

Strategies of Translating Political Metaphors Conceptually (English-Arabic)

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ABSTRACT

Metaphors represent one of the major problems a translator may encounter. A number of studies have been carried out on metaphor translation in literary texts; however, in political discourse studies are scarce and still limited. Therefore, the main objective of the present study is to explore the strategies employed by the translator in translating metaphors from English into Arabic in political discourse, namely in the USA president Joseph R. Biden's inaugural address using the framework of Conceptual Metaphor Theory (CMT). The corpus consists of 72 English metaphors extracted from Biden's inaugural address and their translations in the Arabic counterpart which is analyzed quantitatively and qualitatively. The results of the study show that out of five strategies of metaphor translation adopted from Alshunnag (2016), three strategies are used. These strategies are 1) corresponding the target texts (TT) metaphor to source text (ST) metaphor, 2) rendering the ST Metaphors into a non-metaphorical expression in TT and 3) The translation of a ST non-metaphorical expression into a TT metaphorical expression. The findings of the analysis further reveal that corresponding the TT metaphor to ST metaphor, including rendering literally, explication and elaboration is the most dominant strategy of metaphor translation and applied to 53 metaphors (73.61%), whereas the translation of a ST non-metaphorical expression into a TT metaphorical expression comes in the second rank with 14 metaphors (19.44%), and rendering the ST Metaphors into a non-metaphorical expression in TT which applied to 5 metaphors (6.94%) is the least strategy. The study concludes with some recommendations for further research studies in metaphor translation.

INTRODUCTION

Metaphor poses a challenge not only for translators but also for translation scholars and translation trainees and this is due to the fact that metaphors "go beyond the literal meaning of words to give readers a more complex view of the topic under discussion, and insights into different cultural and social aspects of both the source language (SL) and the target language (TL)" (Shunnaq et al., 2020). Dagut (1976) states that metaphors represent one of the most fascinating challenges for translators and one of the most problematic issues in translation. Newmark (1988, p. 104) asserts that "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". In his book, *Meaning Based Translation*, Larson (1998, p. 275) affirms that "not all metaphors can be understood easily. If it is translated literally, it tends to cause misinterpretation". That is due to the cultural differences between English and Arabic which are not always the same. Owing to the above reasons, metaphor translation is considered to be a difficult task that translators may face. For this reason, the translator needs to pay more attention to find the proper metaphor in the TL and that also does not clash with the culture of the TL. Moreover, the translation of metaphors from English into Arabic

and vice versa can be more problematic and this is due to the linguistic and cultural diversities between the SL and the TL that belong to different language families. While English belongs to the Indo-European language family, Arabic is a member of the Semitic language family.

Traditionally, metaphor was confined to rhetoric and regarded as a kind of linguistic decoration. However, recently, with the development of CMT within the cognitive linguistics and after the occurrence of the joint book *Metaphor We Live by* in 1980 by Lakoff and Johnson, metaphor opened the way for many studies and is no longer limited to the field of literary texts as the traditional theories indicate, but also to many other fields such as economics, politics, law, media, journalism, business, scientific texts, popular science, physical science, advertising, psychology, philosophy, etc.

The scope of the current study sheds light on translating political metaphors from English into Arabic in the arena of political discourse, namely in Biden's inaugural address, as the subject of the study. The term *political discourse* is defined by Al-Harashsheh (2013) as "the written or spoken language, verbal or non-verbal, used in politics to steer the emotions of the audience to affect their opinions and attitudes". It is important mentioning here that political discourse is different from other types of discourse because it is "intentional, functional, directive to a certain group of

people, well-organized, and it is rich in figurative language, i.e., metaphors and similes” (Al-Harahsheh, 2013). According to Schäffner (2004), the term political discourse could refer to “a discourse that is political in itself; or it could refer to a simple discourse type that happens to be analyzed politically, but without explicit reference to political content or political context”.

The reason behind the choice of the study of English political metaphors and their equivalents in Arabic translation as the topic of this study has been motivated by two factors. First, metaphor plays a vital role in political texts in general and political discourse in particular because they are used to convince the audience and to “enforce the strength of the message on the specific situation, as well as on the audience” (Miller, 1979). Thompson (1996) asserts the significance of using metaphors in politics and sees that “politics without metaphors is like a fish without water”. According to Beer and de Landtsheer (2004, p. 24), politicians use metaphors frequently “as tools of persuasive communication, to bridge gaps and build identification between strangers; to frame issues; to create, maintain, or dissolve political coalition; to generate votes and win elections”. Second, translation of metaphors has been widely discussed in literary texts; however, it has remained almost uncultivated and limited in non-literary texts such as political discourse. Therefore, the current study is an attempt to provide insight into how metaphors are used between two unrelated languages and cultures in the context of translation within the framework of CMT.

Most importantly, the present study tackles a rather under-researched topic to the best of my knowledge, which brings together metaphor, political discourse, and translation. Thus, the main objective of this study is to explore the strategies of translating metaphors used conceptually by the translator between these unrelated languages in one of the most important and effective arenas nowadays, namely, the political discourse of Biden’s inaugural address when he has been sworn in as the 46th US president on the 20th January 2021 at the United States Capitol.

