuals of our <i>Ummah</i> and a dignified and safe sanctuary to whoever seeks shelter in this country</p>	<p>I am extremely happy to extend to you the warmest welcome, in this Arab bastion, which was, and will stay, God willing, a haven for the free and the intellectuals of our nation, and a secure and dignified refuge to whoever among them seeks shelter in this country (Speech delivered: December 1996).</p>

The metaphor in which the King refers to Jordan as a “dignified and safe sanctuary” is intertextually linked to two Qur’anic verses which appear in *surah Alkahf* (The Cave):

إذ أوى الفتية إلى الكهف فقالوا ربنا آتنا من لدنك رحمةً وهيء لنا من أمرنا رشداً (الكهف: 10)

Behold, the youths betook themselves to the Cave: they said, "Our Lord! Bestow on us Mercy from thyself, and dispose of our affair for us in the right way!" (Q18:10)

وإذ اعتزلتموهم وما يعبدون من دون الله فأووا إلى الكهف ينشر لكم ربكم من رحمته

ويهيء لكم من أمركم مرفقا (الكهف: 16)

When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease (Q18:16).

These Qur'anic verses recount the story of some young men who had been preaching monotheistic belief, and as a result had been persecuted by the authorities. Consequently, they were forced to flee from where they lived and take sanctuary in a cave.

This provides a good example of how rendering this type of metaphorical phrase requires an encyclopaedic knowledge of the Qur'an and Islamic belief. For in this intertextual metaphor, Jordan is compared to the cave in the well-known *surah*, since it offers a dignified and secure sanctuary to all Muslims seeking shelter from tyrannical rulers. In the context which the speech was delivered, this metaphorical parallel also has ideological implications: Jordan wishes to be seen on the side of justice; it will always offer sanctuary to oppressed people offering them protection from tyrants. This is the intended meaning of the metaphor. We believe that these interconnected intertextual and ideological implications present in the ST are absent in the TT.

Focusing firstly on the translator's choice of the terms 'haven' and 'refuge', it could be argued that given the implicit Qur'anic allusion, these were not the best choices and that the word 'sanctuary' might have been a better rendering of the context of the SL metaphor due to the fact that this term has religious connotations in the TT culture.⁴¹ However, even if the translator had used 'sanctuary', the religious

⁴¹ The OED (online) notes that the meaning of sanctuary as a place of "Refuge or safety from pursuit, persecution, or other danger" takes its origins from its early use which referred specifically to a church or other sacred place where fugitives were offered immunity from arrest, under the law of the medieval Christian Church.

intertextuality is still culture-specific as the origins of the term make clear (see footnote). Moreover, it could be argued that perhaps the choice of ‘haven’ in the TT is more ideologically loaded than the ST original given that the term ‘safe haven’ as a metaphorical fixed expression is most commonly used in a military or political context, particularly in journalistic discourse.⁴²

The strategy used to render the metaphor in which Jordan is compared to a ‘**dignified and safe sanctuary**’ is that of faithful translation since the precise contextual source meaning of :

وملاًذاً آمناً كريماً لكل من آوى منهم إليه

can be considered to have been rendered (Newmark 1988b). The translation procedure essentially produces the same image as the SL metaphor in the TL (Newmark 1988: 108). However, unlike the SL readers, the TL readers remain unaware of the intertextual link to the Qur’anic verses which gives added force to the King’s use of this metaphor in the ST. By comparing Jordan to the cave which offered shelter to the persecuted youths in the Qur’anic *surah*, referring to it as a ‘bastion’⁴³ and a ‘sanctuary’, the King confirms his nation’s role as a place of sanctuary offering support to those fleeing oppressive regimes (referring in this specific context probably to Palestinian and Iraqi refugees but also implying a broader commitment to offering protection to all those individuals fleeing oppression or tyranny). The TT does not carry the same connotative meaning.

⁴² See ‘Safe harbour/safe haven’ Available at: <http://www.worldwidewords.org/qa/qa-saf2.htm>

⁴³ According to the OED, a bastion was originally a projecting part of a fortification built at an angle to the line of a wall, to allow defensive fire in several directions. However, it has figuratively come to mean a place strongly maintaining particular principles or attitudes.

It is useful to comment here also on the rendering of another term used in the same excerpt (extract 6.3), namely the highly emotive and culture-bound word 'الامة' (*Ummah*) since the mistake made by the translator here is of significance and analysis shows that this is a repeated error which can interfere in conveying the metaphorical sense in the TT.

OED (online) defines *Ummah* as "the whole community of Muslims bound together by ties of religion". This usage is intertextually linked to the following Qur'anic verses:

ولقد بعثنا في كل أمة رسولا (النمل 36)

For we assuredly sent amongst every people a messenger (Q 16:36)

إن إبراهيم كان أمة (النمل 120)

Abraham was indeed a model, devoutly obedient to Allah, (and) true in faith (Q16:120)

إننا وجدنا آبائنا على أمة (الزخرف 120)

We found our fathers following a certain religion, and we will certainly follow in their footsteps (Q43:120)

The above Qur'anic verses are meant to reflect the multiple layers of meaning embedded in the word *Ummah* in ST which serve to strengthen the emotiveness of the metaphor used in extract 6.3 and to imbue this with added influence. None of these connotations are present in the use of 'nation' in the TT. The term *Ummah* is also used in a more ideological sense in reference to the Arab Muslim world to indicate the deeply rooted bonds which bind together those peoples who speak one language

(which is also the language in which the Qur'an was revealed) and one faith (Islam), in addition to their common customs and traditions.

The monarch's use of *Ummah* reflects Jordan's loyalty to all Muslims regardless of their national or personal origins. However, the adaptation/substitution of this term by the word 'nation' in the translation misinforms the TT receptors, who are supposedly native English speakers. In this context, the phrase 'our nation' as spoken by King Hussein would be taken to mean Jordanians only, and given the context of the rest of the TT, this would make the metaphor at best confusing, at worst meaningless and inaccurate, suggesting that Jordan was offering refuge to its own people. What is more, all of the ideological and emotive implications embedded in the term *Ummah* are absent in the TT.

The word *Ummah*) has been shifted in the TT to "our nation", an example of naturalisation (Newmark), domestication or adaptation (Vinay and Darbelnet). A calque strategy (Vinay and Darbelnet 1995: 32) of transliterating *Ummah* would have been a better solution here, providing extra information in a footnote.

The translation procedure utilised in rendering *Ummah* is cultural equivalence, replacing a SL culture-bound word with a TL one. However, this is "not accurate" (Newmark, 1988b:83). Also, this communicative translation is TT loyal, by aiming to naturalise the expression for TT readers.

On one level it could be argued that functional equivalence is achieved by the use of 'our nation'. According to Newmark (1995: 83) this technique "occupies the middle, sometimes the universal, area between the SL or culture and the TL or culture" (1995:

83); this conformity to target culture norms makes it diverge from the ST connotations.

5.2.3 Ideological connotations of references to Allah and the Prophet Muhammad

The invocation *basmalla* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *bism Allah al-raḥman al-raḥīm* – In the name of God, the Most Gracious, the Most Merciful) has been retained in the TT whenever it occurred in the ST. In rendering these culture-specific items, the translator uses the technique of adaptation (Vinay and Darbelnet 1995: 20); communicative translation (Newmark 1988: 22) oriented toward target readers or “culturally equivalent translation” (Shuttleworth and Cowie, 1997: 35). The translator uses a TL item that could be considered culturally equivalent to the SL item, that is, Allah has been rendered as ‘God’, an example of domestication (Venuti 1995). However, this rendering has become acceptable due to being clichéd in translation.

However, Asensio (2003: 21) advocates the omission of the *basmalla* on the grounds that:

Formulas of salutation referring to God are intertextual references, fully meaningful in the Arabic text, but this intertextuality is lost in non-Islamic cultures [...] the possibility of omitting their translation remains open.

Aixela (1996: 64) agrees with Asensio’s recommendation, arguing such religious invocations are unacceptable in the target culture, irrelevant to target readers, or ambiguous (cited in Elfarahaty 2011).

I do not share Asensio and Aixela’s views on the grounds that translators do not have the authority to simply omit what they think is irrelevant in this way. Since culture relates to all spheres of existence, social, political, religious, rendering culture-specific

items can educate readers about the various cultures in the world, by informing them about the behaviour and customs of people in other cultures. In a case like this, the best thing translators can do is to “stick to the literal sense of the ST and leave the interpretation” to target readers (Alcaraz Varo and Hughes 2002: 43).

Extract 6.4

ARABIC ST	GLOSS	OFFICIAL
<p>والصلاة والسلام على نبيه العربي الهاشمي الأمين وعلى آله وصحبه أجمعين خطاب تشرين الثاني 1997</p>	<p>May Allah's blessings and peace be upon his Arab Hashemite Faithful and Trustworthy Prophet and all his family and companions.</p>	<p>May God's blessings and peace be upon the Arab Hashemite Faithful Prophet. (A speech delivered November 1997)</p>

In extract 6.4, the Arabic audience can easily grasp that this is a blessing upon the Prophet, his family and companions. This prayer asks for God's blessings on the speaker himself and for success in the matter to hand. Muslims are also directed in the Qur'an to pray in this fashion, so they believe that those who pray in this way are obeying a direct order from God, and in return will receive blessing from him. However, it may seem odd to TL readers from non-Islamic cultures that a political speech would commence with a prayer but by maintaining most parts of this opening prayer sequence, the translator has rendered, to a certain extent, a faithful translation.

However, an attempt has been made in the TT to be loyal to both the source and target cultures; loyal to the ST in the sense that the culture-bound opening of the ST speech has been largely respected and loyal to the target culture by editing somewhat the ST by omitting the adjective 'trustworthy' (one of the Prophet's epithets), and the phrase

“his family and companions”. Furthermore it can be argued that both strategies of domestication and foreignization were simultaneously used in extract 6.4.

A number of techniques and procedures were used to translate extract 6.4 including adaptation, omission, faithful, and literal translation. The latter technique is used in rendering the part of the prayer which was included but since the translator decided to maintain this culture-specific expression, there does not seem to be any justification for omitting the expression “all his family and companions”.

The phrase “the Hashemite Prophet” which was used in the ST carries ideological connotations, serving as an implicit reminder to the source culture audience, who are mainly Muslim Jordanians and Palestinians, that their monarch is a direct descendant of Muhammad. It is unlikely that the TL audience would be aware of King Hussein’s kinship and the ideology behind it, which, consequently, makes it more difficult to comprehend this opening at both the lexical and content levels, meaning the effect of this expression would not be the same for source and target receptors.

This reminder of the King’s lineage affects how the SL audience perceive what follows in the speech whilst for non-Jordanians this is simply a piece of information that has nothing to do with how the target reader will respond to the speech.

Ethnographic equivalence is achieved here as there is a level of transparency that enlightens target readers about elements of the source culture (Shuttleworth and Cowie, 1997: 35) since opening the speech with *basmalla* is Arab culture-bound. However, this type of translation would benefit from the use of footnotes for extra clarification, a technique not used by the translator of this speech.

This kinship to the prophet has always played a significant role in strengthening the legitimacy of the monarchy in Jordan since both Jordanians and Palestinians respect this affiliation, an ideological element which is lost in the TL translation.

It is noticeable that, by being loyal to the source culture, the translator leans towards foreignization in this particular instance. We will return to the topic of ideological metaphor later on in this chapter when social domain metaphors are examined.

It should be noted that reference to this kinship with the Prophet and his family constitutes a recurring element in the King's discourse, as illustrated in the following example.

Extract 6.5

ARABIC ST	GLOSS	OFFICIAL
<p>.. وسأبقى حافظاً وصية الجد المؤسس إذ قال لي أنه كان يرى عمره حلقة في سلسلة متصلة ممن خدموا الأمة وأنه يتوقع مني أن أكون <u>حلقة</u> <u>جديدة متينة في ذلك العقد</u> [... اختاره الله إلي</p> <p><u>جواره</u> شهيداً على ثرى القدس الخالده [...] استوعبت ابعادها [...] <u>وقضى وهو</u> <u>يعانق ثرى</u></p> <p>القدس شهيداً <u>يسلم راية بني</u> <u>هاشم وآل البيت إلى هاشمي</u> <u>آخر من عترة محمد</u></p> <p>(خطاب في تشرين الثاني 1992)</p>	<p>I will always keep in mind the teachings of my grandfather, the founder of this Kingdom, who had said to me that he perceived his life as a link in a continuous chain of those who served our <i>Ummah</i> and he expected me to be a new and strong link in the same chain [...] he was chosen by Allah to reside by his side as a martyr on the soil of immortal Jerusalem [...] I have perceived its dimensions [...] he</p>	<p>I am ever mindful of the legacy of my grandfather, the founder of this Kingdom, who had said to me that he perceived his life as a link in a continuous chain of those who served our nation⁴⁴ and that he expected me to be a new and strong link in the same chain [...] he was chosen by the Almighty to reside by His side as a martyr on the soil of immortal Jerusalem [...] I have remembered its intent</p>

⁴⁴ As mentioned previously, the translation of the term *Ummah* by 'our nation' here is once again somewhat misleading as it is likely to have a broader meaning than referring to simply Jordanians since King Abdullah played a key role as architect and planner of the Great Arab Revolt against Ottoman rule (1916-1918).

	<p>passed away a martyr embracing the soil of Jerusalem he passed on the flag of Bani Hashem and al-Beit to another Hashemite descendent of Muhammad</p>	<p>more than any other. Clasping the soil of Jerusalem with a martyr's embrace, he passed on the flag of Bani Hashem and al-Beit to another Hashemite descendent from Muhammad (Speech delivered: November 1992)</p>
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This speech, delivered to the Jordanian nation in late 1992, is considered to be one of King Hussein's most noteworthy addresses in the 1990s (Jordanian Royal Court website). After undergoing cancer treatment at the Mayo Clinic in the United States which led to successful surgery to remove one of his kidneys in August 1992, the King returned home in late September to be greeted by a rapturous welcome from crowds of Jordanians who filled the streets of the capital to show their affection for the monarch. In the speech that he gave two months later, he expressed his gratitude to these Jordanian well-wishers.

The speech focused on the King's hopes that a new era of freedom, pluralism and human rights would dawn in the Arab World, mirroring that which already existed in Jordan. Drawing parallels with the great Arab revolt, he spoke of the need for Arabs to be set free from the oppressive totalitarian regimes of tyrants and dictators and expressed his commitment to further strengthening the democratic process in his own nation.

The fact that the speech was made only months after the King's own recovery from a life-threatening illness perhaps prompted him to remember the assassination of his grandfather but it also serves as an opportunity for him to refer to his kinship with

Muhammad, by using the metaphor of a chain, its unbroken link via his grandfather stretching all the way back to the Prophet himself.

This speech is rendered ethnographically; most culture-specific expressions are maintained in the TL with explanations supplied in a footnote to the references to the “flag of Bani Hashem and Ahl al-Beit”. The loyalty of the translation, here, leans towards the source culture, and one cannot avoid noting that this foreignization of the TT brings target readers towards the author, with the translation revealing the persistence of the social and religious aspects of the political sphere in Arab culture. The loan translation of Ahl al-Beit, a transliteration of the Arabic term enriches the target reader’s knowledge of Arab culture.⁴⁵

The power of ideological metaphors to become deep-rooted in people’s minds and affect their worldview via political speeches (Bradac 1993: 140; Fairclough 1995: 28) reveals itself here. The people in Jordan spontaneously and ‘naturally’ look to the King, who is a member of Ahl al-Beit, as being above all titles, even the monarchy itself. Kinship with the Prophet is considered to be higher than any other title, a fact emphasised by the King himself in a later speech.⁴⁶

The metaphor used in reference to the death of the King’s grandfather, who is described as “Clasping the soil of Jerusalem with a **martyr's** embrace” contains a highly emotive and value-laden term (Newmark 1988). From an Islamic point of view, to die in the cause of Allah is to die a ‘martyr’. However, martyrdom is negatively viewed in Western culture nowadays and has become associated with

⁴⁵ The phrase Ahl al-Beit (أهل البيت) literally means "People/Family of the House". Within Islamic tradition, this term is used to refer to the family of the Prophet Muhammad.

