

Figures of Speech in the Translation of King Abdullah II Political Speeches

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This research is funded by the Deanship of Research in Zarqa University/Jordan.

Abstract

Some translators do not pay sufficient attention to the figures of speech, particularly metaphor and simile while translating political speeches. Failing to achieve equivalence while translating political speeches, the reader will surely lose control over the universe of discourse, i.e., s/he will lose the key meaning of not just sentences but also discourse. This study would shed light on figures of speech (simile and metaphor) in King Abdullah II political speeches. This study also addresses the nature figures of speeches in the translation of King Abdullah II political speeches which can be considered a special kind of discourse that produce and reproduce beliefs, opinions, and ideologies.

Keywords: figures, speech, translation, king, Abdullah.

1. Introduction

One of the myriad major problems encountered by translators is that translating figures of speech (simile and metaphor). The duty of the translator in this case is multifold; s/he needs to read and comprehend the SL text and produce a meaningful, effective target text. Understanding the text in full gives the translator a thorough overview and the possibility of translating metaphor and simile in order to meet the demands of the target text.

It is also our conviction that simile and metaphor pose a particular challenge to the translators of political speeches. Failing to translate simile and metaphor will always result in a breakdown in communication but is perhaps even more vital in this functional variety of text, which is one of the most interesting and attractive to readers. Furthermore, achieving equivalence in translation is not an easy task, particularly, when it comes to the translation of simile and metaphor in political speeches.

2. Objectives of the study

The primary area of concern in this study is to investigate the metaphor and simile in King Abdullah political speeches and to argue for the persuasive effect they have on the audience and, therefore, the importance of how they are integrated into the target texts.

3. Methodological procedure and Data Collection

3.1 Methodological procedure

Our method in dealing with the selected examples consists of two independent, though related, methods; a descriptive method and a comparative method. The comparative method is for comparing the original speeches with their translations in order to identify metaphor and simile used in both, the source text and the target text. The descriptive method is adopted for the explanation of the metaphor and simile in both, the source text and the target text. The analysis of data will mainly depend on two figures of speech: simile, metaphor. It should be noted that we relied on Lakoff and Johnson's (1980) theory of conceptual metaphor in analyzing metaphor. Lakoff and Johnson (1980) sees metaphors as a means of understanding something in terms of something else.

3.2 Data Collection

The examples in this study were selected from four written political speeches delivered by His Majesty King Abdullah II in the period between 2011 and 2014 and translated by the Royal Court. The researcher collected the examples and their translations from the King's Abdullah official website (www.kingabdullah.jo).

4. Review of Related Literature

4.1 Language and politics

Words do not merely describe politics; but they construe the politics they describe. It can be argued that almost every choice of word, in most of the discourse we engage in, is a political act. But what is referred to as 'political language' also has its own style at levels of word choice. This type of language is also fully concerned with the connotative meaning of such choices. Furthermore, political discourse has its own convention ways of meaning that can make it different from any other type of discourse. These are some of the reasons why the process of

translating such items is often problematic.

Pointing to the strong bond between politics and language, Chilton (2004: 14-15) says that “[...] language is important for political life and it is worth spending time looking more closely at language from this perspective”. He indicates that that relationship is often manifested through the choice of certain lexical items or phrases. He adds that politicians tend to make such choices as to create certain effects on the receivers. This accent on paradigmatic lexical choice is clearly vital for our focus in this thesis. Moreover, Chilton indicates that there should be a need to show that the use of language may “[...] produce the effects of authority, legitimacy, consensus, and so forth”, which are considered to be, “intrinsic in politics” (2004: 4).

By the same token, Chilton and Schäffner (2002: 23) state that languages are inherently structured for social or political goals. This would presumably involve a claim that phonology, syntax, semantics and discourse formation are ‘designed’ to enable co-operative, competitive and other kinds of communicative action that we would regard as ‘political’. One would also include the underlying pragmatic principles that allow communication between individual humans to get off the ground in the first place. Moreover, they (2002: 27) indicate that the way that meaning is given to linguistic items expressing predicates and argument in discourse, and the way they are understood, involves the interpreter’s activating of ‘frames’.

To sum up then, the language of politics is all about expounding different views and interests from opposing sides; it is about power and conflict that involve political debate, argument, rhetoric, i.e., persuasion, but also, at times, manipulation. It is hard to separate politics from language, and political language from language that is political. The two are intertwined. In other words, “[...] politics is very largely the use of language” (Chilton, 2004: 14).

