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EQUIVALENCE IN THE TRANSLATION OF METAPHORS AND IDIOMS IN KING ABDULLAH II'S POLITICAL SPEECHES

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  To cite this document: Al-kaabneh, B. I. M., & Abdullah, A. T. H. (2023). Equivalence in the Translation of Metaphors and Idioms in King Abdullah II'S Political Speeches. *International Journal of Humanities, Philosophy and Language, 6* (22), 01-08. **DOI:** 10.35631/IJHPL.622001. 	Translation is a process of converting the meaning of a certain message from one language to another language.one of the major problems encountered by translators of political speeches is translating figures of speech like metaphors and idioms and finding equivalent meaning for them. This research aims at finding the equivalent translation provided by the Royal Court translators when translating metaphors and idioms from English into Arabic in the political speeches of king Abdullah II of Jordan. In the current study, Nida (1969) theory of equivalence in translation is adapted in order to achieve the objectives of the study. Nida (1969) proposes two types of equivalence in translation, namely formal and functional/dynamic translation. This study deploys descriptive and comparative methods in dealing with the selected examples of the political speeches and discussions papers of king Abdullah II of Jordan which are published in his official website: (http://www.kingabdullah.jo) . The findings of the study revealed that translators of the royal court apply Nida (1969) theory of equivalence in translating both metaphors and idioms in the political speeches of king Abdullah II. namely, Formal and functional equivalence. **Keywords:** Metaphors, Idioms, Equivalence, Translation, Source Text, Target Text

Introduction
Translation is a process that deals with transferring meaning across different languages as well as cultures to the closet equality. The main purpose of a translator is to establish equivalence between the source text and the target text. In other words, the translator should try his best to avoid the failure in translation by reflecting the whole message of the source text into the target

text. Indeed, one of the major problems that translators encounter in translation is rendering an equivalent message or information from one language (Source Language) into another language (Target Language). To achieve equivalence in translation, translator should pay attention to the context and the content of the source language to convey the target text as natural as possible. Vinay and Darbelnet (1995) believe that equivalence in translation is a procedure which 'replicates the same situation as in the original, whilst using completely different wording'.

Achieving equivalence in translation is not an easy task, particularly, when it comes to the translation of figurative language like metaphor and idiom in political speeches which are considered two of the most significant linguistics characters in English. Therefore, the translator needs to read and comprehend metaphors and idioms in the source text and produce a meaningful, effective target text. Newmark (1988) illustrates in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with the equivalence of frequency and this poses a challenge for translators.

Literature Review
There are four basic points that will be discussed in literature review: public speaking, figure of speech, metaphor, idiom.

Public Speaking
Generally speaking, public speaking is highly 'persuasive' more than other kinds of discourse. Nikitina (2011:10) illustrates that public speaking is " A process, an act, and an art of making a speech before an audience" she adds " It is not enough to talk in front of group of people to be a brilliant public speaker, your goal should not be limited with informing your audience or expressing your thoughts publicly , but to changing emotions ,actions, and attitudes , and to leaving your listener moved by the words and touched by their meaning".

Political speech is a public speaking that can be used to comprise a large quantity of forms ranging from negotiations, briefings, interviews and so on. Each speech has certain function to fulfill depends on the purpose of the ongoing political activity taking place in a certain time. Novaković (2017:40) believes that "There are different types of speech in relation to what we want to achieve with that speech, what is the environment in which speech takes place and of course who our audience are, and that " There are various divisions, species and subspecies of speech, such as informative talks, demonstrative, persuasive, entertaining, debate, narrative, drama, poetry, etc." He suggests four main types of public speaking: call to action speech, informative speech, speech for persuading, and commemorative and apt speech.

Figures of Speech
Translating figures of speech aims at translating the source language and finding cultural meaning which is equivalent in the target language. Translating figurative language is one of the most challenging translation difficulties that a translator encounter. Shunnaq (2012:40) believes that every language has its own patterns of figures of speech and this is due to the differences in the cultural and linguistic system a language contains.