⁴⁶ An extract from a speech delivered in August 1993:
I call upon you all to realize that the Arab Hashemite Hussein, who has been honoured by Almighty God to be a descendent of the Prophet Muhammad bin Abdullah, peace be upon him, is above all worldly titles and positions.

terrorism and killing of innocent people. It reminds SL receptors that the King's family paid a very high price, sacrificing their lives to defend the *Ummah*. The translator, remaining source-culture loyal, succeeds in maintaining the vivid intensity of the metaphor that portrays the King's grandfather as a martyr who embraced the soil of Jerusalem at the moment of his death.⁴⁷

According to Bradac (1993: 140) ideological metaphors become entrenched in people's minds and visions and in how they see things which results in these becoming 'part of their common sense'; and as a result, they become 'naturalised' (Fairclough 1995: 28). This, in our view, explains why despite the foreignization of the TT, the emotive power of the SL metaphor is absent in the translation. This could be due the fact that source and target receptors look at martyrdom distinctly, and they also do not share the same belief and ideology. As a result the effect that the metaphor has on the two sets of receptors is dissimilar, despite the fact that the translation is accurate.

The data in this study suggested that translations of the metaphorical expressions aimed for a natural rendering by domesticating the TT. However, certain Islamic aspects, especially invocations such as *basmalla*, are foreignized and maintained in the translation even though they seem somewhat incongruent.

5.2.4 Qur'anic citations

The texts of the King's speeches contain many words and phrases from the Qur'an and there are multiple instances of both direct and indirect citation from what is the central religious text of Islam. The following section will analyse how the translator of the speeches deals with a sample of these Qur'anic verses.

⁴⁷ King Abdullah I was assassinated on 20 July 1951 whilst attending Friday prayers at the Al-Aqsa Mosque in Jerusalem.

Extract 6.6

ARABIC ST	GLOSS	OFFICIAL
<p>الحياة والموت بيد الله سبحانه وإذا <u>جاء أجلهم لا يستأخرون ساعةً</u> <u>ولا يستقدمون</u> [...] مسعانا أن نكون ممن يلقون وجهه الكريم <u>وكتابنا بيميننا</u></p> <p>(خطاب في كانون الثاني 1999)</p>	<p>Life and death are in the hand of Allah praise be to him, none shall delay it nor advance it even by an hour. Our aim is to meet His face with our book in our right hand.</p>	<p>Life and death are in the hand of God, and when the time comes, none shall delay it nor advance it even by an hour. Our prayers and our hope are to gain the acceptance of the Almighty, and to be among those who meet Him in his Mercy.</p> <p>(Speech delivered: January 1999)</p>

The above excerpt is taken from a speech which King Hussein delivered to his Jordanian subjects less than one month before died on 7 February 1999, of complications related to non-Hodgkin's lymphoma. Given the advanced stage of his illness, it is highly likely that he knew when making his speech that his days on earth were numbered.

It is perhaps hardly surprising then that Extract 6.6 is intertextually linked to the following Qur'anic verses:

ولكل أمةٍ أجلٌ فإذا جاء أجلهم لا يستأخرون ساعةً ولا يستقدمون (يونس: 49)

And every nation has its appointed term; when their term is reached, **neither can they delay it nor can they advance it an hour** (or a moment). (Q10:49)

و أما من أوتي كتابه بيمينه فسوف يحاسب حساباً يسيراً (الإنشاق: 7-8)

Then as for he who is given his record in his **right hand**, He will be judged with an easy account (Q84:7-8)

According to Islamic tradition, every deed that an individual performs in life is recorded in writing by two angels situated on the individual's right and left shoulder respectively. On the Day of Judgement, the righteous will be given the record of their deeds in this life in their right hand and the sinful in their left, reflecting how they are to be judged, either gently or harshly. The phrase "to be given the record in the right hand on the Day of Judgement" is usually interpreted to mean that an individual, if righteous in this life, will not be judged harshly and is more likely to be sent to heaven. Moreover, when an individual dies, this can be referred to 'meeting Allah's Face' in reference to meeting Allah face-to-face on the Day of Judgement.

As shown in Extract 6.6 above, the direct citation from the Qur'an was rendered literally, but without any quotation marks which could have been used to signal that this is a Qur'anic quotation. However, there is also an indirect citation in this extract which has been shifted lexically to read "to be among those who meet Him in his Mercy".

The contextual meaning of the Qur'anic verse 'with our book in our right hand' has been domesticated by the translator by rendering this as '**to be among those who meet Him in his Mercy**'. This appears to have been an attempt to interpret this reference for a non-Islamic audience by a rendering that is meant to meet the target culture norms, and sound more natural in the target situation. The SL image has been replaced with a TL image of being treated with mercy which is functionally similar and helps facilitate its comprehension by target readers. The translator might have avoided a ST-oriented translation by adding a footnote to clarify the meaning of having a book in one's right hand in this specific context. However, the number of

direct and indirect citations from the Qur'an in the speech would make it difficult for the target reader to keep track of footnotes.

A combination of procedures of deletion, substitution, and adaptation together with gist translation has been used in rendering the Qur'anic allusion extract 6.6. The main idea is rendered (i.e., to meet Him in his mercy) to facilitate the task of target readers, but at the expense of source culture awareness i.e., the TT reader remains uninformed about the ST culture image involving the book in the right hand and its connotations that feed the ST with its emotive power. To meet God with one's book in the right hand and to meet Him in his mercy are, in my view, two distinct things. Everyone, even sinners, hopes to encounter a merciful God, while Muslims believe that it requires good deeds in this life for someone to be given their book in the right hand in the Hereafter. In this extract, the connotations of the intended cultural meaning are that God will be pleased with the King, and as a result, He will receive his book in the right hand. The translator could have rendered the phrase "meet His face with our book in our right hand" (in reference to meeting God on the Day of Judgement) literally, and then applied the procedure of addition by explaining what this means in the source culture with the phrase "meet Him in His mercy". Using this device, target readers would be enlightened about this Islamic belief, rather than grasping the gist meaning only.

Extract 6. 7

ARABIC ST	GLOSS	OFFICIAL
حرصت على التمسك بحالتين من الشعور أولهما ما ينبغي لهاشمي ينتسب لبیت النبوة وأكرمه الله بالإسلام والإيمان بقضاء الله وقدره والحمد لله أن	I have been careful to maintain two aspects of feelings: the first is faith in Allah's fate and destiny with which	I have been careful to maintain two aspects of the sense of duty: The first was the faith in God's justice with

<p>ألقى في القلب السكينة والرضا [...] فلا والله ما زاع الفؤاد وما هوى [...] وإنما كان زاد الروح آيات بيناتٍ من كتاب الله العزيز أتلوها أثناء الليل و أطراف النهار فتتنزل على القلب سكينة ورضى (خطاب 16 كانون الثاني- 1999)</p>	<p>every Hashemite descending from the house of the Prophet should, and whom Allah honoured with Islam. I thank Allah who put serenity and contentment in the heart. The heart never went astray[...] but the food for my spirit was clearly proofed verses from the noble book of Allah which I recited during the night and at sides of the day, which resulted in contentment and tranquillity sent down upon my heart</p>	<p>which every Hashemite, descending from the house of the Prophet, and honoured by Islam [...]. I thank the Almighty God for filling my heart with tranquillity and contentment [...] My heart was never faint, Instead, my spirit was fortified by readings from the Koran,⁴⁸ which I did at night and during the day, and which suffused my heart with contentment. (Speech delivered 16 January 1999)</p>
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Extract 6.7 is also taken from the same speech as the preceding extract and is intertextually connected to the following Qur'anic verses:

إذ يغشى السدرة ما يغشى ما زاع البصر وما طغى (النجم: 16-17)

(His) **sight never swerved**, nor did it go wrong! (Q53: 16-17)

ثم أنزل الله سكينة على رسوله وعلى المؤمنين (التوبة: 26)

But Allah did pour His **calm** on the Messenger and on the believers (Q26:9)

ومن أثناء الليل فسبح وأطراف النهار لعلك ترضى (طه: 130)

⁴⁸ The use here of Koran rather than Qur'an is a useful reminder of the fact that transliteration of Arabic words can change over time and for various reasons. For a brief overview of changing trends in usage, see Andy Zieminski, Quran or Koran? Newsrooms grapple with style standards for Arabic words. *American Journalism Review*, December 2006/January 2007 Available at: <http://ajrarchive.org/Article.asp?id=4239>

Celebrate them for part of **the hours of the night, and at the sides of the day** that thou mayest have (spiritual) joy (Q20: 130)

In extract 6.7, the rendering of ‘faith in Allah’s fate and destiny’ has again been domesticated and communicatively rendered to meet target culture norms and become ‘faith in God’s justice’ which can be considered a case of non-equivalence. However, since belief in voluntary submission to God’s divine will is a core tenet of Islam, the translator could have rendered ‘faith in Allah’s fate and destiny’ as ‘submission to God’s will’. The translator appears to view “Faith in God’s justice” as the cultural equivalent of the source excerpt but this does not convey the same meaning as the original which carries a very strong connotation that the King is a true faithful Muslim; this implication is absent in the TT.

“My heart was never faint” can be considered an odd choice by the translator for rendering the ST phrase ما زاغ الفؤاد (*mā zāga alfu’ādu w mā ṭagā*) which is surely meant to suggest that King remained faithful to the teachings of Islam. The English version, however, tends to suggest that he is claiming to have never lacked courage which does not seem relevant in this context and does not necessarily entail having solid faith as the ST stresses. The translator attempted to produce a functionally equivalent phrase to “*mā zāga alfu’ādu w mā ṭagā*”. However, in many Qur’anic verses and Hadith, the heart is the part of the human body associated with faith, deeds, and intentions thus the King’s ST phrase indicates strong religious belief while the TL translation means general strength of character. Besides, there is no any indication of reference to the indirect Qur’anic citation. Therefore, although both SL and TL make mention of the heart, the TT image does not render the religious connotations of the ST.

The Arabic phrase *فتتنزل على القلب سكينة ورضى* (*fatatanazzal ʿala alqalb sakīnah w reḍā*) (contentment and tranquillity being sent down upon my heart) contains an intertextual reference to no less than six Qur’anic verses,⁴⁹ all of which refer to tranquillity descending upon the believer’s heart in difficult situations to make their faith stronger. The Qur’anic verse above talks about the tranquillity that Allah bestowed upon the Prophet and his companions and presumably upon the King as well, as extract 6.7 shows. This intertextuality is absent in “I thank the Almighty God for filling my heart with tranquillity”.

A native Arabic speaker would easily link *اناء الليل و أطراف النهار* (*ānā allay w aṭrāf annahār*) to many Qur’anic verses that constitute a guidance for the believers in Allah to pray, read Quran, or praise Allah “during the night and at sides of the day”, all of which are means of worship in Islam. “Readings from the Koran, which I did at night and during the day” is a reference to the above Qur’anic verse. The ST reflects how righteous the King is, but this important connotation is not present in the TT which was interpreted to make it intelligible for the TT readers, similar to most of the indirect citations from the Qur’an which are found in the translations of the speeches.

In the same extract, *سكينة* (*Sakīnah*) (tranquillity) is rendered once as ‘tranquillity’, but later in the same paragraph this is shifted into ‘contentment’. This shift is unjustified. Almaany (online) defines *Sakīnah* as “a word derived from *sukun* meaning ‘peace’, ‘serenity’ or ‘tranquillity’ which appears in the Qur’an”. Therefore, the replacement of *Sakīnah* with ‘contentment’ is in Newmark terms, “not accurate” (1988b:83) because OED defines contentment as “a state of happiness and satisfaction” meaning that contentment, in our view, is not a synonym of tranquillity.

⁴⁹ Q2:248; Q 9: 40,26; Q48: 4,18,26.

The loyalty of the translator here, appears to be divided between both source and target cultures. The loyalty to the source culture sheds some light on, and informs the target reader of certain aspects of the source culture. This is reflected in the fact that expressions like ‘Hashemite descending from the house of the Prophet’, ‘readings from the Koran, which I did at night and during the day’ and ‘tranquillity’ (for *Sakīnah*) are maintained in the TT. The translator’s loyalty to the target culture is reflected in the adaptation of *Sakīnah* as ‘contentment’, and of the phrase ‘Allah’s fate and destiny’ into ‘faith in God’s justice’ and the interpretation of the reference to ‘The noble Book of Allah’ as the Qur’an.

The type of equivalence achieved in the above excerpts is, we believe, a mixture of functional, deletion, and adaptation equivalence.

5.2.5 The metaphor الأمانة (*alamānah*)

All over the world, becoming a ruler entails great responsibilities; yet, from an Islamic perspective, it involves much more than being responsible. Being a sovereign is considered to be a sacred duty, and one for which, consequently, the individual will be held accountable on the Day of Judgement. This lack of a common understanding regarding the role of a monarch can create some problems for translators when attempting to establish equivalence for concepts expressed by King Hussein regarding his role in an Islamic state, as the following extracts show.

In 1995, the United Nations was celebrating its fiftieth anniversary and as the longest serving executive Head of State in the world at the time, King Hussein was awarded the honour of being the first speaker to address a special Assembly called to commemorate this occasion. In his speech, the King reflected on his role as a monarch and on his encounters with some of the early representatives of the United Nations.

He also highlighted Jordan's long record of working in close partnership with the United Nations, and referred to the Kingdom's history of service in the defence of peace by contributing soldiers to peacekeeping operations run by the United Nations (King Hussein speeches online). The first extract is taken from this address.

Extract 6.8

ARABIC ST	GLOSS	OFFICIAL
<p>قد لا أكون أكبر رؤساء الدول سناً بينكم ولكن مشيئة الله قضت أن أكون الأقدم من حيث تحمل <u>أمانة</u> المسؤولية الأولى في بلدي (خطاب 22 تشرين الأول 1995)</p>	<p>I may not be the eldest head of state among you, but Allah has willed that I should be the oldest of those who bear the holy stewardship of my country</p>	<p>I may not be the eldest head of state among you, but God has willed that I should be the longest-serving (Speech delivered 22 October 1995)</p>

In the second extract, King Hussein was also in reflective mood concerning the duties of his office in one of his final speeches delivered to the Jordanian nation less than a month before his death.

Extract 6.9

ARABIC	GLOSS	OFFICIAL
<p>أكرمني الله فيها بتسلم <u>أمانة</u> المسؤولية في الأردن العزيز (خطاب 16 كانون الثاني 1999)</p>	<p>God generously honoured me with the holy stewardship of our beloved Jordan.</p>	<p>God honoured me with the prime responsibility in our beloved Jordan (Speech delivered 16 January 1999).</p>

The third and final extract concerning الأمانة (*alamānah*) appeared in this speech delivered at a time when political parties had just been legalised in Jordan. Reiterating his commitment to the democratic process in Jordan, the monarch cautioned against extremism, recklessness, and involving the army in politics and also emphasised the

need for the dawn of a new era of freedom, pluralism and human rights in the Arab World. He spoke about his future hopes for democracy throughout the Arab World, adding that the fate of countries should not be tied to individuals, and that Arabs must be liberated from tyrants, dictatorships and totalitarian regimes (King Hussein speeches online).