4.2 Political speeches

In general, political discourse is eminently ‘persuasive’, perhaps more than any other kind of discourse. And, although the term ‘political speech’ can be used to comprise a large quantity of forms ranging from negotiations within formal meetings, to briefings, interviews, press conferences, and so on, we are using it to refer solely to the written-to-be-delivered speeches that politicians in position of power give to audiences on various public occasions. Political speeches are therefore historically and culturally rooted. Each speech has a certain function to fulfill dependant upon the ongoing political activity taking place in a given moment of time. Politicians cannot speak impulsively or subjectively; often their utterances have to be acceptable to their political party and their words must win the favor of the nation.

Political speeches represent a unique form of persuasion in argumentation which plays an integral role in any country’s scenario. Through speeches, a president leads his country and seeks to persuade the nation and even the whole world of his or her leadership. After all, political oratory is one of the most valuable resources for exercising leadership. Oratory is a quality so tied to political leadership; therefore, it can be said that the history of political orators is in a real sense the political history of humanity.

Speeches can be used, then, as an extraordinary political tool. Through persuasive speeches, speakers can initiate a call to action from the audience, or perhaps even to cause some sort of change in the way they look at a particular subject. Persuasive political speeches are dramatic forms in which feelings, images and words are so shaped that they manipulate the emotions and imaginations of the audience in a way that brings about agreement and consent.

Schäffner (1997: 127) says that the function of political speeches is to explain and justify political decisions and, consequently, they are persuasive rather than informative. Thus, in her view, political speeches have the function of being deliberately persuasive. Rhetoric is, then, a tool suitable for streamlining one’s logically valid arguments and at the same time entails invalid, unsound arguments since the aim of political speeches is not necessarily the transmission of ‘hard’ information.

4.3. Figures of Speech

Translation figures of speech deals with finding a second meaning in the SL, and finding cultural meaning and appropriate equivalence in the TL. Figurative language can be considered the most challenging translation difficulties.

It is important to recognize that “each language has its own patterns of figures of speech” (Shunnaq, 1993:40) due to the differences in linguistic system and cultural properties it contains. Figures of speech (also known as ‘rhetorical figures’) are linguistic devices used in a figurative or non-literal sense. They may add vividness to a speech because they are strongly connected to the connotative meaning and emotional aspect of language. Booth & Gregory (1987) and Zuck (1996) have commented that figures of speech relate to the form in which the words are used out of their ordinary sense, place, or manner for the purpose of attracting our attention to what is meant. Moreover, figures of speech are often used for emphasis or clarity; although clarity may suffer from their use. Figures of speech are used in a speech when the speaker wants to make a strong impression on his audience.

4.3.1. Metaphor

Starting with the most common process of word extension, there is a typical dictionary definition of metaphor, which is: “The use of a word or phrase to mean something different from the literal meaning” (*Oxford Advanced Learner’s Dictionary*, 2011). Nonetheless a more exhaustive and a more enlightening definition is that the metaphor is a comparison implied in the language between two things, the thing represented and the thing which represents it (Stanley, 2007: 13). The resemblance is implied but instead of likening one object to another, the action or operation of one object is substituted for another and the phrases of comparison – like, as – are dispensed (Devlin, 2008: 43; Bain, 1867: 30). This is deemed especially relevant to the differentiation between metaphor and simile.

This comparison, when one thing is spoken in terms of another, is based on shared quality (Devlin, 2008: 43; Bain, 1867: 30). Sydney Greenbaum classified the formal similarity of metaphor in terms of shape, in spatial relationship or the combination of both. An example of the formal similarity in shape is “hand” (of a clock), in spatial relationship it is “face” (of a building), and an example of the combination is “arm” (of a chair). Greenbaum adds that the similarity may also be evaluative when applied to people as “angel” or “couch potato” (Greenbaum, 1996: 418). Slightly different is the similarity classified by Jaroslav Peprník. He mentions the transfer of meaning on the basis of exterior features and this similarity may involve shape, location, function, colour, and extent (Peprník, 2003: 44). For example: first of the shape: “bell” (one that makes a ringing sound or a plant); another of the location: “foot” (the lower part of the body or at the foot of a hill); then the function similarity example: “hand” (the end of the arm with five fingers or the hand of a dial); not last but not least, the colour similarity where plants, minerals, animals, products, etc. can serve as motivators for names of colour: “bloody”; and at last the similarity in extent, which is either small: “a drop of” (water, talent), or large: “heap of” (earth, clothes) (Peprník, 2003: 45; *Oxford word power dictionary*, 2000).