OBJECTIVES OF THE STUDY

The main objectives of this study are:

1. to figure out the adopted translation strategies by the translator in translating English metaphors into Arabic in Biden’s inaugural address using the framework of CMT.
2. to identify the strategy for metaphor translation which is the most frequently employed in translating English metaphors into Arabic in Biden’s inaugural address. And the strategy which is the least frequently employed by the translator.
3. to explore the most probable reasons behind using these strategies by the translator.

QUESTIONS OF THE STUDY

This study attempts to find answers to the following three questions:

1. What are the translation strategies employed by the translator in translating English metaphors into Arabic in Biden’s inaugural address using the framework of CMT?
2. Which strategy for metaphor translation is the most frequently employed in translating English metaphors into Arabic in Biden’s inaugural address? And which strategy is the least frequently employed by the translator?
3. What reasons may account for using these strategies by the translator?

LITERATURE REVIEW

It is worth mentioning here that the strategies of metaphor translation have been studied by many researchers in literary texts such as novels (see for example Manipuspika, 2018) or poetry (Amia & Chetta, 2015; Fumani, 2016) or on non-literary fields such as economic texts (Nader, 2013) or annual reports (Rodríguez Márquez, 2010) or financial texts (Musaad, 2013) or scientific texts (Ashuja’a et al., 2019) or technology (Papadoudi, 2010) or biomedical texts (Alshunnag, 2016) or medical texts (Moradi & Jabbari, 2020, among others). By contrast, research on the strategies of metaphor translation in political discourse from English into Arabic is very scarce and very few. There are four empirical works in this field which are worthy of note for the purposes of the current study. To begin with, Ayasrah’s (2017) study has been carried out to investigate the translation strategies adopted by Jordanian MA students for translating metaphors included in the political speeches of King Abdullah II and the problems encountered by Jordanian MA students in translating them. The data of the study consisted of 22 MA students which was selected from two Jordanian Universities, namely Jordanian University and Middle East University. As a result, it was concluded that Jordanian MA students heavily adopted free translation strategy as well as word-for-word translation, paraphrasing and deletion strategy.

Another study by Aldanani (2018) focused on exploring the strategies of translating conceptual metaphors and their role in political discourse. The corpus of the study was chosen from both mono- and bi-lingual dictionaries, namely Longman Collocation Dictionary and Thesaurus, The BBI Combinatory Dictionary of English, A Dictionary of Transemes in Contemporary Arab Media, A Dictionary of Modern Political Idioms. To that end, conceptual metaphors along with their linguistic expressions in the genre of political discourse were almost similar in both English and Arabic in the source domains used and their collocation patterns.

A third study has been done by Shunnaq et al. (2020) to investigate the linguistic, rhetorical, and cultural problems that Omani undergraduate translation students encounter in translating metaphors as well as to explore the strategies used by Omani students in translating political metaphors from English into Arabic. The data of the study were collected from the campaign speeches delivered by Barak Obama, Donald Trump and Hillary Clinton during the presidential campaign of the US in 2016. The findings showed that some Omani students used different strategies in translating political metaphors from English into Arabic. Furthermore, the

majority of Omani students were not able to produce similar TL image with the SL image or rendering the metaphors into their meanings which are acceptable linguistically and rhetorically.

A very recent study has been carried out by Boussaid (2022) which aimed to analyze and compare the conceptual metaphor used in Joe Biden's and George Washington's inaugural speeches quantitatively. The corpus of the study consisted of (101) metaphors (65 from Biden's inaugural speech and 36 from Washington's inaugural speech). The study revealed that Biden used more conceptual metaphors than Washington and this can be attributed to the fact Biden tried to persuade audiences, attract their attentions and appeal to their emotions by using political metaphors.

Although the above mentioned studies tackle the strategies of translating metaphors in the genre of political discourse between English and Arabic except Boussaid (2022), none of them shed light on metaphor translation strategies in the political discourse of Biden's inaugural address. That means there is an apparent paucity in the study of the strategies of metaphors translation between English and Arabic in this field. In other words, the current study is an attempt to fill this gap by examining the strategies of metaphor translation in Biden's inaugural address as the subject of this study.

THEORETICAL FRAMEWORK OF THE STUDY

Metaphor

The study of metaphor has been for a long time. It customarily begins with Aristotle who is considered one of the greatest of the ancient Athenian philosophers to discuss the notion of metaphor at some length. Aristotle defines metaphor as "consisting in giving the thing a name that belongs to something else (Poetics 1457b)" (Ricoeur, 1978, p. 13). Thus, we can say that the definition of metaphor, according to Aristotle, is not restricted to metaphor, but includes other figures of speech like metonymy and synecdoche. In his book, Weiss (2006, p. 1) indicates that the word metaphor comes from "Greek *Metaphora*, derived from *meta* meaning 'over' and *pherein* meaning 'to carry'". Dickens et al. (2005, p. 147) define metaphor as "a figure of speech in which a word or phrase is used in a non-basic sense, this non-basic sense suggesting a likeness or analogy with another more basic sense of the same word or phrase". Ghazala (2008) define metaphor as "an expression of language which is meant to be used and understood in an indirect, non-literal way. It is a figure of speech that aims at achieving a kind of resemblance between two objects, without stating the similarity in clear terms, or using either article, 'like' or 'as'" (p. 146).