Extract 6.10

ARABIC ST	GLOSS	OFFICIAL
<p>حاملاً الأمانة بشرف وصدق سائلاً الله الذي له ما في السموات وما في الأرض أن يكرمه أن يكون حكم الأجيال له لا عليه (خطاب 15 تشرين الثاني 1992)</p>	<p>Holding the holy stewardship with honour and truthfulness asking Allah who has what is in heaven and on earth to honour him in making the generations judgements for him and not against.</p>	<p>In the conviction that man can only do his best by fulfilling his mission with honour and rectitude and through beseeching God, ruler of the heavens and earth, to honour him with a verdict in his favour by generations to come</p> <p>(Speech delivered 15 November 1992)</p>

الأمانة (Alamanah) in its simplest terms refers to the moral responsibility of fulfilling one's obligations to Allah and fulfilling one's obligations to other people.⁵⁰ Regarding the duties of a monarch in terms of *amānah* raises this position to the highest standards of responsibility according to Islamic belief. It is likened to the mission of Man on earth as the following Qur'anic verses illustrate:

إنا عرضنا الأمانة على السموات والأرض والجبال فأبين أن يحملنها وأشفقن منها. (الأحزاب: 72)

⁵⁰ According to Abdullāh ibn Mas'ūd, a *ṣaḥābī* (companion) of the prophet Muhammad and early convert to Islam in Mecca, *Alamanah* involves the performance of prayers, paying *zakat*, fasting during Ramadan, pilgrimage to the Holy *kabah*, being sincere in talk, repaying debts, enacting justice which is measured and balanced, and most importantly, trust. Available at: http://library.islamweb.net/newlibrary/display_book.php?flag=1&bk_no=51&ID=1476

We did indeed offer the **Trust** to the Heavens and the Earth and the Mountains; but they refused to undertake it, being **afraid thereof** (Q33 :72)

إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل (النساء: 58)

Allah doth command you to render back your **Trusts** to those to whom they are due; and when **ye judge between man and man, that ye judge with justice** (Q 4: 58)

The strategies of semantic and cultural translation (Newmark) or Venuti's (1998) strategy of domestication is applied in the translation of this excerpt. One aspect of the contextual source meaning is rendered. The image is converted to sense, according to Newmark's (1988) procedures. Instead of picturing the King's role as a stewardship (similar to the role which Jews and Christians believe mankind holds on earth) or trusteeship,⁵¹ it has been converted to "mission"; this sense sounds more natural in the target culture situation.

It is argued that the translator could have done a better job by either maintaining the word *amānah* in the TT and adding an explanation in a footnote; or choosing 'stewardship' because this is more appropriate in grasping the role of the monarch as a religious duty. 'Stewardship' and 'prime responsibility' have distinct connotations. The latter, which is used in the official translation of the speeches, does not have any religious connotations, or any intertextual link with Qur'anic discourse as the ST does, and this intertextuality provides the source of the ideological power in the *amānah* metaphor. The term 'mission' does have religious connotations in English, but definitely not those of the Islamic *amānah* of the ST. This translation is an attempt to make the message of the source Arabic text intelligible to a non-Muslim

⁵¹ This term is used in a legal context to refer to "An individual person or member of a board given control or powers of administration of property in trust with a legal obligation to administer it solely for the purposes specified".

but it does not inform the TT reader of the importance of the word *amānah* in an Islamic context.

First, from an Islamic perspective, being a ruler is seen as a trusteeship or stewardship which is similar to that which Man accepted to take on after it was rejected, out of fear, by the heavens and mountains (Q33:72); in other words – an onerous burden as suggested by the King’s own use of the phrase which echoes that used in the Qur’an: “we had to undergo, in defending the causes of our *Ummah*, what the mountain could not bear”.

These connotations come to the ST reader’s mind spontaneously because this meaning is part of their culture, values, and understanding of the concept of *amānah*; however, the TT reader is not completely informed of this significance of the King’s choice of the word ‘*amānah*’ when this is taken out of its religious context and rendered neutrally into ‘prime responsibility’. What is more, the word ‘*amānah*’ has important connotations that the King is fully aware of his sacred role as a monarch and of the great religious responsibilities it entails.

Newmark (1988: 103) states that “culture is a way of life and its manifestations peculiar to one speech community”. Therefore, the Islamic-orientation of the Arab culture, as previously mentioned, is heavily influenced by Islamic beliefs and traditions, which can create challenges for translators working between Arabic and English. Rendering King Hussein’s political speeches presents a two-fold challenge: one must deal not only with the political language of the speeches, but also with the highly elevated style of religious expressions which are embedded within them. The translator attempted to achieve functional equivalence by rendering the contextual meaning within the limitations of the TL i.e., the use of ‘mission’; it implicitly entails

an aspect of *amānah* from the Islamic point of view where Man's existence on earth is believed to be a 'mission' to worship God, according to the teachings of Islam, and the bearer of that *amānah* will be judged accordingly. However, we believe that there are better options than 'prime responsibility' because, according to OED, prime responsibility means "an activity that is fundamental to, and required or expected in, the regular course of employment and is not merely incidental to employment". This is definitely far away from the role of a King in Islam that is seen as *amānah*.

The translation of the *amānah* metaphor into 'mission' or 'prime responsibility' is target-text oriented; it leans towards natural rendering (Newmark 1988), however, the impact achieved on the TT reader is not the same as that attained on ST reader due to the absence of shared experience, values and tradition. This is due to the fact the connotations of *amānah* stem from its Qur'anic orientation, which makes it culture-specific.

It can be argued that the domestication of the *amānah* metaphor into 'mission', or 'prime responsibility' offers the understanding of the metaphor from the target culture's point of view rather than the intended Islamic vision. It is possible that neutral cultural terms i.e., 'prime responsibility', or a TT equivalent 'mission' were chosen to render *amānah* because the translator is focusing on the political message rather than the religious aspect which might not be seen as the main interest of the target receptor who is unaware of how closely integrated religion is in Arab culture and in understanding its connotations even in politics.

The selected examples demonstrate that translators need to have an in-depth knowledge awareness of the culture, history and key texts of the SL. These extracts

also show how powerful intertextuality in metaphorical expressions can be in employing past experience in the interest of future goals (Al-Harrasi 2001).

5.3 Metaphors relating to the domain of social culture

Political discourse employs metaphors that cover the area of social activities and ways of living, the norms and values that the society builds up to regulate and manage how people deal with each other in a given community. Social conventions are not genetically inherited; rather, they are created in a way that reflects a certain social power in a never-ending series of dynamic power struggles which people come to consider as simply “common sense” (Fairclough 2002: 4).

This section will examine the translation of social domain metaphors in a selection of the King’s speeches, focusing on those which cover social actions, events and ideologies, such as the ‘family’ metaphor. Social domain metaphors call attention to the strategies utilized by translators in rendering source metaphors with a culture-specific flavour that do not exist in the target culture, or which highlight distinct political ideologies in source and target cultures.

Discussing the relation between language and power, Fairclough (1989: 17-22) argues that language use is, through its ideological properties, involved in power, and socially determined. He sees language as a “socially conditioned process” and adds that “politics partly consists in the disputes and struggles which occur in language and over language” (Fairclough, *ibid*: 23).

5.3.1 The Family as metaphor and its connotations

There were multiple examples of the use of this metaphor and not all of these can be discussed here so a representative sample has been chosen for analysis.

5.3.1.1 Jordan is a ‘united Hashemite family’

Extract 6.11

ARABIC ST	GLOSS	OFFICIAL
المواطنون الأعزاء، الاخوة والأخوات الأبناء والبنات (خطاب 7 تشرين الأول 1989)	Dear Citizens, Brothers and Sisters, Sons and Daughters [...]	Dear Citizens, Brothers and Sisters, Sons and Daughters [...] (Speech delivered :7 October 1989)

This speech was delivered on the night of the first Jordanian parliamentary elections in twenty-two years. The whole spectrum of Jordanian society took part in the election of the legislative branch of government.

In this case, the context of extract 6.11 is particularly important in ideological terms. On July 29, 1988, King Hussein formally dissolved Parliament, ending West Bank representation in the Jordanian legislature. Two days later, he announced the severance of all administrative and legal ties with the Occupied West Bank. Following this, electoral districts were redrawn to represent East Bank constituencies only. Extract 6.11 is an excerpt from the speech which the King delivered in the run-up to the November 1989 elections, which were the first general elections to be held in Jordan for 22 years. In his address to the nation, the King spoke about the events which had led to the resumption of parliamentary democracy in the Kingdom, and encouraged Jordanian citizens to use their vote wisely and avoid repeating past mistakes. He also made reference to a number of problems within the Middle East, as well as the state of international relations in the light of events unfolding in what was then East Germany (Jordanian Royal Court website).

Clearly, the purpose of this section is not to analyse the political situation in the Middle East, but this information is vital in understanding the political context for the ‘family’ metaphor which re-occurs in King Hussein’s speeches. The historical context

for extract 6.11 speech has been provided since we believe that this is essential in revealing the intended connotations and ideology of the ST, in keeping with Newmark's suggestions (1996).

The translation in extract 6.11 is mostly foreignized, keeping faithful to the source culture. This analysis will attempt to reveal the functional dimensions of the family metaphor used in the preceding extracts that go beyond TL equivalence.

Although the family metaphor is fully comprehensible in both the ST and TT, the ideological implications which it carries in the source culture are not the same in the target culture. Therefore before we analyze the ideological connotations of this metaphor, we would like to draw on some aspects of the father's image in Islamic belief. The father is strong, caring, loving, and protective to all the members of his family equally, and can be expected to be treated with respect, love, and obedience by the members of the family.

King Hussein's fatherly way of addressing his nation is culture-specific; this is, partly, due to the influence of Islamic culture on the ruler. The original Arabic Hadith envisages a particular relationship between sovereign and people in which the King is fully aware of and attentive to their needs:

كلكم راعي وكلكم مسؤول عن رعيته

You are a shepherd and each is responsible for his flock.

According to Al-Harrasi (2001), the political address in the Arab world is traditionally male-centred; Therefore, we could say that the Jordanian monarch, unlike other Arab rulers, 'de-masculinised' the family metaphor. Sultan Qaboos of Oman, for example,

also makes use of the family metaphor but only in its masculine version, his phrases being typically of the kind: “The Omanis are sons of their country”. Al-Harrasi (2001: 207) concludes that such discourse shows how the domination of men in a masculine society is “entrenched through metaphor. Analysis of our sample suggests that the discourse in King Hussein’s speeches is indeed more inclusive.⁵²

It is a commonly held belief that we live in a male-dominated society (ElSafty 2002), a belief that has led to the formation of many movements demanding equality of treatment between the sexes, the most notable of which was feminism. Arab culture, in particular, is ultimately male-dominated (Hilal, 1971: 85-95; Al-Harrasi 2001)⁵³ and different standards of behaviour are expected of males and females, for example, given the patrilineal nature of Arab society, particular attention is paid to the number of male heirs a wife can produce.

In extract 6.11 the King, who was popularly known as ‘the humane King’ (Royal court website), addresses his people as “Dear Citizens, Brothers and Sisters, Sons and Daughters” suggesting that he not only cares for all his people, males and females alike, but also sees himself as their brother and father. Adults are addressed as his brothers and sisters whilst children are his daughters and sons. All are “citizens”. This non-traditional mode of address in Arabic has, in fact, pragmatic connotations as the King is effectively preparing his nation for the new era in which his desire is to see Jordan become a beacon for democracy in the region.

⁵² In a speech delivered in November 1997, the King specifically highlighted the achievements of Jordanian women: “The role of women today has become more important and crucial than at any other time. The Jordanian woman has excelled in the field of education and succeeded in different professions and contributions in various organizations. Her support of official efforts to serve society and develop the countryside has become stronger. She also began to take part in political life, becoming an important pillar of the democratic structure.”

⁵³ http://foundationforfuture.org/en/Portals/0/Conferences/Research/Research%20papers/Civil_Society_in_Palestine_English.pdf

Foreignizing the translation of King Hussein's speeches emphasises this gendered and inclusive aspect of the discourse; the ST loyalty exhibits the Jordanian move towards democratisation where men and women enjoy equal rights.⁵⁴

Shunnaq (2000) notes that emotiveness in discourse entails both expressing one's own emotions and arousing the feelings of others. The translator has made every effort to transfer the feelings and attitude present in the ST 'family' metaphor, by literal rendering of every lexical item of the metaphor. A cultural translation strategy has also been adopted in the translation of the source metaphor, even though this may be somewhat unfamiliar in the target culture.

Another connotation of the family metaphor is that members of the same family work together to overcome any potential problems; this feeling of solidarity is what the King wanted to evoke in his nation which was about to face the challenges of the new democracy in Jordan. What is more, this family metaphor is meant to suggest that the King has the backing of the Jordanian family for both of the important decisions he has taken, namely the separation of the West Bank from Transjordan and the holding of the first parliamentary elections; this reflects the ideology of a strong integrated family. Also, all of the members of the Jordanian family are expected to obey their 'father' (the King) and participate in the elections to make it succeed in accordance with his wishes.

The procedure used here is to reproduce the same ST metaphor in the TT image (Newmark 1988). By doing so, the translation has been foreignized, with the loyalty

⁵⁴ In Jordan's first Parliamentary elections referred to in extract 6.11, both men and women had the right not only to vote, but also to stand for election. Article 22 of the Jordanian Constitution, which was written in 1952, states that:

Each Jordanian has equal opportunity to be appointed to and serve in public office as such appointments shall be made on the basis of merit and qualifications" (women in Jordan wiki online).

being towards the source rather than the target culture. This literal translation highlights the qualities of the whole nation in being one ‘family’ from an Arab perspective.

Extract 6.12

ARABIC ST	GLOSS	OFFICIAL
وسيطل شعبنا في الاردن الأسرة الواحدة من شتى الأصول والمنايب (خطاب 26 تموز 1994)	And our nation in Jordan will remain the one family from all origins and habitat	And still our people in Jordan remain one <u>united</u> family, irrespective of their origins (Speech delivered 26 July 1994)

King Hussein delivered this address on the day following his historic meeting with then Israeli Prime Minister Rabin for the signing of the Washington Declaration in the Rose Garden of the White House. The signing of this peace treaty on October 26, 1994 formally ended the state of war between Jordan and Israel which had lasted for 46 years (Jordanian Royal Court website).

The ideology of the family metaphor in extract 6.12 enhances the target reader’s awareness of the unity of the Arab family with the nurturing father at its head. This image was needed in the speech as it was delivered after the signing of the Peace Treaty between Jordan and Israel. The intention was to declare to the international community that peace had not been chosen by the monarch alone, but that this was a collective act undertaken by the whole Jordanian ‘family’ in accordance with Islamic faith as extract 6.13 shows.

One element in extract 6.12 المنايب (*almanābit*) is intertextually linked to the following Qur’anic verse:

And Allah has caused you to grow from the earth a [progressive] growth
(Q71: 17)⁵⁵

The allusion to the Qur'an is used in extract 6.12 for emotive political reason to tell Jordanians that regardless of their different origins, they should focus on what unites them, namely, being one family. The phrase من شتى الأصول والمنابت (*min shattā alusūl w almanābit*) (from all origins and habitat) is repeatedly used in King Hussein's political speeches to stress the importance of the message at hand, a characteristic of Arabic political speeches (Shunnaq 2000).

However, although the ST 'family' metaphor in extract 6.12 is maintained in the translation, المنابت, the element that is intertextually linked to the Qur'anic verse, has been omitted. This deletion could be justified due to the lack of TL equivalence, meaning it is untranslatable.

There is evidence that the speeches were translated by more than one translator since this *almanābit* metaphor also appears in speech delivered in November 1992 but different strategies were adopted by the translators in rendering the 'family' metaphor. In the 1992 speech, *almanābit* is maintained in the translation as "regardless of their origins and habitats" but without linking it intertextually to the Qur'an. This decision may have been taken because the English-speaking target audience would not be familiar with that connection with the Qur'an without this being overtly indicated. However, it is argued here that this religious intertextuality is vital for the rendering

⁵⁵ This verse indicates that humans are just like plants created by God from the different elements of earth. It emphasises that although there are many differences amongst them, all humans come from the same origin and are therefore equal.

of the political message. The translator could have added (Qur'anic usage) after the phrase in the TT or as a footnote.

Extract 6.13

ARABIC ST	GLOSS	OFFICIAL
<p>وستظل صورة الاسلام المشرقة بقيمه واعتداله ووسطيته وحرصه على كرامة الانسان وانشائه لمفاهيم الشورى والحوار محل زهونا وفخارنا وسيلنا لإقناع الدنيا بأننا عرباً ومسلمين بعيدون عن التعصب محبون للسلام والتقدم وشركاء حقيقيون في صنع الحضارة الانسانية (تشرين الثاني 1997)</p>	<p>The bright image of Islam with its values, moderation, centrism, keenness for human dignity, and creation of the concept of <i>Shura</i> and dialogue, will always be our source of pride. It is our means to convince the world that we Arabs and Muslims are far from fanaticism, that we love peace and prosperity, and that we are real partners in the making of human civilization</p>	<p>The bright image of Islam with its values, moderation, centrism, keenness for human dignity, and creation of the concept of <i>Shura</i> and dialogue, will always be our source of pride. It is our means to convince the world that we Arabs and Muslims are far from fanaticism, that we love peace and prosperity, and that we are real partners in the making of human civilization (Speech delivered November 1997)</p>

In extracts 6.14 and 6.15, both of which are taken from one of the final speeches King Hussein delivered before his death, the use of family-related terminology is used for political reasons, i.e., to emphasise the democratization of Jordanian society.

