

Understanding Colloquial Expressions in Mechanics' Jargon: Case Study of Colloquial English and Jordanian Mechanics Jargons

*Reem Madanat **

ABSTRACT

Jargon is the language of specialized terms used by a group or profession. It is common shorthand among experts or technicians and used sensibly can be a quick and efficient way of communicating. Most jargon consists of unfamiliar terms, abstract words, non-existent words, acronyms and abbreviations, with an occasional euphemism thrown in for good measure. Every profession, trade and organization has its own specialized terms. This study aims at understanding the colloquial mechanics' jargon in both English and Jordanian cultures in order to figure out why jargon and more specifically colloquial jargon is a strange creature. The researcher would like to focus on metaphor's role in creating this jargon as Lakoff and Johnson (1980) reveal that metaphors are part of our everyday speech. In fact, we all complain about jargon, yet everyone writes it and no one ever admits using it. The reason? Jargon or even colloquial jargon can be the worst form of communication—and the best. The terms and the colloquial jargon and their translations into English and Arabic used in this research have been extracted from different glossaries and specialized car websites.

Keywords: terminology; comparison; colloquial mechanics; metaphors.

Introduction

Common folks seem to have some difficulty in understanding mechanic jargon. After all, there are simply certain terms that are not easy to decipher, especially if you do not spend hours around all sorts of cars and car issues all the time. In fact, their jargon is a mixture of professional jargon and colloquial one even though not all of car mechanics tend to be entitled of a certain degree or be highly as well as smartly educated or specialized to know this type of terminology or jargon. So, this article tries to dig more deeply in order to understand the different factors that create this colloquial jargon that they use while communicating and solving different car issues. The researcher shall highlight the linguistic factors that helped in creating the mechanics' colloquial jargon in both some car parts that the researcher found both interesting and problematic, and the language or the terms they use while exposing a specific issue to a client. The research is mainly based on Lakoff and Johnson's view of metaphor as part of everyday speech (1980). The conventional nature of linguistic metaphor has been one of the key points of cognitive linguistic research; in fact, various examples have been made available which prove that metaphor is part of our language system and its use especially in the mechanics jargon or colloquial terms and expressions.

Language and social reality:

Our language is an essential part of social life in both cultures, Jordanian and English. Edward Sapir, in his essay "The Status of Linguistics as a Science," clarifies that language is not far from social reality:

Language is a guide to social reality. ... It powerfully conditions all our thinking about social problems and processes. Human beings do not live in the objective world alone, or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has

* The University of Jordan.

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become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. ... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. (162)

Benjamin Lee Whorf later extended Sapir's thesis to what became known as the Sapir-Whorf hypothesis. In 1940, Whorf adds:

"Language is not merely a reproaching instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade.... The world is presented in a kaleidoscope flux of impressions which has to be organized by our minds and this means largely by the linguistic systems in our minds. (212-13)

Furthermore, the researcher observes that Jordanian and English people prefer to implement metaphorical structures in their dialect for their communicative strengths. Moreover, metaphorical expressions add certain cultural flavor that could not exist in expressing concepts in a direct manner. In Beardsley's article entitled "Figurative Language" (1966), the author regarded figurative language as the most important and fascinating aspect of language. Beardsley criticized those who simply regarded metaphor as a kind of poetic decoration that was not essential in our daily life. He stated that metaphors not only appeared in poetry and imaginative works such as novels and short stories, but they also played a major role in expository and persuasive works. Being functional, they occurred in our everyday conversation.

Within the structure of Jordanian and English colloquial jargon, the metaphorical expressions are heavily used. In effect, the speakers can easily communicate together using such metaphors. Even socially, these metaphors make strong indicators of belonging to certain social categories or classes. As noticed, speakers of Jordanian and English colloquial jargon show a high interest in implementing such expressions within their daily communication for their tremendous impact in facilitating the process of socialization and supporting the communication.

