Translatability of Arabic Metaphorical Sports Headlines into English in the Light of Leech's Classification of Metaphor

ABDULLAH SANAD MOHAMMAD AL-DELAA
School of Languages, Literacies and Translation
Universiti Sains Malaysia
aldelaaabdullah@usm.my

TENGKU SEPORA TENGKU MAHADI
School of Languages, Literacies and Translation
Universiti Sains Malaysia
tsepora@usm.my

ABSTRACT

Translation of figurative language and metaphor may inadvertently lead to many problems as every language has its own features, metaphors, and rhetorical devices. This paper attempts to uncover the types of metaphors used in Arabic sports headlines, and to which extent these metaphors are congruent with Leech's classification of metaphor. It also aims to identify the problems translators may encounter in attempting to translate sports metaphorical expressions from Arabic into English. In this regard, this paper investigated and discussed the strategies used for translating metaphorical expressions in Arabic sports headlines into English. The samples for the current study consisted of 30 sports headlines selected from two Jordanian newspapers, namely Alrai and Aldustour. The translations were analyzed qualitatively in order to determine the extent to which the metaphor is maintained in the translation process. In accordance to Leech's classification of metaphor; the concretive metaphor, the animalistic metaphor, humanizing metaphor, and synesthetic metaphor, the study has shown that the most commonly used metaphor in Arabic sports headlines is humanizing metaphor. The study also reveals that there are two main problems facing the translators: lack of awareness of connotative meaning, and unjustified omission. Finally, the study has shown that translators relied generally on seven strategies in order to translate sports metaphorical headlines into English, namely literal translation, paraphrasing, functional translation, substitution, addition, omission and transposition.

Keywords: Connotative Meaning, Leech's Classification, Metaphors, Sports Headlines.

INTRODUCTION

Metaphor is a figure of speech in which an expression is used to refer to something that it does not literally denote in order to suggest a similarity. Longman New Universal Dictionary (1982:619) defines metaphor as "a figure of speech in which a word or phrase literally denoting one kind of object or idea is applied to another to suggest the likeness or analogy between them (e.g. The ship ploughs the sea)." Dickins (2005) defines metaphor as "A figure of speech in which a word or phrase is used in a non-basic sense, suggesting a likeness or analogy [...] with another more basic sense of the same word or phrase" (Dickins, 2005 p. 228).

Headline in general is the essence of all the news. It is important because it helps the readers to identify the nature of the news. Thus, readers do not have to read the entire news write-ups. If the titles attract readers, only then they may read the entire news. Translating metaphorical expressions in sports headlines is not an easy task because such expressions may not be translated directly without taking into consideration the influence of rhetorical effects of the

original text. It has to be noted that translation of metaphor is different from any other linguistic items (Mason, 1982). Moreover, translation of metaphorical expressions in sports headlines needs acquaintance of the two languages (SL and TL) in order to convey the message accurately. In fact, relying on the surface meaning and neglecting the figurative one may only lead to meaningless strings of words. This paper reveals the congruency level of the metaphorical expressions in Jordanian Sports Headlines (JSH) in light of Leech's classification of metaphor. In addition, the paper uncovers the main problems which arise when translating metaphorical expressions in JSH. The strategies used to translate metaphorical expressions in Jordanian Sports Headlines (JSH) are also discussed in depth.

RELATED LITERATURE

Metaphor has been widely examined through translation studies. Many issues related to types, translation and classifications have been the subject of research for a long time. The issue of translatability and untranslatability of 'metaphor' has been treated seriously by many linguists and scholars. There were two schools of thought in this regard; the first of which believes in translatability of metaphor represented by Newmark and Mason, and the second sees that metaphor is sometimes untranslatable as it was represented by Nida, Vinay and Darbelnet (Dagut, 1987). Newmark (1988) distinguishes six types of metaphor: dead, cliché, stock, adapted, recent, and original. He examined them in terms of their contextual factors and translation procedures. Al-Jurjani (1954) distinguishes between two types of metaphor (useful metaphor) *istiaarah mufiidah*, which expresses something new, and (useless metaphor) *istiaarah ɣair mufiidah*, which does not. As-Sakkakki (1937) divides the metaphor into explicit and implicit ones. Explicit (taşriħiyih), occurs when the noticeable part of the metaphor is an Object, and implicit (makniyih), occurs when the noticeable part of the metaphor is an image. Ortoney (1979) explained the basic parts of metaphor as; *Tenor*, *Vehicle and Ground*. Tenor is the subject of the metaphor, which represents the construct being discussed, while Vehicle is the construct to which the tenor is compared, and the Ground, is the similarity between the tenor and the vehicle. El-Omari (1989) conducted a study about Qur'anic metaphors, in which she found abstract to concrete shifting metaphor form three-quarters among all metaphors recorded in her study. It can be argued that the reason is because of using concreteness instead of abstraction makes things clearer, more tangible, and more real.