Extract 6.14

ARABIC ST	GLOSS	OFFICIAL
<p>أيها الإخوة و الأهل <u>والعزوة</u> والعشيرة (خطاب 16 كانون الثاني 1999)</p>	<p>my brothers, my family, my support, my clan</p>	<p>My brothers, my family, my clan (Speech delivered 16 January 1999)</p>

In the context of analysing the ‘family’ metaphor, some other points are worth noting. In extract 6.14, the word العزوة (*al‘izwah*), which can be rendered as “my support”, has been omitted from the official translation. The SL word العزوة is a culturally specific concept with deeply rooted ideology and implications. According to Almaany Dictionary online an individual’s *al‘izwah* is measured according to the number of his tribe (especially the number of men) who are a support for him; the bigger the tribe is, the greater the power of the chief of tribe is. This could justify the use of ‘my brothers’ in the beginning of the speech, but the address to the nation can still be considered inclusive given the use of ‘my family, **my support**’ in the same speech. Anyone without *al‘izwah* is considered to be weak. This is due to the fact that the country counts on this support in difficult times, such as defending the country during wars. When the King uses this word to describe his nation, he expresses how much he values his people and his feelings of pride and honour towards them.

This ST concept is absent from the translation in extract 6.14, possibly due to the absence of shared cultural knowledge. However, the inclusion of *al‘izwah* is functionally important and is not used simply as a decorative element. The King wants to tell Jordanians that he counts on them in times of hardship because they are his tribe and his *‘izwah*.⁵⁶ The above extract is taken from the last speech delivered by the King before his death.

Extract 6.15

ARABIC ST	GLOSS	OFFICIAL
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⁵⁶ Culture-specific expressions such as الروضة (*alrawdāh*), الفاتحة (*alfāṭihah*), and الروضة المشرفة (*alrawdāh almusharrafah*) are also included in the speech delivered on 5 November 1992. In this instance, TT readers are moved towards the source culture since each term is accompanied by an explanatory footnote following Nida’s (2003) and Newmark’s (1988) cultural translation approach.

<p>نشميات ونشامى الاردن المفدى (خطاب 16 كانون الثاني 1999)</p>	<p>The noble men and women of Jordan for whom we lay down our lives</p>	<p>You are the best of families and the best of tribes, the noble men and women of our beloved Jordan (Speech delivered 16 January 1999)</p>
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In extract 6.15, the phrase نشامى ونشميات (*nashāmā w nashmiyyāt*), which is used to describe Jordanians⁵⁷ implies high Jordanian social values; نشامى (*nashāmā*) is a type of sturdy mountain tree; however, in the social context, those qualities associated with people who are described as *nashāmā* are “magnanimity, manhood, equestrian, generosity, helpful, dignified, brave, and every other noble manner in a person”, (Jordan Academy of Arabic online). The translator’s choice of ‘noble men and women’ conveys some, but not all, aspects of the intended SL meaning, but the impact on source and target receptors is definitely different.

The SL المفدى (*almufaddā*) (meaning “for whom we lay down our lives”) is adapted into “our beloved Jordan”. This conversion of image to sense (Newmark 1988) seems unjustifiable. *Almufadda* and ‘beloved’ are completely two different things. Almaany (online) defines *almufaddā* as: ‘cherished, protected lovingly or well-kept in one’s heart, beloved and important to you, object of self-sacrifice’. This shows that beloved is one of the shades of meanings of the source word but definitely does not cover the whole meaning. In fact, by referring repeatedly to Jordan as *almufaddā* in the political speeches, this ideology of courage and self sacrifice for the sake of their country becomes entrenched in the minds of Jordanians. What is more, the idea of self sacrifice to defend one’s own country is already established in the Islamic faith. This

⁵⁷ The Jordanian national football team is referred to as *annashāmā*.

rendering of ‘beloved Jordan’ is unjustified because the TT equivalent is available and perfectly understandable in the target culture. The translator aimed at ‘naturalising’ the translation, and making it conform to target culture norms.

5.3.1.2 All Arabs are one united ‘family’,

Analysis shows that King Hussein also uses the family metaphor when addressing his fellow Arabs as the following extracts show.

Extract 6.16

ARABIC ST	GLOSS	OFFICIAL
<p>إندمج الشعبان الأردني والفلسطيني في وحدة جعلت منهم أسرةً واحدةً متناغمةً، متسامحةً متماسكةً (خطاب 16 كانون الأول 1996)</p>	<p>The Jordanian and Palestinian people merged together in a unity that forged them into one harmonious, tolerant, and cohesive family</p>	<p>The Jordanian and Palestinian people merged together in a unity that forged them into one harmonious, tolerant, and cohesive family (Speech delivered 16 December 1996).</p>

Extract 6.16 is taken from a speech in which King Hussein addressed the representatives of various Arab political parties who had gathered in Amman in December 1996 to discuss issues of common interest. In his address to the assembled politicians, the King recalled the failure of the Arab political elite to lead their societies toward development and progress underlying the need to respect pluralism, human rights and freedom of choice in order to allow democracy to flourish. He also criticized the inability of many Arab political parties to make meaningful contact with ordinary people, advising them to update their manifestos and methods, and to disregard their outmoded slogans which needed to be more relevant to the needs of a new political era (King Hussein speeches online).

The technique used in extracts 6.16 and later in 6.17 reproduces the same image as the source metaphor in the TL (Newmark 1988: 108). Also, the strategies of cultural translation (Shuttleworth and Cowie, 1997: 35), direct translation (Vinay and Darbelnet 1995: 31); faithful translation (Newmark's 1988b 45-46) lexical translation (Catford 1965: 71-72) and 'foreignization' (Venuti 1995; 2008) enrich the target reader's awareness of the kind of relation that the King envisages between Jordanians and Palestinians, as one united family.

Given the context of extract 6.16, an address to assembled representatives of Arab political parties which focuses on their failures to bring about progress in their respective societies, the King appears to be offering his audience a practical example of the harmony which has been achieved between Jordanians and Palestinians as a result of actively pursuing democracy in Jordan, suggesting that following this pathway in Arab countries is possible and can be fruitful. These connotations are absent in the TT.

Extract 6.17 is an excerpt from the annual Speech from the Throne which was delivered at the opening of the thirteenth session of the Jordanian Parliament in November 1997. Such speeches generally outline the government's domestic programme and the state of Jordan's foreign relations, and also address any topical issues.

Extract 6.17

ARABIC	GLOSS	OFFICIAL
اشقاءنا في الوطن العربي وخاصة الشقيقة الكبرى مصر (خطاب 29 تشرين الثاني 1997)	Our brothers in the Arab world, particularly our biggest sister Egypt	Our brothers in the Arab World, particularly with Egypt (Speech delivered 29 November 1997)

Firstly, the King's references to 'our brothers in the Arab world' and 'our biggest sister Egypt' use repetition (Shunnaq 2000) to stress the importance of this family relationship between Jordan and Arabs. However, the translator has created a problem in this extract by failing to capture the particular relationship envisaged by the King by referring to Egypt as 'our biggest sister'.⁵⁸ His description here encapsulates several connotations. Egypt is both the largest Arab state in terms of population and one of the oldest in terms of its civilization. The reference to the 'biggest sister' also carries ideological connotations, some of which are that a 'big sister' is expected to be caring, supportive, and protective, and also someone you look up to. By simply including Egypt in the category of 'our brothers in the Arab world' the translator stripped the source metaphor of the connotations outlined above.

The problem lies in the translator's use of the word 'brothers'. In Arabic, the form of address used here includes both genders, as the case in many Qur'anic verses, and should have been translated as 'siblings', thus allowing the family metaphor to have been correctly conveyed in the TT.

It is noticeable that whenever the King makes reference to any Arab country, he stresses the kinship between Jordan and other Arabs. Elsewhere in this speech he refers to معاناة الشعب العراقي الشقيق (*mu'ānāt ashsha'b al'irāqī ashshaqīq*) (the suffering of the **brotherly** Iraqi people).

This metaphor in extract 6.17 is a mixture of social, political, and religious domains of culture. The 'family metaphor' belongs to the social sector, the support that Muslims are expected to offer to each other belongs to the religious domain, and is intertextually linked to Qur'anic verses and Hadith. This affiliation by kinship is in obedience to Islamic tradition reflected in numerous Qur'anic verses in which God

⁵⁸ Egypt is gendered as feminine in Arabic, hence the reference to the country as 'sister'.

orders Muslims to be like brothers and sisters in terms of the support and loyalty they afford each other, as in the following example:

انما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون (الحجرات: 10)

The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy (Q49: 10)

In addition, many Hadiths urge Muslims to be like supportive brothers to each other:

المسلم أخو المسلم لا يظلمه ولا يسلمه

A Muslim is the brother of a Muslim; he does not oppress him or let him down (author's own translation).

Thirdly, this metaphor belongs to the political domain, since this is a political speech. This interrelation of all of the parts of Arab culture makes it challenging to translators to render the connotations of Arabic political speeches into English, rather than finding a lexical equivalent in the TT.

These ideological connotations are absent in the translation; this might be, partially, due to the fact that handling sensitive texts in translation is an extremely demanding task. Translating political, social and religious domains metaphors with strong Islamic flavour, which also allude to key religious texts is a problem.

Extract 6.18

ARABIC ST	GLOSS	OFFICIAL
<p>اننا نلتقي في بيت الأردنيين [...] بيت العرب (خطاب 20 آذار 1998)</p>	<p>We meet in this house, the home of the Jordanians and the home of the Arabs</p>	<p>We meet in this house, the house of the Jordanians and the house of the Arabs (Speech delivered 20 March 1998)</p>

This extract is taken from a speech which the King delivered to the assembled members of the three branches of the Jordanian government (Executive, Legislative and Judicial branch) as part of his ongoing efforts to promote fruitful dialogue between the government and opposition parties. He also commented on the deadlocked peace process between Israel and Palestine, expressing his desire that peace would ultimately prevail.

The metaphor here has been translated by applying what Nida (1964: 159) refers to as a gloss translation strategy in which the translator tries to render “as literally and meaningfully as possible the form and content” of the ST. Also, the translation strategies of faithful translation (Newmark 1988b: 45-46), and foreignization have been utilised for functional, emotive, and ideological purposes. This has been done by maintaining the word ‘house’ in the translation instead of simply saying in Jordan. What makes Jordan the home of Arabs is that the King of Jordan is the descendant of the Prophet the greatest unifier of *Ummah*, and successor to his grandfather who was the leader of the Great Arab Revolt (1916) which liberated Arabs from poverty, illiteracy, and oppression, as explicitly mentioned by the King in many speeches. Therefore, King Hussein casts himself in the role of the man ideally suited to the job of uniting all Arabs.

However, it is argued here that the translator should have used the word ‘home’ instead of house because that would better suit the ideological connotations and the high level of emotiveness contained in the metaphor above, namely that The Royal Court is the home of Jordanians and Arabs alike. As the architect Borson (online) concluded in his discussion of the difference between house and home, “a house is a

physical construction whereas a home is an emotional and spiritual construct”.⁵⁹ This metaphor can be linked to the one analysed earlier in which Jordan was compared to a cave offering refuge to oppressed Arabs and Muslims.

5.4 Metaphors relating to the domain of political culture

This section will analyse metaphors that belong to the political domain; we will attempt to find out how they have been translated, and whether or not they convey the source culture connotations in the TT or not.

5.4.1 The Jordanian army is the Mustafawy army

Throughout the King’s speeches, the Jordanian army is referred to as الجيش المصطفوي (*aljaysh almuṣṭafawy*) or the *Muṣṭafawy* army. المصطفى (*almuṣṭafā*) is one of names used to refer to the Prophet Mohammad, meaning “the chosen one” since he is viewed by Muslims as having been chosen by God to be the seal of Prophets (or the last one of all). This expression, then, literally means “the army of the Chosen One (i.e. the Prophet’s Army). Mohammed’s army gained renown for its unprecedented courage, loyalty and faithfulness to the *Ummah*, and acts of self-sacrifice.⁶⁰ The term is thus strongly ideological and carries a great deal of emotiveness. Jordanian soldiers would be fully knowledgeable of the battles which the Prophet’s army fought bravely in, demonstrating their extreme loyalty to the *Ummah*, and Mohammed himself. The implication is clear: the Jordanian army is expected to act in the same manner as their historical namesake. The following extracts will be analysed to consider how

⁵⁹ Bob Borson, The designation between House and Home, October 25, 2010 Available at: <http://www.lifeofanarchitect.com/the-designation-between-house-and-home/>

⁶⁰ The companions of the Prophet were known for their perseverance, hardship, sacrifice, steadfastness, unwavering *iman* (belief in the six articles of Islamic faith), *taqwa* (fear of God) and *tawakkul* (trust in God). See <http://www.khilafah.com/index.php/concepts/islamic-culture/12724-the-sahaba>

effectively the translators of the King's speeches rendered the *Mustafawy* army metaphor.

Extract 6.19

ARABIC ST	GLOSS	OFFICIAL
أحييكم منتسبي الجيش العربي المصطفوي وقواتنا المسلحة الملكية الأردنية الباسلة الصامدة (خطاب 17 آب 1993)	I salute all the members of the Arab Mustafawy army and our <u>brave</u> <u>steadfast Royal Jordanian</u> <u>armed forces</u>	I salute all soldiers in our Arab Hashemite Jordanian forces steadfast on this pure land (Speech delivered 17 August 1993)

This speech was delivered just before the parliamentary elections in 1993, when King Hussein reminded the nation that democratic principles and *Shura* (the Islamic concept of consultation in government) lay at the very heart of the Jordanian National Charter. He encouraged all citizens to cast their vote to elect the individual they believed best represented them. The King also repeated his call for fewer political groupings, with more practical programmes, in order to speed up the democratic process.

In the case of extract 6.19, the translator has chosen to replace *Muṣṭafawy* with Hashemite which may be seen as a clever and diplomatic lexis selection, using a technique which is neither deletion nor literal translation, in order to avoid an unfamiliar translation; and also, to facilitate reading and understanding for the target receptor. What is more, it could be argued that the meaning of *muṣṭafawy* would be unknown to the target reader, having no equivalent in the TL. Also, the overall contextual meaning is not affected by the replacement of *Mustafawy* with 'Hashemite'.

However, the term ‘*Muṣṭafawī*’ in the ST is not used for decorative elements; rather it is full of emotiveness and acts as a source of the ideological power in the ST metaphor. This is also the term which is always used by the King in his speeches to refer to the Jordanian army. This is meant to entrench certain values in the minds of its members, including loyalty to the *Ummah* and to the King, courage, self sacrifice, and dignity, to mention but a few. In other words, the same characteristics that were said to distinguish the Prophet Muhammad’s army in the early Islamic era. These ideological and emotive connotations of the ST were not fully conveyed in the TT.

An alternative strategy would be to maintain *Muṣṭafawī* in the translation, and include an explanatory footnote indicating the links with the Prophet’s historical forces, or to add an explanation in parentheses after *Muṣṭafawī* in the translated text e.g. (in reference to Prophet Mohammad’s army). It could be argued that by maintaining *Muṣṭafawī*, the translator would translate at the author level i.e., attempting to render every aspect of the source culture into the target culture. This high level of proficiency requires full bilingualism and biculturalism from the side of the translator.

Extract 6.20 is an excerpt from an address which King Hussein delivered to a class of military graduates at Mo’tah University. In his speech he touched upon the ongoing Middle East peace process, the suffering of the Iraqi people and the need for responsible democracy in Jordan. He also referred to the founder of the Hashemite Kingdom of Jordan, his grandfather King Abdullah, and his realization that the Middle East has no option but to pursue peace.