Lakoff believes that metaphor is not the matter of language, but the matter of thought. His philosophy is based on that all our existence is purely metaphorical; we fill up our language with metaphors without any reason. It is in our nature that makes us perceive everything through metaphor. G. Lakoff supposes, "*...everyday abstract concepts like time, states, change, causation, and purpose also turn out to be metaphorical*" (Lakoff 1993: 203).

Besides, William G. Lycan (2000) thinks that almost every sentence produced by any human being has metaphorical elements and non-literal usage in language is the rule, not the exception. However, most of the philosophers think otherwise. Giora describes salient meanings as "coded meanings foremost on our mind due to conventionality, frequency, familiarity, or prototypicality" (2003, 10). Kövecses (2002) mentions the concept of a "dead metaphor," a metaphor that has become so conventionalized that it is no longer a metaphor (p. ix). Additionally, Kövecses (2002) summarized the traditional features of metaphor. First, metaphor is a characteristic of words; it is a linguistic phenomena. Second, metaphor is used for some artistic and rhetorical purpose. Third, metaphor is based on a resemblance between the two entities that are compared and identified. Fourth, metaphor is a conscious and deliberate use of words. Fifth, metaphor is a figure of speech that is not indispensable. As Kövecses (2002) remarks, "the metaphorical process typically goes from the more concrete to the more abstract but not the other way around" (2002, p. 6).

Gibbs and Tendahl (2006) claim, there will be no systematic correlation between amount of cognitive effort and amount of cognitive effects obtained, and "it will be the context that determines how quickly we can process a metaphorical utterance of whatever kind" (2006, 396). Adding to that, Steven Pinker (2007) provides a compromise, indicating that some words have metaphorical origins that have completely lost their figurative value (p. 239). Later on,

Pinker (2007) points out that the proliferation of some conceptual metaphors suggests that the speakers are able to connect the abstract to the concrete in a systematic way, indicating that they are on some level aware of the existence of the conceptual metaphor (p. 240). On the other hand, Skorczynska Sznajder (2010) studied metaphors in textbooks for business and economic English. She points out that the metaphorical nature of business language could prove difficult for non-native speakers, as the terms used were often not a part of their conceptual world. As a result, cultural differences can make this metaphorical aspect difficult to teach (p. 31).

It is remarkably fundamental, while observing the car world and the people working in from different social classes, to understand that mechanics educated or not, tend to employ different linguistic methods in order to express their ideas whether the issue exposed is about a technical problem or a about a certain car part. The researcher here would like to spot, lean, focus and analyze in this part the expressions used by mechanics in both cultures, Jordanian and English, specially while presenting and explaining a technical problem to a client, supposedly not specialized in car world lingo. Thus, the researcher will dig more in the colloquial jargon in order to understand its origin and the factors that helped in its creation.

Nevertheless, the researcher here would like to highlight the idea that even in the terminology used to indicate or expose the different car parts mechanics use in their jargon or even in their colloquial jargon metaphors in order to nominate the various car parts. Metaphors in this domain are mainly inspired from the fact that they consider cars as human beings, and thus they find different metaphorical terms or expressions in their colloquial jargon. In the following part, the researcher will present some examples used by Arab mechanics, and especially Jordanians do in their jargon.

Metaphors relating to a human being

1. Connecting rod: in this first example, which when translated in the literary Arabic language means ذراع التوصيل – البيل, the researcher can find the Arabic word ذراع which means arm in English, and the same word is also used in the colloquial jargon in Arabic ذراع البستون. The researcher can understand here that this part is compared to a person by employing in Arabic the word ذراع – arm. It is also known that in the Arabic cognitive culture one of the arm's connotation means support and help in order to fix things, issues and parts.

2. Cylinder: this second example of some car parts that the researcher found its translation very intriguing. Cylinder usually means in literary Arabic المكان الذي تمر فيه البستونات, but when the researcher inspected its equivalent in the colloquial Arabic mechanic jargon the researcher found this translation (القميص) which means in English the T-shirt. Through this colloquial term the researcher can decipher that this car part is also compared to a person who is wearing a t-shirt.