Booth & Gregory (1987) and Zuck (1996)assume that figures of speech are related to the form in which the words are used out of their ordinary sense, place, or manner with the purpose of

attracting the attention to what is meant, or to emphasis, clarify, or to make a strong impression for a certain idea on the audience.

Metaphors

Translators has to carefully consider how to translate metaphor. Metaphor is influenced by culture and associated with indirectness. Therefore, one of the problems that face some translators of metaphors is "untranslatability". A metaphor is also defined by Lucas (2015: 224) as […] implicit comparisons between things that are essentially different yet have something in common". Newmark (1988) defines metaphor as any figurative expression: it can be a word used in its figurative Sense. In his book *A Textbook in Translation,* he divides metaphors structurally into simple that is represents by a single lexical unit, and compound metaphor which may be represented by a word-group, a phrase, a sentence, or a whole text. Newmark (1988) proposes two main functions for using metaphor: connotative and aesthetic functions. The first function refers to the ability of metaphor to describe both concrete and abstract concepts in more detail, while the aesthetic function refers to the ability of a metaphor to provide the aesthetic impact on the reader, to interest and surprise him.

Scholars proposes different types of metaphor. Newmark suggests six types of metaphors: dead, cliché, stock, adapted, recent and original. While Dickens (2002) divides metaphor into two types "Lexicalized" and "Non- lexicalized" metaphors. Kövecses (2005) believes that metaphors can be categorized into many ways according to the "Conventionality, function, nature, and level of generality of metaphor". Therefore, metaphors cannot generally be regarded as something literary.

Idiom

Linguistics use different labels to refer to the word idiom. The definition of idioms varies from one scholar to another and depends basically on the context. Fernando (1996:3) believes that an idiom can cover all figures of speech as simile, proverbs, and fixed expressions. She defines idioms as a "Conventionalized multiword expressions" which are usually accepted by the society. She adds" An idiom is a combination of words that has a meaning different from the meaning of the individual words themselves. In some situations, idioms have a literal meaning and, in another situation, it has a different idiomatic meaning. Therefore, idioms usually do not follow the normal rules of meaning and grammar.

Idiom, also can be defined as an ambiguous term, used in conflicting ways Manser (1983: xi) defines idioms as "Fairly fixed phrases that consist of more than one word, with a meaning that cannot be understood from putting together the meanings of the individual words".(Ghazala 2003) believes that idioms hard to understand directly, informal and cultural, have fixed form that can't be changed, can't understand literary but their meanings are constant. Mollanazar (2004) strengthens the position that translating idioms literally is risky and result in a nonsense meaning if they were not recognized correctly by the translator.

Fernando (1996, p.35) in her book entitled "*idiom and idiomaticity*" has classified idioms into pure idiom, semi idiom, and literal idioms. While Nida (1969) proposes two types of idioms: formal and functional idioms which are used in the analysis part of this research.

Theoretical Framework of the Study

In the present study, Nida (1969) theory of translation equivalence is adapted in order to achieve the objective of the study. Nida (1969) classifies the types of translation equivalence into formal and dynamic which also known as functional equivalence. It is worth mentioning that Nida's theory of equivalence in translation represents one of the major contributions in translation studies. It is also fundamental to trace the impact of Nida theory of equivalence in translation in metaphors and idioms in the speeches of king Abdullah II.

The terms dynamic equivalence and formal equivalence suggested by Nida are associated with two dissimilar approaches that are employed to achieve different levels of literalness between the source and the target text. In dynamic equivalence (sense-for-sense translation), the translator tries to translate the meaning of the source text with readability in mind, while in the formal equivalence (word -for-word translation), the translator translates the meaning of the source text in more literal way with fidelity in mind. Therefore, formal equivalence resembles literal translation, while the functional equivalence resembles communicative translation.