Conceptual Metaphor Theory (CMT)

Traditionally, metaphor, according to Ghazala (2012) is defined "in aesthetic and rhetorical terms as the fundamental figure of speech and major form of figurative language, or trope". That means that the study of metaphor was confined to rhetoric and regarded as a kind of linguistic decoration. According to Kövecses (2002), the traditional conception

of metaphor can briefly be characterized by five commonly accepted features. These are (i) metaphor is a property of words; it is a linguistic phenomenon; (ii) metaphor is used for some artistic and rhetorical purpose; (iii) metaphor is based on a resemblance between the two entities that are compared and identified; (iv) metaphor is a conscious and deliberate use of words, and you must have a special talent to be able to do it and do it well; and (v) metaphor is a figure of speech that we can do without; we use it for special effects, and it is not an inevitable part of everyday human communication, let alone everyday human thought and reasoning (p. iii).

Recently, and after the emergence of Lakoff and Johnson's joint book *Metaphor We Live by* in 1980, metaphor "has received yet greater attention from an entirely different perspective of conceptualization and ideologization" (Ghazala, 2012), where the significance of metaphor raised to a new height (Wang, 2013). CMT, sometimes referred to as Cognitive Metaphor Theory, is one of the recent theories which claims that metaphor is not only a rhetorical device as Aristotle and others think, but also a way of our conceptions and cognition and how people talk and think. Kövecses (2005, p. ix) maintains that "the human conceptual system is heavily metaphorical in nature and that we use metaphors spontaneously and with ease in the course of everyday communication". In addition, metaphors provide us with a new cognitive model, a new way of understanding the human mind. The fundamental tenet of CMT is that "the essence of metaphor is understanding and experiencing one kind of thing in terms of another" (Lakoff & Johnson, 1980, p. 5). Lakoff & Johnson (1980) further add that "conceptual metaphors penetrate our understanding of the world around us". According to the CMT, a metaphor comprises two domains: the source domain (B), which is more physical, and the target domain (A), which is more abstract. The source domain is defined as "the domain from which we draw metaphorical expressions to understand another conceptual domain" (Kövecses, 2002), whereas the target domain is defined as "the domain that we try to understand through the use of the source" (Kövecses, 2002). The relationship between the target domain and the source domain is presented in this formula: TARGET DOMAIN IS SOURCE DOMAIN. For instance, if we take some common metaphors POLITICS IS A JOURNEY, POLITICS IS WAR, POLITICS IS A BUILDING and POLITICS IS A GAME, we can realize that *politics* is the target domain, whereas journey, war, building, and game are the source domains.

Metaphor Translation Strategies

The term 'translation strategies' refers to techniques, methods or procedures used by translators to solve the problems and obstacles that may face them in translation. Lörcher (2005, p. 76) defines the term *translation strategies* as "procedures which the subjects employ in order to solve translation problems".

As stated earlier, translating a metaphor may be problematic for the translator. That is why many efforts have been devoted by several researchers and scholars in translation studies to propose some translation strategies in order to

overcome the problems and obstacles encountered by the translators when translating metaphors from one language and culture into another. Among those great scholars and researchers are Nida, 1964; Broeck, 1981; Crofts, 1988; Newmark, 1988; Hiraga, 1991; Mandelblit, 1995; Toury, 1995; Deignan et al., 1997; Schäffner, 2004; Kövecses, 2005; Al-Zoubi et al., 2007; Al-Hasnawi, 2007 among others.

Based on the procedures and strategies for translating metaphors proposed by Mandelblit (1995); Toury (1995); Deignan et al. (1997); Schäffner (2004) and Al-Zoubi et al. (2007), Alshunnag (2016) developed a framework for exploring the translation strategies of metaphors used in his thesis which it focused on translating of conceptual metaphors in popular biomedical texts from English into Arabic.

However, Alshunnag's (2016) metaphor translation strategies will be the basis for examining the strategies and analyzing the data under study collected from the political discourse of Biden's inaugural address, which are as follows:

1. The TT metaphor corresponds to ST metaphor linguistically and conceptually.
This involves the following cases:
 - a. The ST metaphorical expression is rendered literally.
 - b. The ST metaphorical expression is explicated in the TT.
 - c. The ST metaphorical expression is more elaborated in the TT.
 - d. The ST metaphorical expression is translated with a different TT metaphorical expression, but it still relates conceptually to the ST metaphor.
2. The ST conceptual metaphor is rendered differently in the TT, with different conceptual and metaphorical expressions.
3. The ST metaphorical expression is rendered into a non-metaphorical expression in TT, and thus no conceptual metaphor is realized.
4. The ST metaphorical expression is not rendered at all in the TT, and thus the conceptual metaphor is deleted.
5. A new conceptual metaphor is created in the TT which includes the translation of a ST non-metaphorical expression into a TT metaphorical expression or producing a new TT metaphorical expression where no ST expression is mentioned. (p. 62)

METHODOLOGY

The corpus of this study consists of 72 metaphors extracted from Biden's inaugural address, when he has been sworn in as the 46th US president on 20 January 2021, which is originally written in English and their translations in the Arabic counterpart. The first step of the data collection is downloading the English and the Arabic texts of Biden's inaugural address electronically from the website. The next step is reading the English and Arabic texts carefully. Then, the metaphors are identified manually by the researcher from the English version. After that, the translations of the English metaphors were paralleled with the corresponding translated Arabic versions. It is noteworthy here that some qualified professors such as Professor Hasan Ghazala and Professor

Abdelhamid Zahid who are specialized in this field are consulted regarding the English identified metaphors and their Arabic translations.