3. Water jacket: The same idea applies also to this third example that also relates to the second preceding example the cylinder. Water jacket means in the Arabic literary mechanic jargon (ممرات متحركة لتبريد الموتور), but when compared to its colloquial equivalent translation, it means

(الجاكيت). The idea here is inspired by the word الجاكيت also indicates that this part is like a human being who's putting on a jacket, and thus, the whole metaphor from both examples 2 & 3 in the Arabic-Jordanian colloquial mechanic jargon completes this metaphor of a person putting on his T-shirt and the jacket to indicate the mechanism of these two car parts.

4. Motor base: this car part means in literary Arabic (قاعدة الموتور) but in the colloquial Arabic jargon, it has two terms, and each one indicates a separate metaphor. The first colloquial Arabic term is (أذان الموتور) which means when

translated into English (the motor ears). This metaphoric translation clearly shows that the motor or engine is compared once again to a person who has ears.

The second colloquial Arabic term is (كرسي الموتور), which means when translated word by word into English (the motor chair). This term also strengthens the same metaphorical image inspired here that the engine or motor is a person sitting on a chair, and the chair refers to the base that helps and supports the person or the motor or engine parts.

5. Headlights: this car part in literary Arabic means (أضوية أمامية) as well as colloquial mechanics jargon, but when inspecting the source of this term by translating its meaning, it means the front light, which is essentially originated from the head that means in Arabic (الرأس), thus indicating that the car has metaphorically a head which is in the front part of the car, and this explains why the term headlights is used to nominate this car part related to its position in the front of the car.

6. Bonnet: this car part means in literary Arabic (غطاء مُحَرِّك السَّيَّارَةِ المَغْنَنِي), and when compared to the colloquial mechanic term it also means (الغطا). After investigating the history of this car part, the word bonnet comes from the old French word (bonnet), which means cloth used as a headdress, or a hat usually tying under the chin and often framing the face, this epistemological meaning now enhances once again the metaphorical meaning of comparing the car or one of its parts to a human being putting on a hat.

7. Cylinder head or cylinder cover: This part also means in the literary Arabic (غطاء رأس المحرك أو الاسطوانات), and it means in colloquial Arabic mechanics jargon (راس الماتور أو غطا الصيابات). In both terminology, there is the word head=رأس. This enhances the metaphor here that comes from this part (the head), as the head in the Arabic language is the main part of the body and also gives the priority or the importance to a person when used in a figurative meaning.

Metaphors relating to the mechanics environment

The Arabic colloquial mechanics jargon is also sourced from the environment surrounding the persons working in this field. Let us take a look at the following examples:

1. Coil spring: this car part is translated in literary Arabic to a (نابض لولبي أو حلزوني نابض ضغط)

but after inspecting its term in the colloquial Arabic jargon, the researcher found that it means (الكعكات). This term is actually inspired from the shape of the coil spring that is circular and looks like the Arabic sweets in its conventionalized circular form, and thus this shape has inspired this colloquial term.

2. Shock absorber: this car means in literary Arabic (ممتص الصدمات) but in the colloquial Arabic jargon, the mechanics use the term (صنوبرصات), which means in English the pines or the conifer pines. The metaphorical image here is probably sourced from the shape of the conifer cone & the pines in it, which inspires the position of the spiral in the shock absorber.

3. Bolt nut washer: this part is translated in literary Arabic to (ملولب بصمولة) (البراغي, الصواميل, برغي ملولب بصمولة), but after inspecting its equivalent meaning in colloquial terms used by mechanics, it means (الوشرة أو الرونديلة أو رونديلة الزنبرك أو (الوردة)⁽¹⁾ in this last colloquial meaning which means in English the flower, it seems that it has got its meaning from the resemblance of shape and the idea that it consists from several parts like the flower, thus showing another metaphorical source.