Research Method

This study deploys descriptive and comparative methods in dealing with the selected examples. These methods are appropriate in this study to analyze the translation of metaphors and idioms in the political speeches of king Abdullah II. The comparative method is for comparing the original speeches with their translations in order to identify metaphors and idioms used in both, the source text and the target text. The descriptive method is adopted for the explanation of the metaphor and idioms in both, the source text and the target text. The analysis of data will mainly depend on two figures of speech: metaphor, idiom. It is also fundamental to trace the impact of Nida theory of translation equivalence of metaphors and idioms. Nida (1969) sees that there are two types of equivalence: formal equivalence and dynamic equivalence which also known as functional equivalence.

Data Collection

The main data in this study were selected from the written political speeches and the discussion papers delivered by His Majesty King Abdullah II of Jordan in the years between 2017-2020 which cover many important events in Jordan and in the whole world. These speeches are translated by the official translators of the Royal Court and published on King's Abdullah II official website (http://www.kingabdullah.jo). The selected speeches were delivered originally by His Majesty in English and translated by the Royal Court translators into Arabic.

Research Objective

This study aims at identifying and providing the types of equivalence in translating metaphors and idioms from the English language into the Arabic language in the political speeches of His Majesty king Abdullah II.

Research Question

This study addresses the following research question. Which types of equivalence were achieved by the translators of the Royal Court when translating metaphors and idioms used in the English political speeches into Arabic?

Therefore, the study investigates the types of equivalence used by the translators of the Royal Court in translating metaphors and idioms in the political speeches of king Abdullah II of Jordan.

Results and Discussions

In this section, the research question of the study is answered using Nida (1969) translation equivalence, namely, formal and dynamic. This section analyzes the types of translation equivalence used by translators of the Royal Court in translating metaphors and idioms in the political speeches of his Majesty king Abdullah II of Jordan. In the following part the research analyzes firstly the data collected in **Metaphors** and then in **Idioms**.

Metaphors

Formal Equivalence

Example (1)
Jordan alone hosts 1.3 million Syrian refugees, and others.
فالاردن وحده يستضيف 1.3مليون لاجىء سوري ،بالاضافه الى لاجئين آخرين.

Example (2)
And throughout its history, Lebanon has been a beacon of Arab culture, diversity, and enlightenment.
لطالما كانت لبنان على مدى تاريخه ،منارة للثقافة العربية والتعددية والتنوير.

As shown above in example (1) and example (2), the translators of the Royal Court apply formal equivalence in their translation of metaphors in, king Abdullah II's speeches. As indicated above, the translator follows as much as possible the lexical, grammatical, syntactical, and vocabulary of the source text. The metaphor in example (1) 'Jordan alone hosts 1.3 million Syrian refugees' is translated literally into the target language into فالاردن وحده يستضيف 1.3مليون لاجىء سوري". Moreover, the metaphor in example (2) 'Lebanon has been a beacon of Arab culture,' is translated literally into "منارة للثقافة العربية".

As indicated above, the royal in the above-mentioned examples achieved the formal equivalence by providing a translation that reflects the source text culture.

Dynamic /Functional Equivalence

Example (3)
Our two countries and people have carved a niche for themselves in today's modern world.
لقد تمكن بلدنا وشعبنا من نيل مكانة خاصة بهما في عالم اليوم.

Example (4)
And they form the solid bedrock on which on which our friendship continuous to grow and flourish.
انهم يشكلون الاساس المتين الذي تستند اليه صداقتنا التي تستمر بالنو والازدهار
As shown above, the translators of the Royal Court achieved functional equivalence in translating metaphors in the political speech of king Abdullah II. The translators tried to

understand the concept in the source language and reflect the meaning of such concept in the target language.

In fact, such translation also called "communicative translation" where the translator attempt to convey the sense and effect of the source text to the receivers of the target language. Newmark (1981: 39) believes that ''Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original".

To clarify, the metaphor in example (3) "Our two countries and people have carved a niche " لقد تمكن بلدنا وشعبنا من نيل مكانة خاصة ", the metaphor in example (4) "And they form the solid bedrock "and its translation " انهم يشكلون الاساس المتين ", are not translated literally but rather functionally and relied on the connotative meaning of metaphors in their translation of the political speech of king Abdullah II of Jordan.