Having collected and identified the metaphors from the ST and their corresponding translations in the TT, the analysis of the strategies used by the translator for translating the metaphors is followed. As mentioned earlier, the analysis of metaphors translation strategies in the present study is based on the strategies adopted from Alshunnag's (2016) study based on the procedures and strategies suggested by Mandelblit (1995); Toury (1995); Deignan et al. (1997); Schäffner (2004) and Al-Zoubi et al. (2007).

It is important mentioning here that the present study does not comprehensively intend to analyze all the English metaphors extracted from Biden's inaugural address and their Arabic translations using the framework of CMT.

RESULTS AND DISCUSSIONS

The results of the data analysis show that only three strategies of metaphor translation out of five are applied by the translator in translating 72 metaphors extracted from Biden's inaugural address. These strategies are: 1) Corresponding the TT metaphor to ST metaphor, 2) Rendering the ST Metaphors into a non-metaphorical expression in TT, and 3) the translation of a ST non-metaphorical expression into a TT metaphorical expression. The data analysis further shows that the first strategy is the most frequently employed in translating English political metaphors into Arabic and it is used 53 times. The second strategy is used 14 and it comes in the second rank and the last is used 5 times by the translator. Table 1 displays the frequency, the percentage and the rank of each strategy used by the translator.

Corresponding the TT Metaphor to ST Metaphor

This strategy involves producing a similar TL image with the SL image. This strategy is used when the SL metaphor is translated into TL metaphor which has similar meaning and image. The emergence of this strategy can be attributed to the universality of metaphors which is shared between languages which means that the "TL reader can completely understand the metaphor as the SL reader does" (Manipuspika, 2018). Another reason for the occurrence of this strategy may be due to the significant success of the translator in maintaining the purity and quality of English political metaphors in Arabic and the role that he plays in the transference of political metaphors in the SL with the same images to the TL so that it can be clearly understood by the target readers and that also reflects the translator's deep understanding of political metaphors in both the SL as well as the TL. Additionally, this strategy entails that the same conceptual metaphors are realized by similar linguistic metaphors in the ST as well as in the TT.

Based on the data analysis, it can be observed that there are 53 metaphors out of 72 which are translated using this strategy. More specifically, this strategy comes in the first rank with the percentage of 73.61%. As mentioned earlier, this strategy involves three cases which are:

Literal Rendition

This substrategy is used when the SL metaphor is translated into TL metaphor word by word. Broeck (1981, p. 74) asserts that a metaphor is “translated literally when both SL tone and SL vehicle are rendered into the TL”. It can be

noticed that this substrategy contains 36 metaphors in the SL along with their Arabic translations. Table 2 illustrates the number of SL metaphors which are translated into TL metaphors literally. This can be illustrated in the following examples:

Table 1. The frequency, the percentage and rank of strategies used by the translator

No.	Strategy	Frequency	Percent	Rank	
1	Corresponding the TT metaphor to ST metaphor	Literal Rendition	36	49.99%	1 st
		Explication	8	11.11%	
		Elaboration	9	12.50%	
2	The translation of a ST non-metaphorical expression into a TT metaphorical expression	14	19.44%	2 nd	
3	Rendering the ST Metaphors into a non-metaphorical expression in TT	5	6.94%	3 rd	
Total		72	100%		