Extract 6.20

ARABIC ST	GLOSS	OFFICIAL
وجنوده الذين نذروا أنفسهم للذود عن <u>حياضه</u> وكرامته وهم مؤمنون بما تأسس عليه هذا الجيش العربي	Its soldiers who have vowed themselves to defend its territory and	Its soldiers who have dedicated themselves to defending their

<p>المصطفوي وبما ورثه عن جيش الثورة العربية الكبرى (خطاب 1 حزيران 1996)</p>	<p>dignity and they believe in the principles which the Arab Mustafawy army was founded upon and in what it inherited from the army of the Great Arab Revolt</p>	<p>country's territory and its dignity, devoted to the tenets of the Arab Army, and the legacy which it inherited from the army of the Great Arab Revolt (Speech delivered 1 June 1996)</p>
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In extract 6.20 *Muṣṭafawy* is omitted from the TT and only ‘Arab army’ is rendered without any addition of “Hashemite” as in extract 6.19. This raises the question of whether or not the translator has the right to omit any culture-specific item in the ST from the translation and in what conditions this might be justified. It could be argued that extract 6.19 the translator has given the target reader the gist of the content of the *Mustafawy* army metaphor since the addition of “Hashemite” conveys part of the intended meaning; however both extracts lack accuracy. The translation technique used to render the *Muṣṭafawy* metaphor is adaptation in extract 6.19 and deletion in extract 6.20. However, in both cases, the TT does not convey the intended connotations and ideology of the ST.

Extract 6.21

ARABIC ST	GLOSS	OFFICIAL
<p>أصحاب الجباه العالية والهامات المرفوعة التي لا تنحني إلا لله. الجيش سيف الأردن وسياجها ومدار اعتزازها وصوتها وسوطها وكيد أعدائها وقرة عين ملكها (خطاب 5 تشرين الثاني 1992)</p>	<p>Who have high foreheads and heads held high who bow their heads only to Allah [...]. The army is the country's sword and its fence, the orbit of its pride, its voice, its whip, plotters plots against its enemies, and the delight of the eye of the king</p>	<p>So that Jordan could remain a land of the free and the proud who bow their heads only to God The army is not only an army. It is the country's sword, its shield, its pride, its voice, its whip, the bane of its enemies and the apple of the King's</p>

		<p>eye</p> <p>(Speech delivered 5 November 1992).</p>
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In this speech expressing his hopes that a new era of freedom, pluralism and human rights would dawn in the Arab World, King Hussein specifically mentioned the role which the army needed to play in the modern democratic state of Jordan.

Extract 6.21 alludes indirectly to the Qur'an, only two of the relevant quotes are reproduced here due to limitations of space:

إنهم يكيدون كيدا وأكيد كيدا فمهل الكافرين أمهلهم رويدا (الطارق 15-17)

Indeed, they are **plotting a scheme**, and I am **planning a scheme**. Therefore, grant **respite** to the unbelievers for a while (Q86: 15-17)

فلا تعلم نفسٌ ما أخفي لهم من قرة أعين جزاءً بما كانوا يعملون (السجدة: 17)

Now no person knows **what delights of the eye** are kept hidden (in reserve) for them as a reward for their (good) Deeds (Q32: 17)

The repetition in the phrase “high foreheads and high up-raised heads” is a characteristic of Arabic political speeches (Shunnaq 2000), used here for emotive and ideological purposes as the King wishes to stress that his soldiers are proud to fight for their country, and will bow their heads only in prayer to God. The translator aimed at domesticating the translation by naturalising this repetition into ‘land of the free and the proud’ instead of ‘high foreheads and high up- raised heads’, although the denotative meaning of ‘who bow their heads only to God’ is rendered literally. This domestication is unjustified for bowing one’s head to God in prayer would be understandable in the TT culture.

The use of “the bane of its enemies” is a good translation attempt. However, by utilising this procedure of replacing the SL image with an equivalent TL image, the intended source meaning, which suggests deliberate preparations for the destruction of enemies, is not conveyed in the translation. The translator achieved functional equivalence because of the rendition of the contextual meaning of the source metaphor. This domestication of the source metaphor weakens the connotations of the metaphor. OED (online) defines ‘bane’ as “a cause of great distress or annoyance” while **كيد** (*kayd*) (plot) is defined by Almaany (online) as “a plan made in secret by a group of people to do something harmful”. Therefore, ‘bane of its enemies’ is an example of inaccuracy in phraseology whilst ‘plot’ is a more suitable expression because it implies some of the ST connotations, i.e., the enemies of Jordan plotting in secret.

“The delight of the king’s eye” is adapted into “the ‘apple of the King’s eye” which is a ‘near TL equivalent’ or what Newmark (1988b: 84) calls ‘synonymy’. Almaany online Arabic Dictionary explains that **قرة عين** (*qurrat ‘ayn*) is a Qur’anic phrase meaning “the source of comfort, happiness and joy. The official translation of this metaphor implies the preciousness of the Army, whereas the army being the source of security and happiness for the King is the intended connotative meaning of the source metaphor. This adaptation which conveyed only the denotative meaning is unjustified because “the delight of the eye” is intertextually connected to many Qur’anic verses.

The Qur’anic meaning of the phrase **قرة أعين** (*qurrat ‘ayn*) is fully understood and present in the minds of ST readers because it is part of their cultural background, being linked to the well-known Qur’anic stories of Moses and Yusuf. These are routinely recounted to school children and retold to adults in mosques. Therefore, the intended connotative meaning of the source metaphor is that the army is a source of

security and happiness for the King is. However, this is absent from the target readers interpretation of the translated metaphor, as they are uninformed of this intertextuality.

In extract 6.21, gist translation has been used in rendering. Holding up one’s head high is associated with pride and honour in Arab culture, as is the case for British culture. The repetition of هامة (*hāmah*) and رؤوس (*ru’ūs*) in the ST is utilised for ideological and emotive purposes. However, this emotiveness is not conveyed in the translation and the translator’s usage of ‘pride and dignity’ is not justified, and should have been rendered as ‘heads held high for the country and the people’ enabling functional equivalence to be achieved (Newmark, 1988b:83).

Extract 6.22

ARABIC ST	GLOSS	OFFICIAL
وعلى الساحة الدولية كانت خير رسول للأخلاق العربية و الصفات و المزايا الأردنية الرفيعة (خطاب 29 تشرين الثاني 1997)	They were the best messenger of Arab morality and the high Jordanian qualities and merits	They have reflected the finest example of Arab morality and the refined Jordanian character and attributes (Speech delivered 29 November 1997)

As part of his annual speech to declare open the new session of the Jordanian Parliament, the King highlighted the role played by the national army in all those circumstances in which it had been deployed.

In extract 6.22, the SL expression خير رسول (*khayr rasūl*) “best messenger of” is adapted into “finest example of”. OED (online) defines messenger as “a person who carries a message or is employed to carry messages” whereas ‘Finest example of’ is vague in our view. The Arabic metaphor entails a ‘message’ which is to be spread and delivered by the army to the international community. We would like to note that

Jordan's army usually participates in UN peacekeeping deployments, meaning that this connotation of spreading a message abroad is completely absent in the translation. Moreover, رسول (*rasūl*) 'messenger' in Arabic also means prophet, namely someone who usually has the best of human qualities such as good manners, honesty, truthfulness, kindness, to mention but a few. Therefore, by calling the Jordanian army 'the best messenger of Arab morality and the high Jordanian qualities and merits', the King is implicitly tells the army that it has these outstanding qualities. Replacing 'best' and adapting it with 'finest' is an inaccuracy in lexis by the translator. The adaptation is unnecessary, and the domestication of the 'messenger' metaphor dilutes the ideology embedded in the ST.

5.5 Democracy vs. Shūra

This section will focus on the term *Shūra* in King Hussein's speeches and its translation. As previously, a small representative sample of extracts has been chosen for analysis.

Extract 6.23

ARABIC ST	GLOSS	OFFICIAL
وترسم ما إنطوى عليه ميثاقكم الوطني من معالم الطريق التي رسمنا وباركنا في الديمقراطية أو الشورى سموها ما شئتم سيراً نحو التعددية السياسية (خطاب 17 آب 1993)	And draw what your national covenant entailed of landmark which we planned and blessed in democracy or Shūra , call it what you will, walk towards political pluralism	Upholding the spirit of democracy or Shura (the Islamic concept of consultation in government), call it what you may , is embodied in your National Charter which aims to achieve political pluralism (Speech delivered 17 August 1993)

This is intertextually linked to the following Qur'anic verses (again a small representative sample of *Shura*-related verses). There is a whole *surah* in the Qur'an named *Al-Shūra* (Consultation)

والذين استجابوا لربهم وأقاموا الصلاة وأمرهم شورى بينهم ومما رزقناهم ينفقون (الشورى: 38)

Those who hearken to their Lord, and establish regular prayer; **who (conduct) their affairs by mutual Consultation** (Q42: 38)

وأمرهم شورى بينهم (الشورى: 38)

Who (conduct) their affairs by **mutual Consultation** (Q42: 38)

قالت يا أيها الملأ أفتوني في أمري ما كنت قاطعةً أمراً حتى تشهدون (النمل: 32)

She said:"Ye chiefs! Advise me in (this) my affair: **no affair have I decided except in your presence** (Q27: 32)

Extracts 6.23-6.27 are all taken from an address which was delivered just prior to the parliamentary elections of 1993. In this speech, King Hussein reminds his audience of the rootedness of democratic principles and *Shūra* (the Islamic concept of consultation in government) in the Jordanian National Charter, and urges all Jordanians to elect the person they think best represents them.

Democracy, in the Arab world, is still a newly arrived term. Many Arabs have rejected democracy on the pretext that it opposes their Islamic belief and convictions, and they claim that it is an idea imported from the West. Therefore, the Islamic orientation of the King's speech and the direct and indirect quotation from the Qur'an serves the purposes of attempting to convince people that democracy is not an alien

concept in Islam. The King's aim in this speech was also to urge all Jordanians to take part in the upcoming elections.

In extract 6.23, in translating the metaphor الشورى أو الديمقراطية ("democracy is *Shūra*"), a combination of procedures including transference (Newmark 1988), transcription (Harvey 2000: 5) and through-translation (calque, or loan translation) is put to good use. The concept of *Shūra* is culturally translated by being transliterated, with an additional explanation being provided in the TT itself (Newmark 1988).

The translation of *Shūra* is source-culture loyal transliteration of the SL term plus additional clarification to enrich target readers' knowledge and awareness of SL and culture. Communicative equivalence is achieved (Newmark 1988). However the ideological connotations of *Shūra* are not present in the TT; this could be due to non-equivalence and to the absence of cultural reference in the TT culture. This Islamic culture-specific term of *Shūra* has been utilized for political purposes, namely to help ensure the parliamentary elections are held successfully. Therefore, participation in the elections by Jordanians is considered acceptance of *Shūra*, which is obedience of God's orders. In his speech the King is drawing everyone's attention to the fact that participation in the upcoming elections is a religious duty; it means abiding by Qur'anic teachings in using democracy (*Shūra*) to choose the people's representatives. Also, it implicitly indicates that failing to participate in or opposing the election is anti-Islamic. This is the intended meaning of the ST.

The absence of the above connotations from the TT is not due to inaccuracy in the rendering this; rather, it is a case of non-equivalence due to a lack of shared ideology between source and target cultures.

When source receptors hear or read the word *Shūra*, the Qur'anic chapter entitled *Shūra* as well as numerous verses from the Qur'an will spring to mind as a result of their belief and upbringing. In Fairclough's (1995) terms, it is ideological commonsense. As a result, democracy will appeal to them, and they are more likely to accept elections being held and take part.

However, the same connotations as those found in the ST cannot be achieved in the TT. Democracy is well established in the West and it has nothing to do with one's faith or belief. Also, the target readers might not understand why the King is using verses from the Qur'an when talking about the parliamentary elections. It is clear to the target readers that democracy has another synonym in Arabic which is *Shūra*; however, the ideological connotations behind this synonymy is absent from the translation. Some of these connotations are that accepting *Shūra* as part of one's Islamic belief also necessitates accepting its synonym i.e., 'democracy' which is intended to help make the parliamentary elections succeed. In addition, following *Shūra* is considered obedience to God's orders in the Qur'an and the same applies to accepting democracy as well. The fact that all types of culture, political, social, religious, etc, are closely linked in Arab culture makes it very complicated for any inexperienced translator to render Arabic political texts into Western languages. It involves far more than replacing source political expressions with target ones; it requires translators to deal with Islamic culture and faith combined with political discourse. This displays how demanding the job of a translator is in realising the ideological connotations of the ST and being able to render them successfully in the TT.

The strategy of foreignization (Venuti 1995; 2008) is used in rendering *Shūra*, and the reader is moved towards the author (Venuti 2008: 13-19). This strategy highlights an important characteristic of Arabic political speeches, namely, the Islamic flavour of this political discourse.

The Qur'anic verses cited above explain that true believers of Allah (God) conduct mutual consultation in their affairs; this is the message delivered, and fully understood by the source readers. The translation of extract 6.23 does not provide the same understanding in the TT; this difference in perceptions is not due to an insufficient or lack of knowledge from the translator, rather it is the result of belonging to very different cultures, and a lack of common experiences.

Extract 6.24

ARABIC ST	GLOSS	OFFICIAL
<p>لقد بدأنا مسيرة هذا الوطن بالتسامح والشورى [...] وها هي الديمقراطية في الأردن [...] وشجرة مباركة جذرها راسخ في هذا الحمى العربي العزيز وفروعها مشرئبة نحو آفاق الوطن الكبير (خطاب 17 آب 1993)</p>	<p>We started the march of this motherland with tolerance and <i>Shura</i> (Islamic version of democracy)[...] and this is democracy in Jordan [...] and a blessed tree firmly rooted in this beloved Arab bastion/guarded Arab land and its branches reaching towards the horizon of the great homeland (Qur'anic usage)</p>	<p>We started this nation's development with tolerance and <i>Shura</i> [...] Democracy in Jordan [...] and a blessed tree deep- rooted in this beloved Arab land, with its branches reaching towards the horizon of the great homeland (Speech delivered 17 August 1993)</p>

Extract 6.24 is intertextually linked to the following Qur'anic verse:

ألم ترى كيف ضرب الله مثلاً كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء تؤتي أكلها كل
حين بإذن ربها (إبراهيم 24)

A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens it brings forth its **fruit at all times**, by the leave of its Lord (Q14:24)

In extract 6.24, *Shūra* is again transliterated as in the previous extract with source-culture loyal translation. However, the ST connotations and intertextuality are absent in the TT. In extract 6.24, democracy is compared to the goodly word which in return is compared to the ‘goodly tree’ in the Qur’an. According to Ummah.com (online) in the Quran the phrase ‘the goodly tree’ is used as:

A statement of fundamental truth; something which is intrinsically correct and has stood the test of time. It could be a word of wisdom or a statement which calls people to majesty of their creator and a good deed in its light for the benefit of humankind.

This tree is firmly rooted in the earth with its branches reaching out to the sky. The connotations of this metaphor are that democracy is well-established in Islamic faith, and cannot be hidden or prevented from growing because its branches are clearly visible. It also conveys the connotation of democracy being as useful to people as that goodly tree. The indirect citation from the Qur’an is faithfully translated, but no attempt is made to relate this to the Qur’an. In an attempt to lessen the shortcomings of the above translation, it is suggested that a footnote should be added to illustrate that the goodly tree has Qur’anic origins which makes its usage highly emotive and ideological in the ST culture. This would help target receptors to make better sense of the tree metaphor in the TT context.

Reproducing the same SL image in the TL (Newmark 1988) is the procedure used in extract 23. It is easy to transfer the image in this context because the sense is a universal one, i.e., both the blessed tree and democracy are fruitful. Thus, the translator may be does not realise that *Shūra* is not meant to be just another synonym

of democracy, but is used for emotive purposes. Therefore, we suggest the addition of a comment in parentheses in the translation e.g. (Qur’anic/Islamic version of democracy) to highlight the ideological power of *Shūra* in extract 23. This is because the TT reader depends on the translation for their understanding of the speech; this means extra clarification should be supplied either in a footnote or in the translation itself to cover as many aspects of the intended meaning as possible.