Leech (1969,158) classifies metaphor into four types, namely, the concretive metaphor, the animalistic metaphor, humanizing metaphor, and synesthetic metaphor. Zahri (1999) simplified this classification into humanizing metaphors, animalizing metaphors, concrete to abstract shifting metaphors, and abstract to concrete shifting metaphors. Such a classification is used in this study as it involves literal and metaphorical translation of sports expressions from Arabic into English.

METHODOLOGY

The theoretical Framework of the current paper is based on Leech's Classification of Metaphor (1969). The study followed qualitative mode of research; which involved providing simple frequencies and analysis in order to serve the qualitative analysis purposes. The corpus consists

of two Jordanian newspapers; Alrai and Aldustour. These two newspapers are selected among seven Jordanian newspapers since they are long-established and deep rooted in the field of Jordanian journalism; Alrai was established in 1971 and Aldustour in 1967. The two dailies are governmental newspapers. They were described by Alquds Al-Arabi website (2015) as the most effective online newspapers in Jordan based on some criteria like the number of online views, the number of sales of paper copies and their effect and impact on the readers. The sample of the current study consists of 30 sports headlines selected from these newspapers. This number was selected based on the recommendations made by Morse (1994) who suggested that the recommended sample size for qualitative studies is between 30 – 50. The researcher followed the purposeful sampling strategy when selecting his sample in order to choose the headlines which contain metaphors and reflect the problem of research in more detail and depth, and to give reliable results for the present research based on Glaser and Strauss (1967) concept of saturations. Headlines, which have metaphorical expressions, were extracted from the newspapers and submitted to three professional translators who have 8-11 years' experience in the field of translating sports headlines. The researcher relied on three translators in order to have more than a version of the same source target text as he can select the most suitable translation that fits the study. The researcher qualitatively analyzed the English and Arabic versions of the headlines.

RESULTS AND DISCUSSION

The most recurring type of metaphor is humanizing metaphor i.e, 50%, followed by animalizing metaphor 26.7%, and then abstract to concrete shifting metaphors formed 6.7 % the last recurring type is concrete to abstract shifting metaphor which formed only 3.3%. In addition, the table shows that there were four headlines not being classified under each of the aforementioned types of metaphor, these four headlines constituted the percentage of 13.3% respectively. Therefore, we can say that Arabic metaphorical sports headlines are compatible with Leech's classification because headlines that are in harmony with that classification which constituted the percentage of 86.7%. On the other hand, the percentage of headlines which are not compatible with Leech's classification are 13.3%.

HUMANIZING METAPHORS

These metaphors assign human characteristics to inanimate objects, animals or situations. In other words, they assign human quality to inhuman. Leech (1969) has provided the following examples about humanizing metaphor: 'Friendly river', 'laughing valleys', ' his appearance and manner speak eloquently for him. In addition, there are many examples of these metaphors in English that has the same sense of humanity in Arabic, such as 'eye of needle,' 'thirsty land,' and 'delirious wind.' In the first example, i.e., eye of needle, the human eye is likened to the hole of the needle, in the second example the land is likened to a person who needs water to drink, also wind in the last example is likened to the person who speaks in a crazy ways because of fever.

Humanizing metaphors are commonly used in sports headlines. With the percentage of 50%, they represent the highest percentage among all types of metaphors recorded in this study, since they form 15 metaphors out of 30. It is the researchers' view that the highest in the percentage of humanizing metaphors is due to the fact that many linguists consider personification as a type of

humanizing metaphors. Following Leech's technique in analyzing metaphor, we should firstly, separate the literal meaning from the figurative one. Thus, we should decide which parts of the metaphorical expression are taken literally (L) and which are taken figuratively (F).

<div dir="rtl">ليڤربول يواصل نزيف النقاط على أرضه</div>

Liverpool continues losing points on Anfield Park

(L)   *lifarbuul yuaşil ………….. an-nuqaaT ʕalaa ?arÐih*

(F)   ……………….. *yuaşil naziif …………….…..*

The second step is to construct the tenor (TEN) and vehicle (VEH) of the metaphor by filling the gaps of the literal and figurative interpretations. Now gaps have to be filled with the appropriate words, in both the top line which is the literal part or the tenor, and the bottom line which is the figurative part or vehicle.