4. Rocker arm: This part means in literary Arabic (قطع لتحريك الصمامات), but when inspecting its colloquial or slang

⁽¹⁾ <https://www.almrsal.com/post/804618>

mechanic term, in Arabic, it means (حرادين جمع حردون). This colloquial word means literally in Arabic a kind of lizards, and thus this explains the slang word used by Jordanian mechanics because this part looks like a lizard. This example shows one more time how the mechanic jargon colloquial or not uses many resources of metaphors in its domain.

5. Tail lights: in comparison with the term headlights, this car part means in literary Arabic (ضوء أحمر في مؤخرة) (السيارة), it also means in colloquial mechanics jargon (أضوية خلفية). When analyzing the term in English, the researcher finds the word (tail) here indicates the position of this part in the back, and this meaning is literally expressed in the Arabic literary meaning (ضوء أحمر في مؤخرة السيارة) besides indicating the conventionalized color lights that is usually known to be red.

6. Spindle or steering knuckle: This car part is translated in literary Arabic to (مفصل التوجيه أو عمود الدوران) but when compared to its translation used by colloquial mechanics jargon, it signifies (الجوزات). This colloquial term means in English the walnuts, thus inspiring the metaphorical image because of its small shape or, it either comes also from the English term knuckle, as a knuckle signifies in English a part of a finger at a joint where the bone is near the surface, especially where the finger joins the hand, and thus both metaphors are inspired from the Arabic, as the mechanics tend to simplify the semantic meaning or from the function relating to the term knuckle.

7. Ball joint: This car part means in literary Arabic (وصلة كروية), but in the colloquial mechanics jargon, it means (بيضات أو جوزات). So, when inspecting its colloquial term, it signifies literally in English walnuts or eggs, the fact from which the metaphor here is inspired from its circular shape that is common between the walnuts and more strongly the eggs, and thus helps the Jordanian mechanics to name it using this colloquial term inspired again from their environment.

8. Differential: The equivalent of this car part term in literary Arabic terminology is (التريس التفاضلي), but in the colloquial jargon used by Jordanian mechanics, it has two terms: the first for which the researcher cannot find any reason for its nomination and is (الجمعكة), the second colloquial term is (البطيخة), which when translated in English means (watermelon), thus demonstrating that the metaphorical image between the two objects is generated from the oval or even circular shape, thus proving once again the fact that the mechanics are inspired from the environment surrounding them to help them invent their special colloquial mechanical jargon which they pass by to outdoor linguistic users as well as among other mechanics in their domain.

Terminology analysis of colloquial mechanics collocations

In this second part of the analysis and discussion, the researcher here would like to demonstrate the proliferation of metaphors used also in the colloquial or slang collocation and expressions used by mechanics in both cultures Arabic/Jordanian and English cultures. In addition to the vast usage of metaphors, the researcher here will submit another proliferation of expressions that impact the mechanics colloquial jargons, thus making their colloquial jargon an ambiguous but rather an intriguing lingo, and yet not very excluded from the general persons daily life issues.

Metaphors in the colloquial expressions

It is scientifically recognized that jargon is the specialized language of trade, profession, or a similar group. It is the specialized language of doctors, lawyers, engineers, educators or car mechanics. Jargon can serve an important and useful function. Within a group, jargon allows members to communicate with each other clearly, efficiently and quickly. Indeed, it is a mark of membership in the group to be able to use and understand the group's jargon. As Hirst (2003) describes scientific and technical jargon as an essential tool for demarking new entities which are yet unnamed in a given field. Well chosen words or phrases may be more economical and accurate than lengthy descriptions. However, the more common understanding of the term deems jargon as "pretentious, excluding, evasive, or otherwise unethical and offensive use of specialized vocabulary" (p.202). While "good" jargon plays a vital role in clearly and precisely communicating technical and scientific ideas, "bad" jargon obscures the meaning and unnecessarily taxes

cognitive resources. However, when a member of the group uses jargon to communicate with a person outside the group, and uses it knowing that the non member does not understand such language, then here comes the necessity to unify specialized jargon with other colloquial term in order to succeed in transferring the message to the interlocutor.