However, the source and target readers may have different interpretations and perception of this metaphor. For source readers embracing democracy could be associated with this Qur’anic verse, framing it in terms of a religious duty for them for it; like the goodly tree in the Qur’an, it is blessed and fruitful and a pillar of Islamic politics. This connotation is absent in the TT; the target reader fully aware of the sense in the metaphor (i.e. fruitful), but there is nothing in the translation that indicates the intertextuality which, in our view, is crucial in understanding the intended meaning of the source metaphor. For this has been used to convince the ST receptor that *Shūra* and democracy are two sides of the one coin; the expectation is that they will choose to take part in the parliamentary elections.

Almaany English/Arabic Dictionary (online) gives a number of meanings for the ST term الحمى (*alḥimā*), including “a protected thing/a country protected by its people”. This has been adapted into ‘**beloved Arab land**’; here, the ST implies that Jordan is a country which is well-protected by its people; however ‘beloved’ in the TT does not fully cover the sense of the lexis in the ST. In fact, it is argued here that this domestication is unjustified because **bastion** is, in our view a more intelligible English equivalent of the source Arabic word. However, this choice of vocabulary could be due to the fact that the image of a firmly rooted or **deep-rooted** tree would

more naturally collocate with land rather than “**bastion**”. Therefore, the addition of “closely guarded” Arab land is suggested instead of ‘beloved’ since this is more accurate and closer to the meaning of the SL.

Extract 6.25

ARABIC ST	GLOSS	OFFICIAL
<p>[...] ونخرج إلى الأمة بالنداء العظيم في الحرية والوحدة وحقوق الإنسان [...] كل واحد منا مسؤول عن حماية هذه المسيرة من خطر الطامعين والخائفين والمنافقين (أعداء الديمقراطية (خطاب 17 آب 1993)</p>	<p>We go out to the <i>Ummah</i> with the great call for freedom, unity, and human rights. Each one of us is responsible for the protection of this march against the danger of greedy, the fearful and the hypocrites</p>	<p>And go forth to the nation with the great call for freedom, unity and human rights. Let each one of us take responsibility for the protection of our chosen path against the danger of the greedy, the fearful and the hypocrites</p> <p>(Speech delivered 17 August 1993)</p>

Extract 6.25 is intertextually linked to the following Qur’anic verses (in total there are more than 25 verses related to hypocrisy and ten verses related to the call to prayer):

وأذن في الناس بالحج يأتوك رجالاً وعلى كل ضامرٍ يأتين من كل فجٍ عميق (الحج: 27)

And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways (Q22: 27)

و إذا قيل لهم تعالوا إلى ما أنزل الله و إلى الرسول رأيت المنافقين يصدون عنك صدودا (النساء: 61)

When it is said to them: "Come to what Allah hath revealed and to the Messenger": thou seest the **Hypocrites** avert their faces from thee in disgust (Q4:61)

In extract 6.25, “*Ummah*” has been adapted into “nation”. The translator has used the procedure of replacing the SL image with a TL image (Newmark 1988). The aim of this domestication is to make it easily intelligible for the target readership. The loyalty, here, is to the target culture; there is no target culture equivalent for *Ummah* which could justify its adaptation. However, as previously discussed, it is argued that keeping *Ummah* in the translation is crucial in understanding the intended meaning of the Arabic text. Using the term *Ummah* to include all Muslims and Arabs and all the things they have in common is highly emotive, while “nation”, as used in the context of the TT in extract 6.25 can only refer to Jordan. Therefore, we think that *Ummah* should have been maintained in the translation. The translator appears to have made a mistake here, since in the ST the King is essentially telling Jordanians that they should act as an example for the *Ummah* i.e. the rest of the Arab and Islamic nations.⁶¹ However, the message in the TT is that Jordanians should act as an example only for their fellow citizens and does not render the sense of the original in which the King is telling his subjects that they will serve as an example for the whole Arab world.

The Islamic rootedness and the intertextuality embedded in this excerpt are essential for the understanding of the ST intended meaning; this implicit Qur’anic intertextuality is present in the minds of the source culture receptors of the King’s speech who are likely to perceive the intertextual parallel with the verse mentioned above (Q22: 27). According to the Qur’anic account, when the Prophet Ibrahim (Abraham) had finished building the *Kabah* in Mecca, he was ordered by God to call the people to perform *Hajj*. Muslims believe that with God’s help, Ibrahim’s voice

⁶¹ This is not the only time that this mistake has been made; *Ummah* has been misread more than once and on several occasions has led to the misrendering of the ST message.

was able to reach people everywhere, even unborn children in the womb, and all of them replied with the phrase “*labbayk allāhumma labbayk*” (we have heard and obey).

Source receptors of the King’s speech are asked to draw similarities between Ibrahim’s call to the people to perform *Hajj* and the King’s call for democracy, freedom, unity and human rights which is intended to reach the whole *Ummah* (all Arabs and Muslims). The King’s words are imbued with religious connotations; his use of the phrase بالنداء العظيم (*binnidā’ al‘azīm*) which is associated with the call to prayer serves to create a strong association in people’s minds. The translator, who aimed at a natural rendering by using culture-neutral words could have added extra information to convey the religious meaning in the SL metaphor. Consequently, source and target readers may have distinct interpretations towards the core intended message of the King’s speech (i.e. democracy and voting in the elections is a holy duty for Muslims).

Another point which merits discussion in this context is the regular references to the Great Arab Revolt which are made in King Hussein’s speeches. The Revolt was led by King Hussein’s great grandfather with the aim of liberating Arabs from oppression, poverty and illiteracy.⁶² The principles of that Revolt were freedom, equality, and human rights for all Arabs, the same principles that the King himself is trying to foster in Jordan. Thus, he uses this historic intertextuality to urge the source receptors of his speech to link their own contemporary political situation to this well-known event which gained widespread popular support in the recent past. However,

⁶² For further information see Adeed Dawisha, *Early Stirrings: The Nineteenth and Early Twentieth Centuries*, in *Arab Nationalism in the Twentieth Century: From Triumph to Despair*, Princeton, NJ: Princeton University Press, 14-48.

the same impact is not achieved on target readers due to the insignificance of the Great Arab Revolt to Western receptors of the speech.

Furthermore, the term المنافقون *al-munāfiqūn* (hypocrites) has an Islamic connotation. It is mentioned twenty five times in the Qur'an, and there is a whole *surah* in the Quran called *al-munāfiqūn*, which refers to pretending to be faithful to Islamic practices whilst, in reality, being hostile to Muslims. Here, those who oppose democracy are compared by the King to those who were known as hypocrites during the Prophet's time. In this context, the King uses the term *munāfiqūn* to refer to those who are enemies of democracy, preventing it from becoming established, as stated clearly in extract 6.26. ST receptors are asked to draw the comparison between these *munāfiqūn* and those *munāfiqūn* who proved themselves to be the enemies of the Prophet and of Islam, and are condemned in the Qur'an to Hellfire for this. The King makes the point that hypocrisy must be rejected whether in past or present times as ill-intentioned towards the *Ummah*.

This comparison is likely to be clear for source readers, but not for target readers. For although the translator has reproduced the same SL image in the TL by maintaining "hypocrites" in the TT, the impact on TT readers would not be the same as for ST readers. Therefore, it is suggested that a footnote be added to alert readers to the Qur'anic use and relevance of *munāfiqūn*. This addition would be more likely to help TT readers to understand this allusion because there are many Biblical references to hypocrites in both Old and New Testament which would provide a basis for understanding.

Functional equivalence is achieved by rendering *munāfiqūn* using a culturally neutral word "hypocrites". However, it would have been preferable to attempt to maintain the

religious flavour and the emotive power of the ST in the TT by the use of an appropriate footnote highlighting the comparison with the Prophet's times.

Extract 6.26

ARABIC ST	GLOSS	OFFICIAL
أعداء الديمقراطية وهم قلة [...] يصرون على وأد <u>الحياة</u> فينا سفاهةً منهم (خطاب 17 آب 1993)	The enemies of democracy, and they are a few [...] insist on the infanticide of life within us. This is ignorance on their part	These enemies who fight democracy in democracy's name, and insist, although they be few, upon curtailing life within us. This is insolence on their part (Speech delivered 17 August 1993)

Extract 6.26 is intertextually linked to the following Qur'anic verses

وإذا الموءودة سئلت بأي ذنب قتلت (التكوير: 8-9)

And **when the girl [who was] buried alive** is asked for what sin she was killed (Q81: 8-9)

وإذا قيل لهم آمنوا كما آمن الناس قالوا أنؤمن كما آمن السفهاء ألا إنهم هم السفهاء ولكن لا يعلمون
(البقرة: 13)

When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know (Q2: 13)

ولا توتوا السفهاء أموالكم التي جعل الله لكم قياماً وارزقوهم فيها واكسوهم
وقولوا لهم قولاً معروفاً (النساء: 5)

To those weak of understanding make not over your property (Q4: 5)

سيقول السفهاء من الناس ما ولاهم عن قبلتهم التي كانوا عليها (البقرة: 142)

The fools among the people will say: "What hath turned them from the Qibla to which they were used?" (Q2: 142)

Wouldst Thou destroy us for the deeds of the foolish ones among us? (Q7: 155) In extract 6.26, anti-democratic people are described as “the enemies of democracy” and are also compared to those who lived in the pre-Islamic period known as *aljāhiliyyah* (the era of ignorance). At that time, people used to kill unwanted female babies by burying them alive, believing this to be a means of protection from shame or disgrace. With the arrival of Islam, female infanticide became classed as the sin of murder. In the ST image, Jordanian democracy, considered to be still in its infancy with the holding of the first parliamentary elections, is like a new-born baby, needing to be nurtured. However, like the unwanted newborn baby girl buried alive in pre-Islamic times by foolish individuals, it faces the same threat of being rejected by the ignorant enemies of democracy, who are ready to oppose democracy and extinguish it. Both actions are considered equally sinful.

However, the official translation of “curtailing life within us” transforms the original ST image, making it sound more like democracy is being compared to an unborn baby still in the womb which is in danger of being aborted. This is not the connotation found in the ST which alludes to the pre-Islamic perpetrators of infant femicide. Those who oppose democracy are implicitly being described not only as murderers who are sinful but who also ignorant. Again, this is underlined by a strongly intertextual link to the Qur’an. Those who are against democracy in Jordan are described by the King as سفهاء (*sufahā’*) which has lots of negative connotations including foolishness, stupidity, ignorance (in terms of bad manners). Foolishness is suggested in the gloss to echo the Qur’anic translation cited.

These are the connotative meanings of the ST metaphors, the core invisible layer of Trompenaars and Turner's model of culture (1997: 21-22), the meaning of which can be accessed and interpreted by the source readers. It is argued here that the term "infanticide" in reference to democracy is cleverly used in the ST situation, to create this image linking Jordanian democracy to a newly born infant, as both are equally vulnerable and require protection. Source receptors will have no difficulty in grasping these meanings but this may not be the case in the TT.

The translator, here, is target-culture oriented; aiming for natural rendering, the SL image is replaced with a functionally equivalent TL image (Newmark 1988) and the strategy of adaptation is applied. The SL culture is converted to the TL culture: "committing infanticide" is adapted as "curtailing life within us".

Although the translation conveys that the enemies of democracy are trying to prevent the growth of democracy there is no allusion to the pre-Islamic practice of infanticide hinted at in the ST language. What is more, rendering "infanticide" as "curtailing life" diminishes the strength of the SL metaphor, and is unjustified; infanticide would be an understandable TL equivalent of the SL term. It would have been better for the translator to be source-culture loyal and 'foreignize' the translation by using "infanticide" in the TT.

The translator is target reader-oriented, applying a covert translation (House 1986: 188) and communicative strategy (Newmark 1988: 22) for the purpose of attaining functional equivalence. However, it is argued here that the level of equivalence would have been improved if "committing infanticide" had been kept. Adapting سفاهة (*safāha*) "ignorance" by using "insolence" is not the best choice of lexis since the

Arabic word indicates foolishness, ignorance, and shamelessness, while ‘insolence’ as a synonym of rudeness does not capture these shades of meaning.

The ST address stems from the core layer of culture, and by establishing strong intertextual links between past and present situations, it enhances the emotiveness of the ideologically charged ST. When translating such highly emotive figurative expressions, the TT represents in the target culture no more than the ‘tip of the iceberg’ (Hall 1990: 42-95) of the intended cultural meaning of the ST and the underlying problem still remains. Foolishness is intertextually linked to a large number of Qur’anic verses which order Muslims not to allow foolish people be in positions of authority, or in charge of money, etc. Therefore, all the above conditions that apply to سفهاء (*sufahā*) ‘foolish’ people condemned in Qur’anic verses apply also to the enemies of democracy. According to the King’s speech, therefore, they should not be in power, nor listened to.

The target reader is not informed of this intertextuality and the use of relevant footnotes would not lead to achieving ST and TT equivalence because, in our view, this is simply a case of non-equivalence between Arabic and English. The connotative meaning of the source is not conveyed in the TT and expecting the translator to capture all of this would be impossible for various reasons. Translating the King’s speeches entails dealing with the double sensitivity related to both political and religious texts. In addition, the fact that King Hussein’s speeches are strongly intertextually linked to the Qur’an complicates the mission of any bicultural translation. The TL equivalent of the SL lexical items does not always exist, and would necessitate a massive number of explanatory footnotes.

Extract 6.27

ARABIC ST	GLOSS	OFFICIAL
ثقة بحتمية إنتصار الحق وإنبلاج فجر امتنا الجديد (الديمقراطية)(خطاب 17 آب 1993)	A trust in the inevitability of the victory of justice or “the Truth” and the new dawning of our <i>Ummah</i>	A trust in the inevitability of the victory of justice and the dawning of a new nation (Speech delivered 17 August 1993)

Extract 6.27 is intertextually linked to the following Qur’anic verses:

والعصر إن الإنسان لفي خسر إلا الذين آمنوا وتوصوا بالحق وتوصوا بالصبر (العصر 1

(3 -

By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of **Truth**, and of Patience and Constancy (Q103: 1-3)

ولو إتبع الحق أهوائهم لفسدت السموات والأرض (المؤمنين: 71)

If the **Truth** had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption (Q23: 71)

بل كذبوا بالحق لما جاءهم فهم في أمرٍ مريجٍ (قاف: 5)

But they deny the **Truth** when it comes to them: so they are in a confused state (Q50: 5)

In extract 6.27, according to the King’s speech, democracy is another synonym for “the Truth”, or “Justice”. Describing democracy as “the Truth” in this context has an ideological connotative meaning. Firstly, Muslims believe that two of the ninety-nine names of Allah are “The Truth” and “The Just”; secondly, the description of democracy as “The Truth” is intertextually connected to a large number of Qur’anic verses in which “The Truth” always prevails because this is the side taken by God.

The ST is highly emotive and ideological and this intended meaning is not conveyed in the translation. Jordanians, who are mostly Muslims, are enjoined by God in the Qur'an to support Justice and Truth. Comparing democracy to 'The truth' in the ST provides the ST message with its emotive power, as the King is expecting them to support democracy; and according to the ST, since democracy represents the Truth, this will definitely prevail.

The strategy of faithful translation is applied in the translation of "a trust in the inevitability of the victory of justice", where the contextual SL meaning is rendered in the TL. Here, the rendering of الحق (*alḥaq*) as 'The Truth' highlights some aspects of the dynamic approach in which "the Truth" or "Justice" is a perfect English equivalent of the source Arabic term, but they entail completely different interpretations in each cultural setting. One more thing to highlight here is another misreading of the term *Ummah* by the translator. Adapting *Ummah* to 'nation' changes the intended meaning completely, and is inaccurate. The ST states that democracy will prevail and it will constitute a new dawn for the whole *Ummah* while the official translation in the TT limits this message to Jordanians only. This slip from the translator in adapting *Ummah* with 'nation' makes quite a difference in meaning; one implies the renaissance of the *Ummah* whilst the other refers solely to the birth of a new democratic nation i.e. Jordan. Therefore, this is a case of no equivalence between ST and TT.