(L) *lifarbuul yuaşil xasarat an-nuqaaT alaa arÐih*

(F) *almaĵruħ yuaşil naziif addimaa*

The final step is to state the ground of similarity which is seen clearly after answering a question i.e., *what is the similarity can be realized between the top and the bottom lines of the analysis?* We may find out that there is an obvious resemblance between the literal (L) sense and figurative (F) sense which is the loss in both senses; Liverpool team which is losing points and the wounded person who is losing blood. The figurative or metaphorical meaning of the above headline is that Liverpool team is compared to an injured person who is bleeding. Thus, the tenor here is Liverpool team, and vehicle is the wounded or bleeding person, the ground of similarity is the loss, Liverpool team is losing points whereas the wounded person is losing blood. With reference to what was mentioned above, this example is listed under humanizing metaphor, because it is obvious that the word which constructs the above metaphor is the word *naziif* or 'bleeding', and this word is an attribute for human beings.

ANIMALIZING METAPHORS

Unlike humanizing metaphors, animalizing metaphors assign animal property to humans**.** For example, 'the fox is cunning' is intended to assign the property of cheating to humans, the louse is weak and contemptible which indicate the property of weakness and the mule is stubborn is intended to those who refuse to change their plans or decisions. There is an overlap between Arabic and English in terms of some animals' properties. For instance, in a sentence like 'the fox is cunning', both Arabic and English languages use the property "cunning" to refer to cheating. Animalizing metaphors are sometimes used in Jordanian sports headlines (JSH). These metaphors form 8 out of 30 headlines used in this study. This means that they consist 26.7 % of all metaphors in the study. Consider the following example:

<div dir="rtl">المنتخب الإسباني يكشر عن أنيابه بالفوز على أذربيجان وديا بكرة القدم</div>

The Spanish team beats Azerbaijan in a friendly football match

The first step in the analysis, which is to separate the literal meaning from the figurative one is as follows:

(L) *almuntaxab alisbani ……………. bilfawzi Alaa aðribijaan widiyan bikurat alqadam*

(F)……. …………... *yukaŝŝir an anyaabih …………………….*

The second step is to construct the tenor (TEN) and vehicle (VEH) of the metaphor by filling the top gap of the literal or pragmatic word/s, and the bottom gap with appropriate figurative word/s. The gap-filling is as follows:

(L)The Spanish team beats Azerbaijan in a friendly football match

(F) A predator animal shows its teeth to kill its victim

The third step, which is the last step, is to find a resemblance between the literal (L) sense and figurative (F) sense. The Ground of similarity between the two meanings is the savageness and ferocity in performing the mission. The Spanish team is fighting to defeat Azerbaijan, while the predator animal is fighting to kill its victim. Thus, The Spanish team is the tenor of the metaphor, the predator animal is vehicle, and the savageness and ferocity in performing the mission is the ground of similarity. This type of metaphor is called animalizing metaphor, since the (VEH) of the metaphor is predator animal.

CONCRETE TO ABSTRACT SHIFTING METAPHORS

These metaphors transform physical objects into abstract conceptions, for instance, "to back someone," means to support him. In other words, physical action is extended into an abstract concept. Leech (1969) provided many examples in this sense, such as ' the pain of separation', ' the light of learning' and 'room for negotiation'. Consider the following example:

منتخبنا الوطني يسعى لترميم معنوياته

Our national team is seeking to restore morale

The metaphor in the above example can be easily handled or captured depending on leech's typology. Following this typology, we should separate the literal use from the figurative use as in the following:

(L) *muntaxabna alwaTani yasaa ……………….. maNawyyaatihi*
(F) ………………..……………. *li tarmiimi* …….………..

After making the separation between the literal and figurative use, it is important to construct the tenor (TEN) and vehicle (VEH) of the metaphor, by filling the top gap of the literal or pragmatic word/s, and the bottom gap with appropriate figurative word/s. The gap-filling is as follows:

(L) *muntaxabna alwaTani yasaa* to restore *maNawyyaatihi*
(F) Archaeologist is seeking to rebuild ancient ruins.

The national team (Jordan team) is compared to the archaeologist who is reforming ancient ruins. Thus, *morale* or *maNawyyaat* in Arabic is an abstract conception in (L) part is compared to ancient ruins which is concrete physical object in (F) part. The ground of similarity between the two meanings is redoing or rebuilding something. This kind of metaphors is rare in sports headlines, since it forms only 3.3% among all metaphors in this study.

ABSTRACT TO CONCRETE SHIFTING METAPHOR

In this type, material or physical characteristics are assigned to an abstract concept such as the taste of success, and the price of fame.

Consider the example:

غانا تبحر حلم انغولا

Angola's dream is evaporated at Gana's hand

Following Leech's technique in analyzing metaphor, we should firstly separate the literal meaning from the figurative one. Thus, we should decide which parts of the metaphorical expressions are taken literally (L) and which are taken figuratively (F).