Table 2. The number of ST metaphors translated into TT metaphors literally

No.	Source Text	Target Text
1	“America has risen to the challenges.” (Biden, 2021)	و قد ارتفعت أميركا إلى مستوى التحدي.
2	“Democracy is precious .” (Biden, 2021)	الديمقراطية ثمينة.
3	“Democracy is fragile .” (Biden, 2021)	الديمقراطية هشة.
4	“this capitol’s very foundation .” (Biden, 2021)	أساس الكابيتول.
5	“Domestic terrorism that we must confront and we will defeat .” (Biden, 2021)	و الإرهاب الداخلي الذي يجب أن نواجهه و سنهزمه.
6	“the common foes we face .” (Biden, 2021)	الأعداء الذين نواجههم.
7	“We can overcome this deadly virus.” (Biden, 2021)	يمكننا التغلب على الفيروس القاتل.
8	“I know speaking of unity can sound to some like a foolish fantasy.” (Biden, 2021)	إنني أعلم أن الحديث عن الوحدة يمكن أن يبدو للبعض مثل خيال أحق هذه الأيام.
9	“I know the forces that divide us are deep .” (Biden, 2021)	أعلم أن القوى التي بيننا عميقة.
10	“ The battle is perennial.” (Biden, 2021)	المعركة مستمرة.
11	“ Victory is never assured.” (Biden, 2021)	النصر غير مضمون.
12	“Our better angels have always prevailed.” (Biden, 2021)	كان أفضل ملائكتنا هم من يسود دائما.
13	“and unity is the path forward .” (Biden, 2021)	و الوحدة هي السبيل الأمثل للمضي قدماً.
14	“Politics need not to be a raging fire destroying everything in its path .” (Biden, 2021)	فالسبب يجب ألا تكون ناراً مستعرة تدمر كل شيء في طريقها.
15	“Recent weeks and months have taught us a painful lesson .” (Biden, 2021)	لقد علمتنا الأسابيع و الأشهر الأخيرة درسا مؤلما.
16	“We can do this if we open our souls instead of hardening our hearts .” (Biden, 2021)	يمكننا أن نفعل هذا إذا فتحنا أرواحنا بدلا من القسوة في قلوبنا.
17	“We will need all our strength to preserver through this dark winter.” (Biden, 2021)	إننا بحاجة إلى كل قوتنا – للمثابرة من خلال هذا الشتاء المظلم.
18	“We will repair our alliances.” (Biden, 2021)	إننا سنصلح تحالفاتنا.
19	“We face an attack on democracy.” (Biden, 2021)	إننا نواجه هجوما على ديمقراطيتنا.
20	“The sting of systemic racism.” (Biden, 2021)	و لدغة العنصرية التي تحدث بشكل ممنهج.
21	“but the fact we face them all at once.” (Biden, 2021)	إننا نواجهها كلها في آن واحد.
22	“and when we do, we will write the next chapter in the US story.” (Biden, 2021)	و حينما نفعل ذلك سنكتب الفصل القادم في تاريخ الولايات المتحدة الأمريكية.
23	“I will defend the constitution.” (Biden, 2021)	سأدافع عن الدستور.
24	“I will defend our democracy.” (Biden, 2021)	سأدافع عن ديمقراطيتنا.
25	“I will defend America.” (Biden, 2021)	سأدافع عن أميركا.
26	“May this be the story that guides us.” (Biden, 2021)	قد تكون هذه الحكاية التي ترشدنا.
27	“That democracy and hope, truth and justice, did not die on our watch but thrived .” (Biden, 2021)	إن الديمقراطية و الأمل و العدالة، لم تمت أمام أعيننا، و إنما ازدهرت.

Example 1:

ST: “America has **risen** to the challenges” (Biden, 2021)

TT: وقد ارتقت أميركا إلى مستوى التحدي.

[wa qad artaqat amrīkā ila mustawā altaḥādī.]

In his speech, Biden conceptualizes America as a person who has the ability to raise the challenges and difficulties by using the English metaphor ‘risen’ which is translated metaphorically into Arabic as ‘ارتقت’. Thus, both the English metaphor ‘risen’ and the Arabic metaphor ‘ارتقت’ underlie the conceptual metaphor AMERICA IS A PERSON.

Example 2:

ST: “Democracy is **precious**” (Biden, 2021)

TT: الديمقراطية ثمينة.

[aldīmuqrāṭīyat thamīnah]

As seen above, the English metaphor ‘precious’ is translated into Arabic as ‘ثمينة’ which is a metaphor. Biden conceptualizes democracy as something valuable and precious. In other words, the English metaphor ‘precious’ and the Arabic metaphor ‘ثمينة’ instantiate the conceptual metaphor DEMOCRACY IS A VALUABLE OBJECT.

Example 3:

ST: “Politics need not to be a **raging fire destroying** everything in its **path**.” (Biden, 2021)

TT: فالسياسة يجب ألا تكون ناراً مستعرة تدمر كل شيء في طريقها

[falsiyāsatu yajib allā takūn nārān mustaeiratan tudammir kula shay fī tariqihā]

It is important mentioning here that there are three metaphors in the SL which are translated literally into metaphors in the TL without any changes in the image. The first metaphorical expression ‘raging fire’ is translated into the Arabic metaphorical collocation ‘ناراً مستعرة’ [literally: a raging fire], whereas the second English metaphor ‘destroying’ is translated into the Arabic metaphor ‘تدمر’ [literally: destroy or destroying], and the third English metaphor is translated into Arabic as ‘طريق’ [literally: way or path] which also considered to be metaphor. It is important to mention here that Biden uses both the English metaphors ‘raging fire’ and ‘destroying’ to describe politics as having the characteristics of war that destroys everything. That is to say, politics is conceptualized in terms of war. As a result, the English metaphors ‘raging fire’ and ‘destroying’ along with their Arabic translations ‘ناراً مستعرة’ and ‘تدمر’ instantiate the conceptual metaphor POLITICS IS WAR. Generally, this metaphor is frequently used in both political texts and political discourses. According to Boussaid (2022), the concept of war is “often mapped onto politics due to the very similarities these two domains share”. Furthermore, the English metaphor ‘path’ and the Arabic metaphor ‘طريق’ underlie the conceptual metaphor POLITICS IS A DESTINATION.

Example 4:

ST: “and unity is the **path forward**” (Biden, 2021)

TT: والوحدة هي السبيل الأمتل للمضي قدماً.

[wa alwaḥdah hīa alsabīl al’amthal lilmaḍī quduman.]

As shown above, the English metaphor ‘path’ is translated into ‘السبيل’ [literally: way, path]. That is to say, Biden objectifies ‘unit’ as if it is a path to development and building of America. As a result, we treat ‘السبيل’ as a metaphor. Thus, we can say that both the English metaphor ‘path’ and the Arabic metaphor ‘السبيل’ instantiate the conceptual metaphor UNITY IS A DESTINATION.

Example 5:

ST: “That democracy and hope, truth and justice, did not **die** on our watch but **thrived**” (Biden, 2021)

TT: إن الديمقراطية و الأمل و العدالة، لم تمت أمام أعيننا، وإنما ازدهرت.