The basic purpose of metaphor, according to Peter Newmark, is twofold: referential (cognitive) and pragmatic (aesthetic), which are simultaneous and are parallel in content and form (Newmark, 1988: 104). Its referential purpose is to describe objects “more comprehensively and concisely than is possible in literal language”. The pragmatic purpose is “to appeal to senses, to interest, to clarify, to please, to delight, to surprise” (Newmark, 1988: 104).

It should be noted that Metaphor is convincingly established by Lakoff and Johnson (1980). The theory of conceptual view of metaphor outlined by Lakoff and Johnson (1980) sees metaphors as a means of understanding something in terms of something else. As mentioned previously, the theory of conceptual metaphor is useful for this study, since it implies that metaphors are used in everyday discourse including political discourse. Therefore, metaphors cannot generally be regarded as something literary. A metaphor is also defined by Lucas (1992: 224) as [...] implicit comparisons between things that are essentially different yet have something in common”. When used effectively metaphor –like simile– is an excellent way to bring color to a speech, to make abstract ideas concrete, to clarify the unknown, and to express feelings and emotions. On his part, Wilson (1990: 104) points out that [...] metaphors may be employed for connotative or emotional purposes in arousing emotions and reinforcing particular perspectives”. In the same sense, Aziz (1995: 85) points out that [...] metaphor provides the main source of an emotive message”.

4.3.2 Simile

The next figure of speech is simile, which consists in the likening of one thing to another. Speaking broadly about metaphor, in the sense that it describes any instance when things are figuratively compared, simile is sometimes considered as its subtype, however, words “like” or “as” are used only as far as simile is concerned. It is a statement of the resemblance of objects, acts or relations, which are similar in shape, colour, size, activity, effect, etc. This figure of speech makes the principal object plainer, less dramatic, contrasts with it and impresses it more forcibly on the mind (Devlin, 2008: 43).

Simile has a specific form. Robert A. Harris, a professor of English at Vanguard University of Southern California, introduced the simile when comparing a noun to a noun usually accompanied by “like”, with an example of “The soul in the body is like a bird in a cage”, or when a verb or phrase is compared to a verb or phrase, accompanied by “as”, as in the following example: “Here is your pencil and paper. I want you to compete as the greatest hero would in the race of his life.” (Harris, 2002: 93). This shows the specific pattern for creating simile. However, what should be remembered, says Joseph Devlin, is that “mere likeness does not constitute a simile. For instance there is no simile, when one city is compared to another. In order that there may be a rhetorical simile, the objects compared must be of different classes.” (Devlin, 2008, p. 43).

The purpose of simile is in explanation, aesthetics, decoration, allusiveness or intensity (Phythian, 1970). Simile is used to explain abstract concepts or other unexplainable, alien or unknown entities by likening them to concrete things. Simile can show things in different point of view, in new relations, can express mood and add emotions, for example this sentence: “Bill is sly as a fox” expresses the author’s attitude to Bill, alludes to his character. Simile can intensify the difference when comparing, e.g. “They were as night and day”; it stresses the varying degree of objects’ features and attributes.

Similes play a considerable role in political speeches. They are used to portray the situation vividly and to characterize events and characters to create an atmosphere which allows the recipients to live through the experience of the speaker. Politicians use simile to show the nature of the discussion that exists among them (Obeng & Hartford, 2008 : 6-7). Moreover, similes can be used to influence thoughts as well as actions of readers/ listeners (Kuypers, 2009 : 97). It is a figure of speech that involves a comparison between unlike things. The words *like* and *as* are usually used. According to Lucas (1992: 223), simile is [...] an explicit comparison between things that are essentially different yet have something in common. It always contains the words 'like' and 'as'".

Larson (1984: 246-247) has discussed translating simile together with metaphor and believes that metaphor and simile are grammatical forms which represent two propositions in the semantic structure and she believes it can be very helpful to the translator to analyze it and find the two propositioned which are the semantic structure behind it. She believes that a metaphor or simile has four parts which are: topic, image, point of similarity and nonfigurative equivalent.

Newmark (1981: 88) believes that similes —must normally be transferred in any type of text, but in scientific -technical texts the simile should be culturally familiar to the TL reader. And he also believes since the whole point of a simile, like that of metaphor, is to produce an accurate description, it is pointless to tone it down with a smoother collocation.