(L) The Sun's heat evaporates water

(F) Ghana evaporates Angola's dream

   The second step is to construct the tenor (TEN) and vehicle (VEH) of the metaphor. This kind of metaphor is called a compound metaphor; it consists of two or more than individual metaphors. Ghana team i.e., the first (TEN) is compared to the Sun's heat which is the first (VEH). On the other hand, Angola's dream which is the second (TEN) is compared to the water which is the second (VEH). The ground of similarity which can be realized between the literal (L) sense and figurative (F) sense or between tenor and vehicle is vanishing. Ghana vanishes the dream of Angola in qualification like the sun's heat which evaporates the water.

   The previous two examples are considered as examples of abstract to concrete shifting metaphors. This class of metaphor is not common in sports titles; it forms just 6.7 % of all metaphors in the study. The chart below illustrates the occurrence percentage of each types of metaphors:
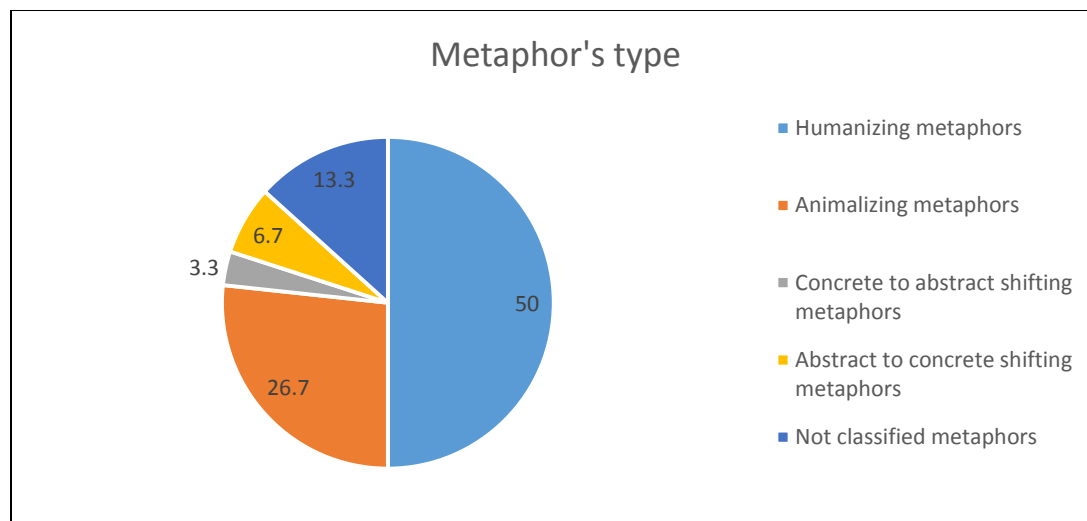

Figure 1: Metaphor's Type

PROBLEMS OF TRANSLATING METAPHORICAL EXPRESSIONS IN JSH

Translation of figurative language in general and metaphor in particular leads to many problems, because every language has its own features, metaphors, and rhetorical devices. Although the translations convey the meaning to the target language (TL) but there are two main problems. These problems are lack of awareness of the connotative meaning, and unjustified omission.

LACK OF AWARENESS OF THE CONNOTATIVE MEANING

The translator task is to render the meaning from the source language (SL) to the target language (TL) faithfully as much as possible. Thus, we should convey all the shades of meaning intended in the original text. This example بريمن يتجرع الخسارة (Bremen tastes defeat) shows the translator's failure in capturing the connotative meaning. The translator in the above headline translates *yatajarra* as *taste*. This translation seems to be inadequate, because the translator failed to render the connotative meaning available in the SL verb *yatajarra*. There is a big difference between the

verb *yatajarra* in Arabic and the verb *taste* in English. Since the verb taste is used to recognize the flavor of food or drink, the verb *yatajarra* is just used in drinking liquids. Also, the verb *yatajarra* has a negative connotation, since it is used with negative ideas like poison, for example, *yatajarra lswm* يتجرع السم *yatajarra almur* يتجرع المر, whereas the verb taste is neutral. So, the above example should be better if translated as: Bremen drinks the bitterness of loss which is closer in meaning to *yatajarra* than *taste* which means *yataðawaq* يتذوق.

UNJUSTIFIED OMISSION

Omission means the act of "leaving out or exclusion of words, clauses, phrases, or even sentences, which are present in the original version" (Obeidat, 2005 p.96). Omission or dropping of the words may be considered as an unjustified process, because it may deprive the audience of the beautiful images of the SL text. In the following example:الأهلي المصري يحلق في الاجواء (The Egyptian Al-Ahly is among the highest football teams), the translator renders the SL metaphor into a non-metaphor in the TL. This means the translator, who follows ideational equivalence, deletes the whole image in the SLT in his translation. He was not able to find the right translation that reflects the meaning of the original metaphor in the source language text SLT. Such an omission can be because of translator's inaccurate reading of the SLT that leads him not to include significant parts of meaning in his translation. Another translator might replace the SL metaphor by another metaphor in his rendition for the same example, as Egyptian AL-Ahli soars overall.