[ina aldīmuqrāṭīyat wa al’amal wa al’adālah, lam tamut amām a’iyununā, wa

innama azdaharat.]

It is noteworthy here that the two English metaphors ‘die’ and ‘thrive’ underlie two conceptual metaphors. The first conceptual metaphor involves the understanding of one domain of experience, which is ‘democracy’ in terms of a different and more concrete one that is human being, whereas the second conceptual metaphor involves the understanding of ‘democracy’ in terms of a concrete domain that is the growth of the plant. These English metaphors ‘die’ and ‘thrive’ are translated into Arabic as ‘تمت’ and ‘ازدهرت’, respectively, which are considered metaphors. Hence, the conceptual metaphor for both the first English metaphor ‘die’ and the Arabic metaphor ‘تمت’ is DEMOCRACY IS A HUMAN BEING, whereas the conceptual metaphor for both the English metaphor ‘thrive’ and the Arabic metaphor ‘ازدهرت’ is DEMOCRACY IS A PLANT.

EXPLICATION

This substrategy involves rendering the metaphorical expression in the SL into a metaphorical expression in the TL that has the same image with adding one word before or after the metaphor along with the addition of a preposition (la ل) and the possessive pronoun (hi هـ). It can be observed that this substrategy contains 8 metaphors as shown in Table 3. Below are two examples illustrating this substrategy:

Example 1:

ST: “Much to **repair**.” (Biden, 2021)

TT: أمامنا الكثير لإصلاحه

[amamana alkathīr li islahih]

It is important mentioning here that the metaphor which is a verb in the ST ‘repair’ is translated into a metaphor in the TT ‘إصلاحه’ [literally: for its repairing] which is a noun with the addition of a preposition (la ل) and the possessive pronoun (hi هـ). In fact, Biden depicts America as something that needs repair and it is Biden who will repair and develop his nation. Thus, both the English metaphor ‘repair’ and the Arabic metaphor ‘إصلاحه’ underlie the conceptual metaphor BIDEN IS A REPAIRER.

Example 2:

ST: “Much to **heal**.” (Biden, 2021)

TT: والكثير لمداواته.
[wa alkathir limudawatihi.]

As noticed above, the verbal metaphor in the ST ‘heal’ is translated into a nominal metaphor in the TT ‘لمداواته’ [literally: for its healing] with the addition of a preposition (la ل) and the possessive pronoun (hi هـ). It is noteworthy here that America is conceptualized as the sick that needs remedy and Biden describes himself as a person who will bring this remedy. More specifically, the conceptual metaphor for both the metaphor in the ST ‘heal’ and the metaphor in the TT ‘لمداواته’ is BIDEN IS A HEALER.

ELABORATION

This substrategy contains 9 metaphors in the SL along with their Arabic translations which are metaphors. The translator here renders the metaphor in the SL into the metaphor in the TL with the same image with more elaboration “by changing a verbal lexical form into a nominal lexical form” (Alshuja’a et al., 2019) or a singular lexical form into a plural lexical form as shown in Table 4. It is important mentioning here that using this substrategy is “sometimes helpful in rendering the meaning of a SL into a TL” (Alshuja’a et al., 2019). This can be shown in the following two examples:

Example 1:

ST: “We can **overcome** this **deadly** virus.” (Biden, 2021)

TT: يمكننا التغلب على الفيروس القاتل.
[yumkinuna altaghalub ‘alā alfayrūs alqātil.]

It is worth mentioning here that the verbal metaphor in

the ST ‘overcome’ in the above example is translated into a nominal metaphor in the TT ‘التغلب’ [literally: overcoming]. It can be noticed that covid-19 virus is described as an enemy in both the English metaphor ‘overcome’ as well as the Arabic metaphor ‘التغلب’ and they underlie the conceptual metaphor A VIRUS IS AN ENEMY.

Example 2:

ST: “Over the centuries through **storm** and strife.” (Biden, 2021)

TT: فعلى مر العصور، خلال العواصف و المحن.
[fa‘alā mar al‘usūr, khilāl al‘awasif wa almiḥan.]

It can be noticed that the singular metaphor in the ST ‘storm’ is translated into a plural metaphor in the TT ‘العواصف’ [literally: storms]. The metaphors in both English and Arabic describe the target domain ‘life’ as a journey which is full of storms and strife, so we can say that the conceptual metaphor for both the metaphors in the ST ‘storm’ and the metaphor in the TT ‘العواصف’ is LIFE IS A JOURNEY.

THE TRANSLATION OF A ST NON-METAPHORICAL EXPRESSION INTO A TT METAPHORICAL EXPRESSION

This strategy comes in the second rank with the percentage of 19.44% with 14 metaphorical expressions. It indicates that the non-metaphorical expressions in the ST are rendered into metaphorical expressions in the TT and, in turn, conceptual metaphors are instantiated. The emergence of this strategy which involves the creation of TT metaphors where no ST expression is identified can be attributed that some

Table 3. Explication

No.	Source Text	Target Text
1	“Much to repair .” (Biden, 2021)	أمامنا الكثير لإصلاحه.
2	“Much to heal .” (Biden, 2021)	و الكثير لمداواته.
3	“Much to build .” (Biden, 2021)	و الكثير لبنائه.
4	“ rebuild the middle class.” (Biden, 2021)	و نعيد بناء الطبقة الوسطى.
5	“We can join forces; stop the shouting, and lower temperature .” (Biden, 2021)	يمكننا أن نوحّد قواتنا و نتوقف عن الصراخ و نخفض حرارة الاختلاف.
6	“and unity is the path forward .” (Biden, 2021)	و الوحدة هي السبيل الأمثل للمضي قدماً.
7	“and finally face this pandemic as one nation.” (Biden, 2021)	و أن نقف أخيراً لمواجهة هذه الجائحة كأمة واحدة.