5. Discussion

5.1 Metaphor in King Abdullah's Speeches.

In this section, the researcher will examine conceptual metaphors in turn and describe how they are used in King Abdullah's speeches and how they are integrated in the target texts. The researcher will also argue that metaphors are not only used for ornamentation, they are also used to call for action. He uses many metaphors to call the audience to action, stir their emotions, and move them to carry out certain actions or adopt particular points of view, or change some prior ideas.

Lakoff and Johnson (1980), Lakoff and Turner (1989) and Lakoff (1993) discussed the conceptual metaphor LIFE IS A JOURNEY. LIFE IS A JOURNEY is a significant conceptual metaphor used in the speeches of King Abdullah II, as exemplified below:

Example One:

1a.

Let me pause to thank all those who have believed in our journey - Bay Area accelerators like 500Startups, Plug & Play, and Alchemist; investors like Intel Capital; corporations like Cisco Systems; other angels and mentors. Bay-area Jordanians have also been important in helping us unlock our potential

1b.

واسمحو لي أن أتوقف هنا قليلا لأشكر جميع من آمنوا بنا ونحن ننطلق في رحلتنا - منهم مسرعات الأعمال في خليج سان فرانسيسكو مثل "فايف هندرد ستارت أبس" و"بلج أند بلاي" و"التشيمبيست"؛ والمستثمرين مثل إنتل كابيتال؛ وشركات مثل سيسكو سيستمز؛ وغيرهم. كذلك لعب الأردنيون العاملون في منطقة خليج سان فرانسيسكو دورا مهما في مساعدتنا على إطلاق العنان لإمكاناتنا وقدراتنا.

King Abdullah II in example (1a) draws a whole picture of a journey; it starts off as a maritime metaphor as a journey in a boat and this journey has a destination and impediments that travelers may encounter. Some of the other terms which are related to journey are found such as: *path* and *potential*. Within a journey, there are some impediments, which travelers face.

The journey metaphor is frequently used in the speeches to express the conceptual metaphor LIFE IS A JOURNEY. It is used to reflect king Abdullah own experience; he tries to share his personal life with the audience by using 'our (own) **journey**'. He also tries to identify himself with the audience, and engage with them in some activities which he calls *journey* as 'in our journey', so that he appears as a member of them, not distanced from them. In addition to the idea of identification, this metaphor is used to call for action. The above-discussed metaphor are conventional metaphors; they are extracted by investigating the source domain *journey* and other lexical items related to it such as: *path*. As for the translation of the Royal Court, it succeeded in conveying the conceptual metaphor into Arabic.

To illustrate more, consider the following example:

Example Two:

2a.

I welcome your voice, and the voices of world leaders of many religions, who stand with billions of Muslims worldwide, in rejecting provocations meant to divide those of different faiths. **Islam is a fundamental guiding light that teaches us to honor all human beings, promote tolerance, and show mercy.** As a Hashemite, and a descendant of the Prophet Mohammed, peace and blessings be upon him, I condemn all acts that vilify the name of the Prophet, or falsely use his name or the name of Islam or any other religion for that matter, to justify violence and evil acts, such as we have recently witnessed. There are no sidelines on this issue. All of us, of every faith, everywhere, must be pro-active in promoting understanding and a much stronger global dialogue.

King Abdullah II uses *light metaphors*. The reason for this is that he tries to spread more positive images to the audience, especially about key issues he defends about Islam and Muslim worlds.

2b.

إنني أحبي اليوم أصواتكم وأصوات قادة العالم من مختلف الديانات، ممن وقفوا إلى جانب مليارات المسلمين في كافة أنحاء العالم رافضين محاولات التحريض على الفتنة بين أتباع مختلف الديانات. إن الإسلام يعلمنا أن نحترم الناس جميعا، وأن ندعو إلى التسامح والتراحم. إنني كهاشمي، أنتسب إلى النبي محمد، صلى الله عليه وسلم، أدين كل فعل يسيء إلى إسم الرسول الكريم أو يستغل إسمه أو إسم الإسلام أو أي دين آخر زورا لتبرير العنف كذلك الأفعال التي شهدناها مؤخرا. إن هذا أمر لا مجال فيه للخلاف، فواجبنا جميعا، من أتباع الأديان في كل مكان، أن ننشط في الدعوة إلى التفاهم، وأن ننخرط في حوار عالمي أكثر فاعلية وتأثيرا.