STRATEGIES USED IN TRANSLATION METAPHORICAL EXPRESSIONS IN JSH

Translators opt for many strategies in order to render the meaning of metaphorical expressions in sports headlines into English. Among these strategies are: literal translation which forms the highest percentage among other strategies 41.1%, paraphrasing 26.7%, substitution 7.7%, addition 5.6%, omission, shift or transposition, and functional translation each of them forms 4.4%. In addition, figure 2 shows that there are five headlines which are not translated, these five headlines constitute the percentage of 5.6%.

LITERAL TRANSLATION

Farghal and Shunnaq (1999) defined literal translation as the conveyance of denotative meaning of the phrases and sentences in a text from one language into another. Thus, the SL grammatical constructions are converted into their nearest TL equivalents, but the lexical words are translated singly, out of context. Consider the following examples which show the translatability of metaphorical expressions using literal translation strategy: الفيصلي يمطر اتحاد الرمثا بالخمسة Faisali showers Ramtha with five goals. The literal translation maintains the same effect of the metaphor and renders the intended meaning successfully into the TL. Moreover, literal translation does not always sound natural, sometimes using literal translation may lead to inappropriate translation, or it may confuse the TL readers. Consider the following example:

المنتخب الإسباني يكشر عن أنيابه بالفوز على أذربيجان وديا بكرة القدم

almuntaxab al?isbani <u>yukaŝŝir an anyaabih</u> bilfawzi Alaa aðribijaan bikurat alqadam

The Spanish team *shows its teeth* and wins over Azerbaijan in a friendly football match
The expression *shows its teeth* is not commonly used in the TL, and it would be unnatural if it is translated literally. Translating SL metaphor into *shows its teeth* is not suitable for the image which is found in the SL. Therefore, it is preferable to choose an alternative equivalent image in the TL that conveys the same effect of the SL metaphor. An equivalent expression that renders the same meaning of *yukaŝŝir an anyaabih* is expression like *uncovers aggressive face* as rendered by another translator. Thus, the suggested translation for the above-mentioned example can be: Spain *uncovers aggressive face,* beats Azerbaijan in friendly football match.

PARAPHRASING

Newmark (1988) refers to paraphrasing as "an amplification or explanation of the meaning of a segment of the text" (Newmark,1988, p.90). It is used in an 'antonymous' text when it is poorly written, or has important implications and omissions. Consider the following headline that show the translatability of metaphorical expressions by meaning of paraphrasing strategy.

الرمثا ينسج خيوط المقدمة (Ramtha pushes its way to lead)

In the above example, the translator renders the pragmatic meaning of the headline. In doing so, he/she neglects the beautiful image found in the SL. The metaphor, which exists in the SL, is omitted in the TL. Thus, the translation does not give the target readers all the intended meaning. The metaphorical meaning of the above headline is that Al-Ramtha team is like a spider which is making a cobweb in order to catch the opponents, who are the other teams in the league. The suggested translation for the above-mentioned example can be*: Ramtha ascends the ladder to the top.* The same effect of the SL metaphorical expression can be rendered by an equivalent metaphor**.**

SUBSTITUTION

Baker (1992:186) defines this strategy as: "An item (or items) is replaced by another item (or items)". She provided this example: I like movies, And I do. Thus, substitution refers to materials substituted by the translator apart from what is mentioned in the original text. Barik (1994) cited in Odaibat (2002:60) states that substitution involves addition and omission at the same time at the lexical and clause levels. Consider the following example in order to illustrate the idea of substitution.

بريمن يتجرع الخسارة (Bremen tastes defeat)

The above headline involves substitution of the verb *yatajarra* with the verb *taste*. This translation seems to be invalid, because the translator fails to render the connotative meaning available in the SL verb *yatajarra*. There is a big difference between the verb *yatajarra* which means "gulp" and the verb "taste". Since the verb taste is used to recognize the flavour of food or drink, the verb *yatajarra* ؟ is just used in drinking liquids. Also, the verb *yatajarra* has a negative connotation, for example, *yatajarra lswm*, *yatajarra almur*, whereas the verb taste is neutral. Translation shows that this is the first time Bremen loses a game or being defeated in the league, and this is not the intended meaning, because Bremen has lost more than one game. Better rendition for the above-mentioned example could be: Bremen drinks the bitterness of loss; because the word "drinks the bitterness of loss" is closer in meaning to *yatajarra*؟ than "taste". Thus, as the equivalent is found, the translator should be faithful to the SL.