In the Islamic faith "The Truth" always wins out; this implicitly signifies that those people who are anti-democratic are opposing God's 'Truth' and consequently, they will lose their battle against democracy. This ideological meaning cannot be grasped by the target readership. We believe that 'gloss translation' (Nida 1964: 159), where

every single source item is translated as literally and meaningfully as possible, would be too hard to achieve due to the abundant number of footnotes needed in this case. Instead it appears that the strategy of communicative translation is adopted, rendering the contextual meaning, and both language and content are intelligible to the target reader.

Although the SL image has been reproduced by using a TL image (Newmark 1988), source and target readers will still have distinct interpretations of the metaphor, and the target reader cannot fully grasp the connotations of the source metaphor, due to the fact that the Arabic and English concepts are completely incongruent.

Extract 6.28

ARABIC ST	OFFICIAL
<p>"فبما رحمة من الله لنت لهم ولو كنت فظاً غليظ القلب لانفضوا من حولك فاعفوا عنهم واستغفر لهم وشاورهم في الأمر فإذا عزمت فتوكل على الله إن الله يحب المتوكلين"</p> <p>(آل عمران: 159)</p>	<p>Proceed with the blessings of Allah, who reveals in the Holy Qur'an:</p> <p>"It is part of the mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him)". (Q3: 159)</p>

Extract 6.28 is, in fact, a direct quotation from the Qur'an which was inserted into the King's speech to support his views on democracy especially the upcoming parliamentary elections. It is rendered faithfully with linguistic markers to indicate the existence of a quote which is used to support the King's purposes because it clearly states that consultation in political matters is an order from God which is to be

followed, helping the monarch to battle against the enemies of democracy. Given that the image of Islam has been badly distorted in the West with regard to particular issues particularly democracy, the inclusion of this Quotation in its entirety in the TT helps to improve this image, and to clarify matters concerning Islamic law.

Extract 6.29

ARABIC ST	GLOSS	OFFICIAL
<p>الدولة التي تطوي أجنحتها كل هذه السلطات هي الباقية الخالدة</p> <p>(خطاب 29 تشرين الثاني 1997)</p>	<p>The State which folds all these authorities under its wings is the eternal one</p>	<p>The State which flanks these powers under its wings is the one that remains</p> <p>(Speech delivered 29 November 1997)</p>

Extract 6.29 is intertextually linked to the following Qur'anic verses:

واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا

And, **out of kindness, lower to them the wing of humility**, and say My Lord! Bestow on them Thy Mercy even as they cherished me in childhood (Q17: 24)

وأندر عشيرتك الأقربين، واخفض جناحك لمن اتبعك من المؤمنين (الشعراء: 215)

And admonish thy nearest kinsmen, and **lower thy wing** to the Believers who follow thee (Q26: 215)

As previously established extract 6.28 is taken from the annual Speech from the Throne delivered at the opening of each session of Parliament. It also contains indirect citation from the Qur'an, which links it intertextually to many Qur'anic verses. The phrase *الدولة التي تطوي أجنحتها* (*addawlah allatī taṭwī ajniḥathā*) (the state which folds all these authorities) immediately triggers a Qur'anic image relating to divine mercy.

In the Qur'an, the word جناح (*janāḥ* wing) is mentioned in situations pertaining to mercy; thus, when God orders his believers to be merciful with their parents, this order is given in a form of a metaphor of two birds fighting (Q17: 24). The bird that eventually loses the fight lowers its wing to the winning bird, as a sign admitting defeat, and humiliation. However, the Qur'an says children should lower their wing to their parents not due to humiliation, but for the sake of mercy (Amr Khalid: online).

Another Qur'anic image involving a "wing" metaphor can be found in the exhortation to the Prophet to lower his wing over believers just as a high-flying bird spreads her wing over her offspring as a sign of tenderness and protection; Christians in the TT culture will be aware of similar images from the Bible.⁶³ Therefore, the King is saying that in line with Allah's wishes as revealed in the Qur'an, the State extends its mercy, is caring and protective towards its people.

This metaphor of a merciful State gives the government and its policies their legitimacy; this quality is what makes the State eternal, according to the speech. The strategies of cultural and faithful translations are applied in rendering this metaphor, and the contextual meaning is provided by maintaining the source cultural flavour. However, whilst the TT highlights the inclusiveness of the State, the ST metaphor emphasises the merciful nature of the State. The English expression 'flanks these powers under its wings' used in the TT seems to be an unusual collocation and seems to be inaccurate both in terms of lexis and meaning. Having all the powers under the State's wing highlights the mercy on the part of the State; this leads us to conclude that the translation comes short of achieving the intended meaning of the ST.

⁶³ For example in the Old Testament, Psalm 91: 4 "He will cover you with his feathers, and under his wings you will find refuge". In the New Testament, Matthew 23:37-39 "How often I desired to gather your children as a bird gathers her brood under her wings, and you were not willing!"

Consequently, the metaphor is likely to be interpreted completely different by the source and target readers especially in the absence of the connotative meaning of the source metaphor, since this is the source of power of this Arabic metaphor.

In this particular extract, the loyalty of the translator cannot be determined since there is a problem in the TT in terms of rendering unintelligible language and content. At the same time, there is a certain level of loyalty to the ST since an attempt is made to tackle culture-specific content without resorting to omission. However, the interpretation of the metaphor in this excerpt is indisputably different in the source and target situations. The translation in this particular example is not a wholly successful one. It is suggested that the word ‘merciful state’ should have been added to the TT as would have changed the meaning entirely, taking the target reader from the denotation of containment to the connotation of mercifulness, which is the intended cultural meaning of the source metaphor. As previously explained, there are two problems here: the translator does not seem to have understood TT implications and has not translated this into meaningful English.

Furthermore, in terms of the ideology of the ST, the State is pictured as deserving to remain because it is merciful; however, for the target receptor, the State is viewed as enclosing all its powers under its wings, which gives a sense of domination making it everlasting rather than mercy. The key problem here is the collocation of the words wings/powers/flanks which does not work in English. Thus, we believe, the connotative meaning of the source and the intertextuality are not achieved in the translated text.

5.6 Metaphors relating to the domains of material and ecological culture

There are considerably fewer metaphors relating to material and ecological culture in King Hussein's speeches and the most significant ones are analysed here.

5.6.1 The land of Jordan is *Tāhīrah* (Chaste)

Jordan is often referred to as the Holy Land because it has been the location where many Prophets of various religious traditions have lived, preached their messages and died. Many battles in Islamic history have also taken place on its soil, and key Muslim figures have died there as martyrs and are buried there. For all these reasons, it is considered to be 'chaste'. The use of the adjective 'chaste' in extract 6.30 was meant to strengthen the loyalty of the target receptors to Jordan as the Land of the Prophets.

Extract 6.30

ARABIC ST	GLOSS	OFFICIAL
<p>أرسينا على هذه الأرض الطاهرة دعائم دولة ديموقراطية حديثة (خطاب 5 خطاب تشرين الثاني 1992)</p>	<p>And we set firmly on this chaste land the pillars of a modern democratic State</p>	<p>We have established in this land the foundations of a modern democratic State (speech delivered 5 November 1992)</p>

As noted previously, the focus in this speech is on King Hussein's commitment to further strengthening the democratic process in his own nation and his hopes that a new era of freedom, pluralism and human rights would dawn in the Arab World, liberating Arabs from oppressive tyrants and dictators.

Extract 6.30 is intertextually linked to the following Qur'anic verse

والجبال أرساها (النازعات: 32)

And the mountains he **set firmly** (79: 32)

وجعلنا فيها رواسي شامخاتٍ (المرسلات: 27)

And We placed therein lofty, **firmly set mountains** (Q77: 27)

Almaany Arabic-English Dictionary (online) provides two meanings for أرسى (*arsā*); to anchor a ship (in a maritime context); to set firmly the pillars of a building (in the context of construction). It also notes the Qur'anic usage.

Realising the intertextuality in extract 6.30 is essential to grasping the cultural meaning of this figurative expression in the ST. As the examples show, أرسى (*arsā*) (set firmly) is used in various Qur'anic verses in reference to the mountains being the pillars of planet Earth. 'The modern democratic state' in extract 6.30 is envisioned as a building that needs pillars to hold it firmly in place and provide stability. Democracy constitutes those pillars (the mountains) that hold the structure of 'the modern state' together. According to extract 6.30, in Jordan democracy forms the pillars that hold the 'modern state' on the chaste land where the modern democratic state was founded by the King.

The translator appear to have misread the word دعائم (*da'ā'm* pillars or support). The OED defines a pillar as 'a tall vertical structure of stone, wood, or metal, used as a support for a building'; rendering this word by means of 'foundation' as in the official translation is lexically inaccurate, since this describes 'the lowest load-bearing part of a building, typically below ground level' (OED). The ST states that democracy is a pillar that holds the State firmly on the chaste land, not under it. Therefore, the cultural reference in the ST that compares democracy to pillars holding the state firmly in place like mountains set firmly on earth is not rendered equivalently.

Moreover, the deletion of 'chaste' from the official translation is not justified since this word is perfectly understandable word in the TT culture. A strategy of deletion

has been used in rendering the word chaste. Deletion was rarely used as a strategy in translating the November 1992 speech, and as previously noted in the analysis of extracts from the translation of this speech, most of the culture-specific expressions were retained and the speech was entirely source-culture oriented (Newmark 1996: 163) so this deletion here seems unjustified.

In this extract, material, ecological, political, and religious types of culture are interrelated. The building belongs to material culture, the land to the ecological domain, the King to the political, whilst the concept of chastity and the wise leadership of the King relate to religious culture. The challenge here is how to render the message conveyed in the metaphor whilst maintaining both political and religious elements one, which might seem alien to the Western receptor. Maintaining the term ‘chaste’ in the translation is significant if the translator is to render the real intended meaning of the metaphor (Newmark 1996).

The domestication of the metaphor in extract 6.30 by deleting the intertextuality embedded in the ST offers target readers a natural reading, but at the expense of meaning. The King established Jordan as a democratic state back in the early 1990s, by holding the country’s first ever parliamentary elections. Therefore, he needed to compare the new democratic situation with the mountains since both act as strong pillars to hold up constructions. This intended meaning is missing from the translation.

5.6.2 Jordan’s principles are *Tāhīrah* (chaste)

Extract 6.31

ARABIC ST	GLOSS	OFFICIAL
معتصماً بطهر المبدأ ونقاء السريرة	Holding firmly to the unsullied principles and a	Secure in the purity of its principles and the nobility of its

(خطاب 16 كانون الأول 1996)	clear conscience	objectives (speech delivered 16 December 1996).
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This speech, delivered in mid-December 1996 to an assembly of representatives of Arab political parties gathered in Amman, makes reference to Jordan's granting asylum to Arabs fleeing to Jordan in search of safe refuge from tyrannical rulers in their countries of origin.

Extract 6.31 is intertextually linked with the following Qur'anic verses:

ولكن يريد ليطهركم ويتم نعمته عليكم (المائدة: 6)

But He intends to **purify** you and complete His favour upon you that you may be grateful (Q5: 6)

أولئك الذين لم يرد الله أن يطهر قلوبهم (المائدة: 41)

Those are the ones for whom Allah does not intend to purify their hearts (Q5: 41)

خذ من أموالهم صدقة تطهرهم وتزكيهم بها (التوبة: 103)

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them (Q9: 103)

ومن يعتصم بالله فقد هدي إلى صراطٍ مستقيم (آل عمران 101)

Whoever holds firmly to Allah will be shown a way that is straight (Q3: 101)

واعتصموا بحبل الله جميعاً ولا تفرقوا (آل عمران 103)

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves (Q3: 103).

The above extracts reflect the fact that the Qur'an, Hadith and key events in Arab history constitute the heart of Arab culture as a whole. Arab land has been described as *Tāhīrah* not only by King Hussein, but also by other Arab rulers such as the Sultan of Oman and former Iraqi president Saddam Hussein (Al-Harrasi: 2001). This

suggests that the concept of *tahārah* is embedded in Arab Islamic culture as a whole and not only in a particular country.

Tahārah (chastity) as defined by the OED (online) is the “condition or quality of being pure or chaste; abstention from sexual intercourse.” Al-Harrasi (2001) notes that in political discourse a country may be compared to a *Tāhirah* woman. He explains that “*aṭṭuhru* (another version of *tahārah*) is the opposite of menstruation, and (also) *aṭṭuhru* is the opposite of dirtiness’ (Al-Harrasi 2001: 217). From an Islamic point of view, a woman becomes *Tāhirah* after her monthly period stops; only then is a woman considered clean and allowed to pray and read Qur’an. A *Tāhirah* woman is also a loyal woman who does not have sex outside marriage. In the King’s speeches, Jordan is envisaged as the woman who is loyal to all Arabs. This implication of loyalty is conveyed in extract 6.32 as discussed below.

In the Qur’an woman is compared to soil wherein men plant their seeds (children):

نساؤكم حرث لكم فأتوا حرثكم أنى شئتم (البقرة 223)

Your wives are as a tilth unto you; so approach your tilth when or how ye will
(Q2: 223)

This Islamic view of *tahārah* affects the way Arabs understand this concept and deal with it in their culture.

In extract 6.31, the metaphor portrays Jordan as a woman holding on firmly to her unsullied principles and clear conscience, qualities which serve to make Arab refugees from other countries feel secure there. This description of a chaste woman, as illustrated above, carries the connotation of loyalty; this loyalty of Jordan to all Arabs is the reason for offering a safe haven to those seeking refuge. Although “chaste” is completely deleted from the translation in extract 6.31, the concept of

purity is preserved. “Conscience” has been adapted as “objectives”, an adaptation which is unjustified since the phrase ‘a clear conscience’ would be well-known to the target audience. This makes this translation a case of non-equivalence due to inaccuracy in lexis.

Almaany (online) defines *معتصماً* (*mu‘taṣiman*) as ‘holding firmly’, and this term is intertextually linked to a huge number of verses where the believers are invited to hold firmly to the rope of Allah which leads to His straight path, to Allah Himself. Therefore, this metaphor illustrates that Jordan is happy to welcome Arab refugees due to the fact that by providing security for Arabs on its land, Jordan is holding firmly to Allah, and following His straight path (Q3: 103) This intertextuality is entirely deleted from the translation; nobility can be found in any culture, but it does not carry within its shades the intended religious connotations of the source Arabic metaphor. “Chaste” has been rendered as “pure” and possibly the domestication of the metaphor for the aim of natural rendering might explain this consistency but this is achieved at the expense of meaning. Al-Harrasi (2001: 219) observed that although the concept of purity is preserved in the translation the conceptualisation of the country in question as a woman disappears completely from the translation. Therefore, functional equivalence is achieved by this rendering.

From the Islamic point of view, chastity is an essential moral value which can be achieved in various ways such as performing prayers, giving alms, and obeying the orders of Allah; all of these are believed to lead to purifying one’s heart. In English, chastity tends to be understood as the state or practice of refraining from all sexual intercourse, especially extramarital. Therefore, it is argued here that ‘unsullied

principles' suits the TT culture more than the official translation 'nobility of its objectives'.

5.7 Conclusion

This chapter has been concerned with presenting systematic analyses of the strategies adopted by translators to deal with the metaphorical expressions embedded in King Hussein's political speeches. These metaphorical expressions were analysed in relation to their cultural domain: religious, social, political, ecological and material. Close attention was also paid to the intertextual linkages which they contain and the specific problems which these can pose for translators. It has been noticed that the real challenge for the translator(s) of the King Hussein political speeches lies in realising the intended connotations of the intertextuality embedded in the metaphorical expressions.

CHAPTER SIX: CONCLUSION

“Translation is not a matter of words only:
it is a matter of making intelligible a whole culture”.
Anthony Burgess

6.1 Introduction

It was the primary objective of this work to examine whether equivalence has been achieved in the rendering of Arabic metaphorical expressions collected from authentic political discourse into English.