To our surprise, the deletion of metaphor in the target text. King Abdullah II uses this metaphor in order to defend Islam as a good religion that calls for forgiveness, tolerance and acceptance; he uses this image to counter the erroneous image that some people hold about Islam, as some claim that it is a religion of terrorism, especially after the September 11, 2001 attacks on the New York World Trade Centre. He wants to draw an opposite picture by using the image of *light* by offering a positive evaluation of Islam as *a guiding light*, as *light* is associated with positive connotations, such as the metaphorical concept INTELLIGENCE IS LIGHT. In order to emphasize his argument, he also associates Islam with consecutive positive traits: *mercy*, *honor* and *tolerance* and *peace*.

King's metaphor 'Islam is a guiding light' reflects this concept found in the Holy Qur'an as God is considered the source of both the physical and spiritual light in this universe according to the Islamic doctrine. He is the source of actual light in this life; He lights up the sun, the moon, other planets and Paradise, and without His light all the universe will be complete darkness. He is also the source of the spiritual light which is *Islam*, and the Holy Qur'an, which was revealed to the Prophet Mohammad, and God guides those who He wants to His light, which is *Islam*, or the right path according to the Islamic teachings.

King Abdullah intentionally uses the image of the light as he addresses a western audience at the United Nations General Assembly, United States, so that this audience can grasp this image because it is found in the Holy Bible as well. As mentioned earlier, politicians use imagery from the Holy resources in order to support their argument and influence the audience.

For Lakoff and Johnson (1980), personification is a type of ontological metaphor i.e., the object is further specified as being a person so that a wide variety of experiences with nonhuman entities can be described in terms of human motivations, characteristics and activities. Therefore, by adopting the human metaphor, it is possible to make people understand other phenomena in human terms, such as motivation, characteristics and actions. To illustrate more, let us consider the following examples:

Example Three:

3a.

The Arab States have spoken with a united voice on behalf of a just peace: two states, with a sovereign, viable and independent Palestine, on the 1967 borders, with East Jerusalem as its capital, in accordance with UN resolutions, resolving all final status issues, with security and acceptance for Israel. Tonight I ask for your partnership in the work of peace as well as prosperity, to get the parties to the negotiation tables and a final agreement.

3b.

لقد تحدثت الدول العربية بصوت واحد باسم السلام العادل، والقائم على حل الدولتين، إحداهما دولة فلسطينية مستقلة ذات سيادة وقابلة للحياة على أساس حدود 1967 وعاصمتها القدس الشرقية، وبناء على قرارات الأمم المتحدة، وبما يعالج جميع قضايا الوضع النهائي. وبالمقابل تحصل إسرائيل على الأمن والقبول في المنطقة. وأطلب اليوم شراكتكم في جهود السلام والازدهار، كي ندفع بأطراف العملية مجددا إلى طاولة المفاوضات للوصول إلى اتفاق نهائي.

Example Four:

4a.

As the 41st descendant of the Prophet Muhammad (peace and blessings be upon him), **I have sought to uphold the true spirit of Islam**, the Islam of peace. My Hashemite duty extends to protecting the Holy Sites of Christians and Muslims in Jordan and in Jerusalem. As Custodian, I am committed to safeguarding the Holy City, as a place of worship for all and, God willing, a safe home for all communities for all generations.

4b.

وبما أنني السليلة الحادي والأربعين للنبي محمد عليه الصلاة والسلام فقد سعت إلى الحفاظ على الروح الحقيقية للإسلام، إسلام السلام. وواجبي كهاشمي يشمل حماية الأماكن المقدسة للمسلمين والمسيحيين في الأردن والقدس. ومن موقعي كوصي عليها، فإنني ملتزم بالحفاظ على المدينة المقدسة مكان عبادة للجميع، وأن أبقى عليها، بإذن الله، بيتا آمنا لكل الطوائف عبر الأجيال.

In the above examples (3-4), King Abdullah uses *personification* in order to make live pictures in words. He gives *anthropomorphic* qualities to inanimate objects to make them dynamic. This is a kind of hyperbole he uses in order to highlight the point he wants to address by using the personification *the Arab States have spoken* and the word *spirit*. As for the target texts, the translator succeeded in the translation of personification meaningfully. Personification is also used here by translators to arouse the audience's emotions

and call them to action. Both target texts have personification in order to stir the audience's emotions and convince them of the importance of having two states as the original text.