ADDITION

Addition means adding words, phrases, clauses, or even sentences which do not exist in the original text. Since some additions benefit the text, those used to emphasize and explain the original text, other additions may confuse the readers and distort the intended meaning of the text. To illustrate, consider the following example:

الفوز يفر من العراق بالوقت الضائع (Victory slips of Iraq's fingers in injury time)

The above headline shows that *Alfawz* or *winning* is like a bird that escapes from its hunter, Iraq. This headline shows that the victory of the Iraqi team was guaranteed, but in the last minutes, it is gone. Therefore, this headline can be translated pragmatically as: Iraq lost the match in the last minutes. A professional translates the same headline as: Victory slips of Iraq's fingers in injury time.

The translator added the word "fingers" to capture the image found in the SLT. The word "fingers" in the previous example shows that the victory almost belongs to Iraq, but suddenly, this victory escapes like a bird that fly away from its hunter. Thus, such addition is preferable, because the translator conveys the intended meaning successfully, while maintaining the TL metaphor beautifully.

OMISSION

Omission is the act of leaving out or exclusion of words, clauses, phrases, or even sentences, which are in the source text (ST). Omission may be made either intentionally when the translator finds it is necessary to omit some words or expressions which could lead to negative consequences, especially in political texts, or it could be spontaneous when the translator does not understand the purpose of the original message. In the following example:

عاصفة الكرمل تحجب الرؤية عن البقعة في الدوري الممتاز (Karmel storms Baqaa in premier League)

A sentence like *'aaşifat alkarmal taħjub ar-ruyah'* in the ST, is reduced to 'Karmel storms,' in the target text (TT). The translator in the above headline opts to convey the pragmatic meaning as if it is the intended meaning. In doing so, the translator leaves out the metaphorical and figurative meaning which means that impressive performance of Karmel team is likened to a sand storm which obscures the vision of the audience whom were the members of Baqaa team. Such dropping of the metaphor may be considered as an unjustified process, because the translator ignores the translation of ' *taħjub ar-ruyah*. So, the above example would be better if it is translated as: *Karamel's storm obscures the vision of Al-Baqaah in the Volleyball Premier League*. In the above headline, literal translation conveys the metaphorical meaning included in the SLT. Whereas omission distorts the SL message, and remove all the beautiful senses and images found in the SL.

TRANSPOSITION OR SHIFT

Transposition, or shift as Catford (1965) calls it, reflects the grammatical change that occurs in translation from the SL to TL. According to Newmark (1988), transposition consists of four types of grammatical changes. The first type concerns word's form and position, in this type,

elements of the sentence are fronted, clefted or topicalized to show they are important to be given a new position. The second type of transposition is usually resorted to when the TL doesn't have the equivalent grammatical structure of the SL. The third type, Newmark (1988) defines it as "the one where literal translation is grammatically possible but it may not accord with the natural usage in the TL." The fourth type occurs when the translator uses a grammatical structure as a way to replace a lexical gap.

The first type, the position of which is changed, it is clearly exemplified in English- Arabic examples: 'a red car', *sayyarah ħamraa* ; 'a beautiful girl' , *fatah ĵamilah*. We may also notice that the position of the adjective changes from English to Arabic. This change in position is called transposition and it is not arbitrary, because it depends on the TL structure. If one element of the structure is moved to the front of the sentence, it is sometimes referred to as fronting. The following example may illustrate this type of transposition:غانا تبخر حلم أنغولا Angola's dream is evaporated at Gana's hand

From the above example, it can be seen that the active tense in the ST has been translated into the passive one in the TT. Although the translator renders the same meaning to the TL, he/she does not retain the original syntactic and stylistic form of Arabic headline; instead, he/she has changed it into a different style in English. It is not a must to change active in the SL into passive in the TL, but some translators prefer to adopt this practice since Arabic prefers active since it is an explicit language by its nature, whilst English prefers passive since it is an implicit language by its nature. In this regard, Ghazala (1995:230) confirmed that the translator should maintain both the passive and the active styles in order to render the function of the translated message between Arabic and English. Accordingly, the above headline can also be translated using active style as: Ghana evaporates Angola's dream or it can be translated functionally, as Ghana kills the Angolian dream.

<div align="center">FUNCTIONAL TRANSLATION</div>

Newmark (1988) defined functional translation strategy as a simple natural translation that clarifies the purpose and meaning of the SL message in the best sense. Thus, it is the approximation of meaning to the TL using familiar alternatives, phrases and idioms. This procedure is the most accurate way in translating cultural words or words which have no TL equivalents. Consider the following example that illustrates the translatability of metaphorical sports headlines by means of functional translation strategy.