Idioms

Formal Equivalence

Example (5)
The COVID-19 pandemic and its repercussions have brought about transformations to our world that combat once every few generations.
فان جائحة كورونا وتداعياتها قد احدثت تحولات في عالمنا ، نحو نظيرها في العصور السابقة.

Example (6)
After the recent, murderous attacks on houses of worship in Christian church and Sir Lanka, after so many terrorist actions around the world, who hasn't seen the evil that extremists will do to drive us apart?
بعد الهجمات الدموية التي ستشهدها دور العبادة في كريستين تشييرش وسيرلانكا مؤخرا، وبعد العديد من الاعمال الارهابية في جميع انحائ العالم ،من منا لم يرى الشر الذي يمكن للمتطرفين اقترافه لزراعة الفرقة بيننا؟

The royal translators achieved formal equivalence in their translation of idiomatic expressions of king Abdullah II political speeches. To clarify, they rendered the denotative meanings of the idiomatic expressions by using literal translation.

To elaborate, example No. (5) "The COVID-19 pandemic and its repercussions have brought about transformations to our world", which equals to the meaning of فان جائحة" كورونا وتداعياتها, قد احدثت تحولات في عالمنا" example No. (6) "extremists will do to drive us apart?", which equals to the meaning of " الشر الذي يمكن المتطرفين اقترافه لزراعة الفرقة بيننا".The above-mentioned idiomatic expressions are translated by royal translators by achieving formal equivalence that is close to the culture of the source text.

Dynamic /Functional Equivalence

Example (7)
Next, the terrorist threat. Regional victories against Khawarj, the outlaws of Islam, should not blind us to the long-term and global nature of this challenge.
أما بالنسبة للتهديد الارهابي ،فعلى الرغم من الانتصارات الاقليمية على الخوارج ،علينا ألا ننسى طبيعة هذا التحديات الدولية وذات المدى الطويل .

Example (8)
Our countries have been friends <u>through sunshine and storm</u>.
فان بلداننا أدركا على مدى السنين أن بامكانهما الاعتماد على بعضهما البعض <u>في شتى الظروف</u>.

The royal translators achieved functional equivalence in their translation of idiomatic expressions of king Abdullah II political speeches. To clarify, they rendered the connotative meanings of the idiomatic expressions by using dynamic translation.

To elaborate, example No. (7) "the outlaws of Islam, should not blind us", which equals to the meaning of " <u>علينا ألا ننسى</u> ", example No. (8) "through sunshine and storm.", which equals to the meaning of ' في شتى الظروف'. The above-mentioned idiomatic expressions are translated by royal translators by achieving functional equivalence that is close to the culture of the target text.

Conclusion
The findings revealed that the translators of the royal court apply Nida (1969) equivalence translation methods (1995) in translating both metaphors and idioms. namely, formal and functional. As for metaphors, the study revealed that in example (1) and example (2) the Royal translators used formal method in translating metaphors by replacing the word or phrase in the SL with another word or phrase in the TL literary or by applying word for word translation and finding exact equivalence in the target language , functional equivalence method in example (3) and example (4) by reproducing the message of the original text in conformity with the current norms of the TL (dynamic equivalence) ,that is close to the culture of the target text.

As for idioms translation methods, Nida (1969) equivalence translation methods were used by the translators of the royal court. namely, literal and functional. In example (5) and example (6) formal equivalence translation methods was used to reflect the culture of the ST, functional equivalence translation method was used in example (7) and example (8) which also called dynamic equivalence and reflects the culture of the target text.

Based on the present study's findings. It is recommended to examine another aspect in metaphors and idioms which is suggesting an alternative translation for the translation that is suggested by the translators of the Royal Court to improve the quality of translation. This study contributes in highlighting the differences between the culture of the source language and the culture of the target language and reflects to what extent can the translator reflect the background/ culture of his mother language. This study may also encourage researchers to find to what extent can metaphors and idioms be similar or different.

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