5.2 Simile in King Abdullah's Speeches.

As mentioned earlier, simile is a figure of speech involving an explicit comparison between two things using connective words 'like' or 'as'. Lucas (1992: 223) defines simile as "an explicit comparison between things that are essentially different yet have something in common in a way as to clarify and enhance an image" (Cuddon, 1998/1999: 830). Abdul-Raof (2006: 198) states that simile refers to someone or something sharing a feature of someone or something else where a common signification is established through one of the simile particles or the relevant context. Like other figures of speech, simile has a number of functions; Corbet (1990: 479) mentions that a simile clarifies the analogy by calling out exactly what is being compared as in 'He had a posture like a question mark'. Further, the use of simile adds meaning by calling to attention the process of comparison. Simile in political speeches is an aesthetic and skilful mode of discourse whose major aims are to clarify an opinion or feeling, to bring two significations close to each other, and to compare a given entity with another in praise, dispraise, ornamentation, or repugnance. Therefore, simile, as a linguistic and aesthetic skill, varies from one text-producer to another in quality, effectiveness, and most importantly, the impact upon the text-receiver.

To clarify what we mean and corroborate and diversify our argument, let us consider the following illustrative example drawn the speech of His Majesty King Abdullah the Second on 23 may 2013 in the Opening the World Economic Forum on the Middle East and North Africa with its official translation into Arabic

Example Five

5a.

Independence stands for the sacrifices made by our forefathers to liberate the national will, and build a better future. Our independence embodies sacrifice, belonging, and a sense of responsibility to build our homeland and preserve its security, stability, and achievements. I congratulate you all on this occasion, and on behalf of the generous Jordanian people, I welcome you all to Jordan.

My Friends,

Today, we celebrate our beloved country. We honour our citizens, past and present. And we look to the future. I am delighted that you are here to join us. This Forum recognizes the partnership of all our countries. From the Atlantic to the Indian Ocean, our countries stretch in one sweep, like a strong spine across the world. And as a spine is central to a human being, so our region is central to this globe.

5b.

الاستقلال الذي ضحى في سبيله الرعيل الأول لتحرير الإرادة الوطنية، وبناء المستقبل الأفضل. الاستقلال الذي يجسد التضحية، والانتماء، وتحمل المسؤولية، لبناء الوطن، والحفاظ على أمنه واستقراره ومنجزاته، فكل عام والجميع بخير. وبهذه المناسبة، أتقدم بالنيابة عن شعبي الكريم، لأرحب بكم جميعاً في الأردن. أصدقائي،

ونحن نحتفل اليوم باستقلال بلدنا الحبيب، نحتفي أيضاً بمواطنينا، في الماضي والحاضر، ونتطلع إلى المستقبل. ويسعدني أن تكونوا هنا اليوم معنا، فهذا المنتدى يؤكد على عمق الشراكة بين بلداننا جميعاً. من المحيط الأطلسي إلى المحيط الهندي، تمتد بلداننا بشكل متواصل مثل عمود فقري قوي يصل بين طرفي العالم. وكما أن هذا العمود أساسي لجسم الإنسان، كذلك هي منطقتنا بالنسبة لهذا العالم.

In his speech, His Majesty's sincerity and willingness to cooperate with his audience (investors from different countries) are presented by statements like: 'Our independence embodies.....'

His Majesty's words work to establish his good will. A listener to the English text will undoubtedly be struck by the representation of his virtue. This virtue was maintained in the Arabic version suggested by the Royal Court. First of all, we have simile "From the Atlantic to the Indian Ocean, our countries stretch in one sweep, like a strong spine across the world". In this example, the simile can be analyzed in terms of three components:

- Topic: our countries.
- Image: strong spine.
- Point of similarity: stretch in one sweep across the world.

Here, the components of the simile are explicit in the ST. Thus, the readers of the ST will understand the picture painted by his Majesty. As for the TT, the simile was maintained in the translation. In addition, it evoked the emotiveness of the audience.

6. Conclusion

Simile and metaphor should be rendered in an emotive way in the TL text to provoke the feelings of the TL audience towards the topic and does not affect the text. My point is that if the translator does not have a clear idea of how to translate simile and metaphor in the TT; s/he will not be able to establish functional equivalence on the textual level and the translation will be likely to suffer as a result. Furthermore, a text is effective if it succeeds in achieving its purpose which is to convince the audience of the validity of certain opinions. In many

ways, the language of political speeches is a poetic language. In other words “[...] the aesthetic factor, if it exists in the original, must remain in the translation” (Newmark, 1981: 65).

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