<div align="center">أودينيزي يعمق جراح روما ويتصدر على حساب الانتر</div>
<div align="center">Udinise throws salt on Rome's wounds, takes lead at Inter expense</div>

The translator has provided an alternative image in the TL that conveys the same effect of the SL image and meaning. An equivalent expression that may render the same meaning of *yuamiq jiraaħ* is an expression like " to throw salt". Thus, we can say that the translator has successfully maintained the metaphor, because both expressions *yuamiq jiraaħ* and 'to throw salt' mean that Udinise complicate the mission of Rome team. The metaphorical meaning of the above headline is used in the sense of increasing the pain of somebody else. Therefore, Udinise is a murderer who has deepened the wounds of his victim i.e., the Rome team. In this sense, the previous headline can be translated literally as: *Udinese deepens the wounds of Rome and comes at the top at the expense of the Inter.* However, the expression "deepens the wounds" is not commonly used in the TL. Therefore, the translator opts for functional translation by providing an equivalent

image *yuamiq jiraaħ* جراح يعمق which sounds natural in the TL. If the translator opts to render the pragmatic meaning of this headline, it would be *Udinise has defeated Rome*. In doing so, the metaphor will be lost, and the translation may not be accurate. Figure 2 below shows the frequencies of used strategies:
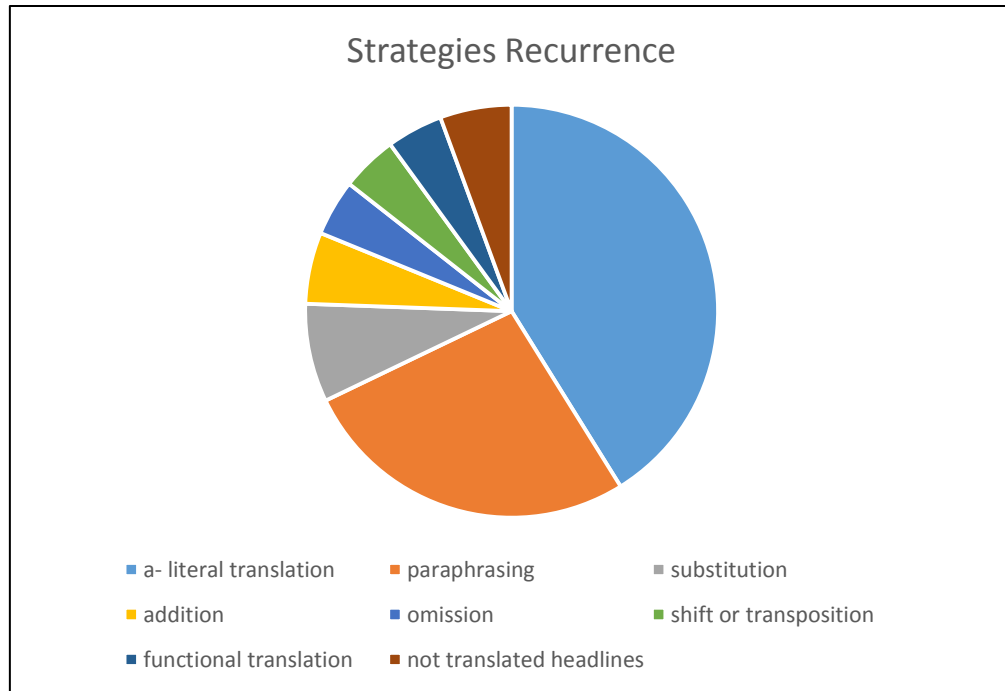

Figure 2: Strategies Recurrence

CONCLUSION & RECOMMENDATIONS

Translation of metaphorical expressions in JSH is not an easy task for translators, since rendering these metaphors from SL requires the translation to sound natural in the TL. In other words, translation of metaphorical expressions in JSH is not just disposition or replacing of words from one language into another; it should not be a word for word translation. Generally, the researchers have found that translators succeeded in choosing the suitable strategies; also, they were able in most cases, to bridge the gap between SLT and TLT through rendering the intended meaning in their translation. The strategies used in translating metaphorical expressions in JSH include literal translation, paraphrasing, functional translation, substitution, addition, omission and transposition.

Literal translation could be functional in translating metaphorical expressions in JSH, since it forms 41.1%, which is the highest percentage among all used strategies. In other words, some sports metaphorical expressions are universal and can be translated literally. Humanizing metaphors are the most commonly used metaphors in sports headlines, since they form 50% among all metaphors, and this is considered a high percentage. Humanizing metaphors are commonly used in sports headlines. With the percentage of 50%, they represent the highest percentage among all types of metaphors recorded in this study. In my opinion, this is due to the fact that many linguists consider personification as a type of humanizing metaphors. Concrete to

abstract metaphors are rare, since the researcher has just found one example of this type of metaphors. Abstract to concrete shifting metaphors are not common in sports titles, this type of metaphors forms only 6.7 % of all metaphors in the study. Moreover, this kind of metaphors is the most common in Qur'anic metaphors, according to El-Omari (1989).