Chapter One presented the rationale for the research, Newmark’s theoretical framework, the methodology and the data sample for the study, the method of analysis used to evaluate the translation of the metaphorical expressions collected from King Hussein political speeches, and the plan of our evaluation of the translation of figurative expression by comparing the rendered meaning to the cultural meaning of the ST to find out whether equivalence is achieved; if achieved which type. A brief biography of King Hussein concluded the chapter.

Chapter Two focused on the concept of equivalence in Translation Studies. It identified the various types of equivalence and discussed the nature of the relationship between equivalence and culture, context, the translator, meaning and style. This chapter also highlighted the difficulties that translators face when attempting to connect two remote cultures in the process of translation. It also established that the real challenge lies not in replacing a SL word with an equivalent TL one, but in reflecting the mentality of the source culture in words, and in achieving a similar effect on the TL audience to that attained on the SL audience. Chapter Two also considered the importance of context in determining which shade of meaning is to be used. This literature review also explored different viewpoints on the role of the

translator and on the meaning versus form debate in the translation process. It also identified the various problems posed by equivalence at word level, above word level, and, most pertinently to this thesis, at cultural level. Attention was also drawn to the importance of emotiveness in Arabic political discourse, and to the need for care in handling this. The difference between denotative and connotative meaning was also outlined and the importance of recognizing and rendering connotative meaning was acknowledged when attempting to achieve ST and TT equivalence.

Given that this study focuses on equivalence in the translation of Arabic metaphors and idioms into English in authentic data, **Chapter Three** considered both these types of figurative expression. It began by identifying and examining the various types of metaphors which exist and explored the recommended strategies and procedures which can be used to render, paying particular attention to those suggested by Newmark. It also considered the influence that ideology exerts over the connotative meaning of Arabic metaphor in particular. The second part of the chapter focused on idioms, a relatively neglected area in Arabic Translation Studies. After considering various definitions of idioms, the ways in which idioms have been classified and categorized in various typologies was explored. Wherever possible, theoretical points were illustrated with relevant illustrative examples taken from Arabic and English.

Since it has been repeatedly argued that metaphors and idioms are culture-bound expressions the concept of culture and its specific relevance to Translation Studies was investigated in **Chapter Four**. This chapter examined the problems that can arise when attempting to translate Arabic discourse into English with specific reference to the role played by cultural references. In addition to examining different concepts and models of cultures, the chapter explored various theoretical approaches to and

practical techniques for translating cultural elements, looking in detail at the specific problems posed by translating cultural elements from Arabic texts into English.

Chapter Five presented the in-depth comparative analysis of the translations of the metaphorical expressions collected from the selected sample of political speeches delivered in Arabic by King Hussein. The thematic structure here followed Newmark's (1988) five categories of culture, namely religious, social, political, ecological, and material and his framework (1988, 1996) was also used to critically analyse these texts. This chapter also discussed the difficulties that stem from the high emotiveness of Arabic metaphors with ideological implications and explored how citations from the Qur'an were handled by the translator(s) of the data of this research. Throughout the analysis paid particular attention to the difficulties posed by translating cultural references in figurative language from Arabic into English and also evaluated the success of the translation strategies which were used in dealing with metaphors and idioms. Finally, it also established that the types of Arab culture are so interrelated, that this poses an extra challenge for translators.

The aim of this final chapter is to present the findings of this research, and provide recommendations concerning future research. In addition, it will address the original questions of this study, beginning with questions one and four.

6.2 Research findings

This research has focused on addressing the following questions:

- 1. What strategies have been adopted by the translators of the speeches of former Jordanian monarch, King Hussein, when rendering the idioms and metaphors contained within them, and what factors appear to have influenced the choice of their translation strategies?**

4. What are the main aspects of cultural differences that present problems during the translation of idioms and metaphors in the chosen sample of Arabic political speeches?

Analysis of the original data showed the possibility that King Hussein's political speeches had been rendered by more than one translator, evidenced by the rendering of the same metaphor in different speeches using different strategies; for example, in one extract *Almuhājirūn wa Alanṣār* was omitted whilst in another it was adapted into "immigrants and hosts". One could not overlook the possibility that the same translator rendered the speeches using different strategies to suit the intended TT receptors. It was observed that a number of strategies were utilised in the translation of King Hussein's political speeches including gist, domestication, foreignization, covert, overt, faithful, adaptation (the most frequently used method), naturalisation, loan translation (transliteration), omission and translation shift. In most cases, strategies of domestication and foreignization are used simultaneously when dealing with some expressions. When an expression was omitted or domesticated this was done either because of the absence of a target culture equivalent or due to cultural incongruency between Arabic and English (for example, adapting *Ummah* into "nation", to facilitate it for the target reader.

This study shows that there is inconsistency in the translators' choice of methods in handling culture-bound expressions. While some culture-bound expressions were omitted as in *Ummah* or adapted into 'nation', the strategy of loan translation was followed in translating *Shura* (the Islamic concept of consultation in government) which was transliterated with an explanatory note added to clarify its meaning.

One tends to agree with Newmark (1991: 10) who states that there is “no one communicative or one semantic method of translating a text” and believes that both methods overlap, and can be used simultaneously in a translation.

Among the most salient conclusions drawn from this research is that all the metaphorical expressions in King Hussein’s political speeches are intertextually linked with the Qur’an, Hadith, and Arabic Islamic history (see Chapter Five). Realizing these intertextual links exist is vital to the understanding of the intended cultural meaning of the metaphorical expressions.

Talking about authoritative texts, Newmark (2002: 2) argued that metaphors are “less prominent” and that the language of the “authoritative statements is likely to be literal and denotative”. This may be true in the case of European languages, but this study shows that Arabic political discourse is different in this respect. In our view, this is due to the high levels of emotiveness and ideology embedded in Arabic political discourse. It should be noted that Newmark did highlight the influence of emotiveness on authoritative discourse claiming this influenced the use of metaphorical rather than the literal meaning.

The data presented in this work also reveals that emotive expressions are frequently used in Arabic political speeches and these tend to highly ideological; however, this ideology is not always clear in the translation.

Direct citation is maintained in the translation of the data of this research with linguistic markers to indicate the citation. However, one key problem that faces translators of such texts lies in handling the indirect citation. Nevertheless, the indirect citation in the data of this study was rendered for functional purposes; that is the contextual meaning was rendered without any reference to the citation. This means

that the emotive force of the ideological connotations of the source expression, which was meant to influence or persuade, remains untranslated.

Establishing a bond with Islamic intertexts or key historical events provides the sovereign's speech with greater power, enhancing its influence on the source receptors. In addition, dealing with Arabic political speeches requires double sensitivity in relation to both political and religious language. It was concluded in keeping with Al-Harrasi's (2001) findings that handling intertextuality in political discourse is 'still under theorised and insufficiently researched'.

The scarcity of theoretical frameworks on how to handle intertextuality in political speeches, in our view, could be due to the fact that Western culture has clearly defined types of culture, which do not interrelate with each other as it is in the Arab culture. Whilst translating English political speeches into Arabic, does not necessarily entail complete knowledge of the Bible, it is argued that translating Arabic political speeches into English entails complete knowledge of the Qur'an, Hadith and Arabic Islamic history.

On the whole, results of the present study suggest that complete knowledge of the Qur'an, Hadith, and Islamic history, together with being bilingual and bicultural, is an obligatory prerequisite for translators wishing to work between Arabic and English. This supports Al-Harrasi's findings (2001) based on a study of speeches by the Sultan of Oman and the former Iraqi leader, Saddam Hussein and is extremely important for this study since it demonstrates that this intertextual bond with the Qur'an, Hadith, and Islamic history is not restricted to King Hussein's political speeches but that it is a distinguishing trait of Arabic political discourse in other Arab countries; this also

highlights that more research in this field of translation is needed to create a framework to help translators working in this field to overcome obstacles of this type.

2. Which procedures have been utilised by these translators for translating the metaphors and idioms contained therein?

The following procedures have been identified for translating metaphorical expressions collected from King Hussein's speeches:

Omission: for example, *Ummah* was omitted in some speeches and is not justified, in our view, because the SL word was used for ideological reasons, and the high emotiveness embedded in *Ummah* was meant to remind the source receptors of the factors that united them, namely language, faith, traditions, history, and destiny. Therefore, deleting such a highly emotive expression deprives it of its connotations and emotive power.

Reproducing the same SL image in the TL: The use of the family metaphor portrays this procedure best. The ST family metaphor, which pictures the King as a father to young Jordanians and a brother to adults, is rendered by a similar TL image.

SL image replaced with functionally similar TL image: This is the most frequently used procedure in the translation of the speeches.

Deletion: In the following example the expression 'chaste' was completely omitted:

”ارسينا على هذه الأرض الطاهرة دعائم "دولة ديموقراطية حديثة“

“We have established in this land the foundations of a modern democratic state” .

This deletion is unjustified because there is a TL equivalent. Moreover, as previously argued in Chapter Five, ‘chaste’ is full of emotiveness and ideological connotations which are not rendered in the TT.

Converting the image to sense: In the following example:

“وعلى الساحة الدولية كانت خير رسول للأخلاق العربية و الصفات و المزايا الأردنية الرفيعة”

The connotations of the image in ‘the best messenger’ were converted to sense in “they have reflected the finest example of Arab morality and the refined Jordanian character and attributes”. This conversion of image into sense might have been done to naturalise the translation for the target reader; however, ‘messenger’ is perfectly comprehensible in the Western cultures, and conversion sounds unnecessary. It is worth noting, here, that no examples were found of Newmark’s procedure of “converting the metaphor into a simile and translating a metaphor into simile plus sense in the analysis of this study”.

3. Which types of equivalence were achieved when translating the idioms and metaphors used in these Arabic political speeches into English?

This study demonstrates that functional equivalence, where the contextual meaning is rendered, is the most frequently used type of equivalence when translating metaphorical expressions in the selected speeches. There could be variety of reasons why this is the case. Firstly, English is a Germanic language, while Arabic is a Semitic language, meaning they are remote in terms of lexis and syntax; secondly, the absence of the cultural reference in the target English situation makes achieving equivalence, particularly dynamic equivalence, hard to achieve in most cases; for example the *Ummah* metaphor.

Thirdly, analysis shows that the same metaphorical expression belongs to more than one cultural domain since types of Arab culture are linked up in one unique texture. This makes understanding the threads of Arab culture a mandatory requirement of understanding Arabic discourse. We tend to disagree with Newmark's recommendation of using "culturally neutral or generic terms" (1988: 48) in rendering culture-bound expressions because, in our view, this method will only achieve functional equivalence, and will deprive target readers of vital knowledge of the source culture.

Examples of communicative equivalence were also found in the data of this study, for example the metaphor of *Almuhājirūn wa Alanṣār* was rendered into 'immigrants and hosts'; the translator rendered only the part of the original meaning that corresponds to target reader's understanding of the same message (Newmark 1988: 62).

The findings of this study support Newmark's (1988) argument that dynamic equivalence is unachievable when the two cultures are incongruent. This study tends to agree with Newmark in the case of translating Arabic political speeches into English. The problem behind the inability to achieve dynamic equivalence in these Arabic-English translations is not always due to lack of translator proficiency; the key difficulty stems from the Qur'anic intertextuality which is the main influence on the source receptors of Arabic political discourse, meaning that achieving the same impact on target readers is unattainable. This might be due to the unshared reference in the ST and TT cultures. However, we argue that achieving relative dynamic equivalence is possible to a certain degree when translating from English into Arabic, although we have not analysed any examples in this study; thus, English culture is becoming global, due to the media. However, we say relative dynamic equivalence is

not complete because Newmark (1996) rightly points out that all languages “have many ‘untranslatable’ words whose meaning, if important, has to be spread and manipulated across two or more words or a phrase of the TL” (Newmark 1996: 25).

This study highlights the need for further research on how to preserve intertextuality in political speeches, having demonstrated that this intertextuality is extremely emotive and full of ideological connotations. Realizing these connotations is the means of achieving improved understanding of not only King Hussein’s political speeches, but Arab culture as a whole.

Our findings also indicated that there is no consistency in the type of equivalence achieved. This could be due to the possibility of having more than one translator rendering the speeches; or the same translator using different strategies to suit the TT receptors.

A level of ethnographic equivalence was spotted in the translation of the ‘Hashemite Prophet’; this level of lucidity in the use of ‘the Hashemite Prophet’ informs target readers about vital elements of the source (Shuttleworth and Cowie, 1997: 35). We believe that this type of equivalence is highly informative although the connotations and impact achieved on target readers are not the same as that on the original audience, in the sense that it educates the target receptor about a deeper level of the source culture. This is done by being source culture-oriented, yet intelligible to the TT receptor. We believe that the translator should not attempt to completely domesticate the translated text, because, in our view, maintaining elements of the ST culture in the TT and explain what they mean in footnotes or in the text when possible in the case of *Shura*, for example, informs the TT reader more about the ST culture.

5. Should translators aim to preserve those cultural aspects reflected in Arabic idioms and metaphors when translating these into English? Or are metaphors and idioms no more than decorative elements or basic resources for thought processes in human society (Lakoff and Johnson, 1980)?

The analysis of this study shows that figurative expressions in Arabic political speeches are a highly productive source of information and demonstrates how the metaphorical expressions which were analyzed deliver compact information within them, for example, in the case of *almuhājirūn walansār* metaphor.

The data presented in this work reveals that Arabic metaphors bring a greater depth of meaning to King Hussein's speeches since each metaphor is worth a thousand words. For example the one-word metaphor *Mustafawy* applied to the Jordanian army sets up a series of intertextual parallels that is not only designed to improve the soldiers' self-esteem, but also to rouse them to action. Arabic metaphors in political speeches are ideologically and emotively loaded and therefore should be preserved in the translation.

It was also observed that research aimed at improving the effectiveness of translation of intertextual allusions in Arabic metaphors might, in our view, lead to renderings which are closer to the intended cultural meaning of Arabic political discourse and consequently, this may lead to improved understanding of the Arab culture in the TT culture situation.

The analysis of this study is in agreement with Newmark's (1996: 171) statement that "Metaphor is a touchstone of translation". The analysis of this study has shown that the translator's misreading or misconceptions are all committed in the rendering of

metaphorical expressions. This finding confirms what Newmark (1988: 104) realized that although “Whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor” (1988: 104), neither Newmark nor the cognitive theory of translation offer, in our view, solutions for the problem of translating the intertextuality entrenched in the Arabic metaphors in political discourse. Therefore, more Translation Studies research in the area of intertextuality and Arabic political speeches should be conducted to provide practical framework for translators of this genre.

We conclude by saying that if the aim of any translation act is to bridge the gap between cultures and bring people of different cultures closer together, then transliteration of culture-bound items and providing copious explanatory footnotes may be the only way, in our view, to gain a better understanding not only of King Hussein’s political speeches, but Arab culture as a whole.

6.3 Limitations of the study and future research

We believe that this study should represent the first step on a long research journey which will focus on finding solutions to the translation problems that stem from the Islamic-orientation of Arabic political speeches. Further research is needed on how to handle intertextuality when translating Arabic political speeches. The practical outcome of such research might be production of a framework which would be of use to translators in this field. The more ambitious long-term aim would be to facilitate better intercultural understanding and ultimately a more peaceful world.

As mentioned in Chapter One, political translation has been neglected in Translation Studies until recently, evidenced by the fact that regardless of King Hussein's high international standing, only thirty of political speeches were translated into English. Also the translator or translators of those speeches are anonymous. This means that they cannot be interviewed about the strategies and procedures they followed in translating the King's speeches which could have been a great help in this research. Also, it was not possible to know the translator's intended purpose in translating those speeches in particular, and who their target readers were.

This research makes a significant contribution to the field of translating metaphorical expressions in Arabic political speeches and has highlighted two areas that require further research: firstly, how to handle the intertextuality that underpins Arabic metaphors, and secondly, how to render the emotiveness and ideology of Arabic metaphors, particularly those in political speeches. A single study would not be enough to find solutions for such complex issues in translation. This is where the attention of researchers in the field of Translation Studies should, in our view, be directed. One could think of comparing King Hussein political speeches to other Arab leaders' speeches.

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