Table 4. Elaboration

No.	Source Text	Target Text
1	“Violence sought to shake .” (Biden, 2021)	حيث كان العنف قبل أيام قليلة يسعى إلى زعزعة...
2	“I thank them from the bottom of my heart .” (Biden, 2021)	إنني أشكرهم من أعماق قلبي.
	“Over the centuries through storm and strife.” (Biden, 2021)	فعلى مر العصور، خلال العواصف و المحن. الاتحاد
	“Uniting to fight the common foes .” (Biden, 2021)	في محاربة الأعداء.
3	“We can overcome this deadly virus.” (Biden, 2021)	يمكننا التغلب على الفيروس القاتل.
5	“and protect our nation.” (Biden, 2021)	و حماية أمتنا.
6	“– to defend truth.” (Biden, 2021)	للدفاع عن الحقيقة.

translation scholars think that “Arabic may be much more metaphorically exuberant and dense than English.” (Dickens, 2005, p. 268), so it can be used more than English. Table 5 illustrates the number of non-metaphorical expressions in the ST which are translated into metaphorical expressions in the TT. Consider the following illustrative examples:

Example 1:

ST: “It’s taken as many lives in one year” (Biden, 2021)

TT: و في عام واحد، **حصد** العديد من الأرواح.

[wa fi ‘am waḥid, ḥasad al-‘adīd min al-‘arwāḥ]

It is noteworthy here that the non-metaphorical expression ‘It’s taken as many lives’ is translated into the Arabic expression ‘حصد العديد من الأرواح’ [literally: harvested a numerous of lives] which is, according to Alshunnag (2016), “an idiomatic Arabic expression relating to the plant domain that conceptualises human fatalities in terms of plant (typically crops like wheat) being gathered or harvested from a particular area of land” (p. 261). Thus, we can say that the Arabic metaphor ‘حصد’ relates to the conceptual metaphor HUMAN BEING IS A PLANT.

Example 2:

ST: “In another January in Washington, on New Day 1863.” (Biden, 2021)

TT: في كانون الثاني، يناير من عام آخر في يوم رأس السنة الجديدة في العام 1863
[fi kanūn althānī, yanāir min ‘ām ‘akhar fi yaūm r’as as-sanah aljadīdah fi al-‘ām 1863]

As mentioned above, the non-metaphorical expression in the ST is translated into the metaphorical collocation ‘رأس السنة’ [literally: year head] where ‘رأس’ (head) implies the main part of a living being whether it is a human being or an animal, etc. Therefore, it underlies the conceptual metaphor AMERICA IS A LIVING BEING.

RENDERING THE ST METAPHORS INTO A NON-METAPHORICAL EXPRESSION IN TT

This strategy involves the translation of metaphorical expressions in the SL into non-metaphorical expressions in the TL. Alshunnag (2016) states that the translator in this strategy “provides the metaphorical sense of the ST metaphor without providing identical or different TT metaphorical expressions” (p. 267). The emergence of this strategy may indicate two things. First, the translator may be not professional and incompetent in how to translate metaphors. Second, the translator cannot find the exact equivalent metaphor in TT because of the cultural differences between English and Arabic which play a significant role in the translation of metaphors between these two unrelated languages that belong to different language families.

This strategy, as indicated in Table 2, is applied by the translator 5 times and it comes in the third rank with the percentage of 6.94%. The data analysis also shows that only five metaphors in the SL which relate to different conceptual metaphors are translated into non-metaphorical expressions in the TL and, in turn, no conceptual metaphors are instantiated. Table 6 illustrates the number of SL metaphors which

Table 5. The number of non-metaphorical expressions in the ST which are translated into metaphorical expressions in the TT

No.	Source Text	Target Text
1	“Through a crucible for the ages America has been tested anew.” (Biden, 2021)	بعد اجتياز اختبارات قاسية على مر العصور، واجهت أمريكا مرة أخرى اختباراً جديداً.
2	“where just day ago violence sought to...” (Biden, 2021)	حيث كان العنف قبل أيام قليلة يسعى، ...
3	“We have come so far. But we still have far to go.” (Biden, 2021)	قطعنا شوطاً طويلاً و لكن لا يزال أمامنا الكثير لنقطعه.
4	“It’s taken as many lives in one year.” (Biden, 2021)	و في عام واحد، حصد العديد من الأرواح.
5	“A cry for racial justice some 400 years” (Biden, 2021)	و حركت مشاعرنا صرخة تعلق منذ حوالي 400 عام من أجل العدالة العرقية.
6	“white supremacy...” (Biden, 2021)	و نيرة استعلاء العرق الأبيض...
7	“In another January in Washington, on New Day 1863...” (Biden, 2021)	في كانون الثاني، يناير من عام آخر في يوم رأس السنة الجديدة في العام 1863.