To sum up, in this study, the researchers outlined some of the characteristics and values of metaphor, moreover, the techniques of perceiving metaphor are focused on. The researcher also stressed on the importance of being aware of the literal and figurative meaning when translating the metaphorical expressions. The researchers have presented an anatomy for some examples to provide a clear understanding of the literal and figurative meaning. After examining a good number of examples, it has been found that Leech's classification of metaphor is valid to be applied in Arabic examples. The researchers encourage other researchers to analyze other types of figures of speech, such as simile and metonymy regarding JSH. In translating sports titles, it is preferable that the translator be acquainted with sports or at least has a sense towards sports.

REFERENCES

Al-Dustor. Issues (,2009/11/10 ,2004/7/10 2007/9/24 ,2002/7/19 ,1999/7/7 ,1999/7/3 ,1999/7/7 2004/7/10 ,2009/6/11 ,2009/6/12 ,2009/10/29).

Al-Jurjani, A. (1954). *Asrar Al-balagha: The Mystery of Eloquence.* Istanbul : Governement Press.

Alquds Al-Arabi, (2015) available on line at: https://www.alquds.co.uk

Al-Rai. Issues (,2009/6/8/ 2008/11/13 2009/9/15 2008/8/31 , 2008/11/13 ,2008/10/5 ,2008/12/14 2008/10/5 ,2008 /10/27).

Al-Sakkaki, A. Y. (1937). *Miftahu Al-Uluum.* Cairo: Mustafa Al-Babi; Al-Halabi wa Awladuhu.

Baker, M . (1992). *In Other Words*. New York .Routledge.

Barik, H. (1994). *A description of various types of omissions, additions and errors of translation encountered in simultaneous interpretation.* Amsterdam and Philadelphia: John Benjamins. 121-137. Available online at: https://www.erudit.org/en/journals/meta/1971-v16-n4-meta254/001972ar/

Catford, J.C. (1965). *A Linguistic Theory of Translation: An Essay in Applied Linguistics.* London. Oxford University Press.

Dagut, M. (1987). *More About the Translatability of Metaphor*. Babel *33* (2): 77-83.

Dickins, J. (2005). *Two Models for Metaphor Translation.* UK: John Benjamin Publishing Company.

El-Omari, L. (1989). *Qur'anic Metaphors in Translation*. Unpublished MA Thesis: Yarmouk University. Jordan

Farghal, M. and Shunnaq, A. (1999). T*ranslation with Reference to English & Arabic.* Irbid: Dar Al-Hilal for Translation. Jordan.

Ghazala, H (2007). *Dar El-Ilm's Dictionary of Collocations*. Beirut. Lebanon.

Ghazala, H. (1995). *Translation as Problems and Solutions: A Course Book for University Students and Trainee Translators.* Beirut: Dar Al-Hilal. Lebanon.

Glaser, G. & Strauss, L. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*, Chicago, Aldine Publishing Company

Leech, G. (1969). *A Linguistic Guide to English Poetry*. UK: Pearson Education Limited.

Mason, K. 1982. *Metaphor and Translation*. Babel *28* (3): 140-149.

Morse, Janice M. (1994). *Designing funded qualitative research*. In Norman K. Denzin & Yvonna S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp.220-35). Thousand Oaks, CA: Sage.

Newmark, P. (1988). *A Textbook of Translation.* Prentice Hall International (UK) Ltd.

Norwich, J and Sons (1982). *Longman New Universal Dictionary*. Harlow: Longman.

Obeidat, E.(2005). *Problems in English-Arabic Translation of Tourist Brochures in Jordan*. Unpublished MA thesis. Yarmouk University. Jordan.

Odaibat, A.(2002). *Distortion in Interpreting Due to Omission, Addition and Permutation: A Case Study.* Unpublished MA Thesis. Yarmouk University. Jordan.

Ortony, A. (Ed.). (1979). Metaphor and thought. New York: Cambridge University Press.

Rida, M. (1978). *Dalail Alijaz: signs of miracles by Abdalqahuir Al-Jurjani*. Lebanon: Dar Al-marefa Press.

Rida, M. (1987). *Asrar Al-Balagha.: the Mysteries of Eloquence of Abdalqahuir Al-Jurjani*. Lebanon: Dar Al-marefa Press.

Zahri, M. (1999). *Metaphor Translating*. Syria: Damascus University Journal (p.21-62).