Table 6. The number of metaphors in the ST which are translated into non-metaphorical expressions

No.	Source Text	Target Text
1	“to stop the work of our democracy, and to drive us from this sacred ground.” (Biden, 2021)	و لوقف عمل ديمقراطيتنا، و طردنا من الأرض المقدسة.
2	“Disagreement must not lead to disunion.” (Biden, 2021)	و يجب ألا يؤدي الخلاف إلى الانفصال.
3	“and to defeat the lies.” (Biden, 2021)”	و دحر الأكاذيب.
4	“There are other some days when we need a hand .” (Biden, 2021)	ثمة أيام نحتاج فيها إلى مساعدة.
5	“ Growing inequity.” (Biden, 2021)	و تزايد في عدم المساواة.

are translated into non-metaphorical expressions. This is shown in the following example:

Example 1:

ST: “to stop the work of our democracy, and to **drive** us from this sacred ground” (Biden, 2021)

TT: و لوقف عمل ديمقراطيتنا، و طردنا من الأرض المقدسة.

[wa liwaqf ‘amal dīmuqrātiātuna, wa ṭarduna min al’ard almuqadasah.]

It is observed here that the lexical item ‘drive’ in the ST is a metaphor which instantiates the conceptual metaphor DEMOCRACY IS A MACHINE. However, this English metaphor is translated into the Arabic lexical item ‘طردنا’ which is not metaphor and, in turn, no conceptual metaphor is instantiated. This means the translator isn’t able to find an equal image for the English metaphor ‘drive’ in the TL, thus, he renders it to a sense only and by doing this he can convey the meaning properly.

CONCLUSION

Based on the data analysis of the present study that consists of 72 metaphors which originally written in English along with their Arabic equivalents that have been extracted from the USA president Joseph R. Biden’s inaugural address using the framework of CMT, the main findings of the results show that out of five strategies of metaphor translation adopted from Alshunnag (2016), three strategies are used. These strategies are 1) Corresponding the TT metaphor to ST metaphor, 2) Rendering the ST Metaphors into a non-metaphorical expression in TT, and 3) the translation of a ST non-metaphorical expression into a TT metaphorical expression.

The current study also finds that the most frequent strategy used for metaphor translation is corresponding the TT metaphor to ST metaphor, including rendering literally, explication and elaboration. This strategy which indicates that the metaphors presented in the SL have equal metaphorical meaning in the TL is applied to 53 metaphors and comes in the first rank with the percentage of 73.61%. In other words, this strategy entails that the same conceptual metaphors are realized by similar linguistic metaphors in the ST and in the TT. This reflects the fact that English conceptual metaphors can be translated into Arabic in the genre of political discourse. Thus, the occurrence of this strategy may be due the universality of metaphors which is shared between languages which means that the SL metaphor can be understood completely and clearly by the TL reader. Another reason can be attributed to the significant success of the translator in maintaining the purity and quality of English political metaphors in Arabic as well as the role that he plays in the transference of political metaphors in the SL with the same images to the TL so that it can be clearly understood by the target readers and that also reflects the translator’s deep understanding of political metaphors in both the SL and the TL.

The results of this study also indicate that the strategy of the translation of a ST non-metaphorical expression into a TT metaphorical expression comes in the second rank with the percentage of 19.44%. The occurrence of this strategy may

be attributed that some translation scholars and translators believe that “Arabic may be much more metaphorically exuberant and dense than English.” (Dickens, 2005, p. 268), so Arabic metaphors can be used more than English metaphors.

The data analysis also shows that the least frequently strategy employed of metaphor translation which comes in the last rank and applied to five metaphors with the percentage of 6.94% is rendering the ST metaphors into a non-metaphorical expression in TT. The emergence of this strategy may indicate two things. First, the translator may be not professional and incompetent in how to translate metaphors. Second, the translator can’t find the exact equivalent metaphor in TT because of the cultural differences between English and Arabic which play a significant role in translating metaphors between these two unrelated languages that belong to different families of languages.

The current study also indicates that there are two strategies of Alshunnag’s (2016) metaphor translation which are not employed by the translator, namely different TT conceptual metaphors and the deletion of ST metaphors in the TT. It is noteworthy here that the translator does not use them probably and this may be accounted to the reason that “the metaphor will lose its power and it sounds redundant” (Manipuspika, 2018).

The study findings further validate that metaphors are translatable between English and Arabic which are unrelated linguistically and culturally in non-literary texts such as political discourse. Thus, the results are in line with the results of some previous studies including Nida (1964), Dagut (1976), Schäffner (2004), and Alshunnag (2016) which validate the translatability of metaphors between varied cultures.

Most significantly, the results also indicate that despite the linguistic and cultural differences between English and Arabic, both languages have similar basic mapping processes in conceptual metaphors in the genre of political discourse. More specifically, conceptual metaphors along with their linguistic metaphors in Biden’s inaugural address are almost similar in both the SL and the TL in terms of the source domains used and the target domains as well as their collocation patterns.

Conducting a study on the strategies of translating metaphors in Biden’s inaugural address between two other languages is suggested. In addition, another study on strategies of translating political metaphors can be carried out using another framework by another scholar can be more interesting.

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