Hence, mechanics jargon seems to be one of many fields that call on the use of metaphors in any professional language. Just like “Building skin,” “urban fabric”, and “acoustic glare” are but a few examples of expressions often found in architectural writings. Similarly, mechanics jargon relies on the usage of metaphors; as it can both alienate and guide an outsider through the concepts of a given discipline; therefore, it is essential to master the ones present in one’s field, and to define them as one speaks to people who are not familiar with the jargon.

While linguists and cognitive scientists disagree about a number of features of metaphors, the following seems to be agreed upon: metaphors aid in learning, and metaphors are comprised of two parts, a source (the known), and a target (the new). As it has previously mentioned, Lakoff’s theory of conceptual domains states that all metaphors are unique, therefore hard to analyze and categorize, and should be examined in their context.

This part of the study highlights the mechanics colloquial jargon that will be presented, and has been collected from several websites specialized in car domains and collects expressions or collocations in order to facilitate the explanations to the public clientele. Then this slang jargon has been compared to its equivalent collocations in Arabic/Jordanian in order to analyze the different points or the points in common that exists in both mechanics cultures.

1. The brakes are soft or spongy: This colloquial expression means in literary Arabic

(دواسة الفرامل ناعمة أو اسفنجية). The metaphorical image here is inspired from applying both adjectives soft and spongy to the term brakes, comparing them to something whose texture is soft and like a sponge. Thus, the mechanic here is trying to tell his client about a technical problem concerning the car brakes that are damaged but in a simplified linguistic way. As a matter of fact, in the Arabic colloquial expression, the Jordanian mechanics would use direct and more slang expressions to explain this technical issue such as (البريك فاضي أو مكربج أو ميلط أو بريكاتك ماسحة). These expressions indicate in a slang language the possible reasons of a damaged brake line, air in the brake line, a worn out master cylinder, and problems with the wheel cylinder or with the disc brake calipers.

2. Master/slave cylinder: If a mechanic uses this term, it is to indicate that there is a technical problem with the hydraulic pump in the car that is being referred to as the master cylinder. This term is translated literally in Arabic to (السيد) because this cylinder is designed to convert force into hydraulic pressure. Thus, controlling the slave cylinder which means literally (العبد), because it refers to the part that can be shortened or lengthened in response to a demand from another part, and which is being controlled by the slave cylinder. Once again, the metaphorical image pops out from the relation between the master person=hydraulic pump that controls the slave person=inferior car part. When inspecting the term’s translation in literary Arabic, it is

(أسطوانة رئيسية و تابعة), this term also indicates the relation of superiority and inferiority of the cylinders in the car, but when checking the colloquial expression used by the Jordanian mechanics, they use (عيار سيخ البريك و صينية الكلش). This slang expression is straight forward pointing at the technical problem that is generated by the damage of the master/slave cylinder. This is how the slave cylinder can affect moving parts in the vehicle, such as the brakes and clutch. In addition to that, the Arabic slang term (صينية الكلش) also indicates metaphorical image that pops from the world (صينية) that is translated into English to a (tray), thus this term nomination gets its image from its shape that looks like a tray and is called in the slang colloquial term in Arabic/Jordanian (صينية الكلش).

3. You can get a stroker kit: This car colloquial expression indicates in literary Arabic

(يمكنك الحصول على عدة الضارب أو مركب الستروكر), but when inspecting how the Arabic/Jordanian mechanics really explain this option to the public, they say : (السيارة معدلة أو ملغمة أو ملعوب بموتورها أو السيارة بتسير مثل التيربو أو بنحطها سوبر تشارج : as these explanations are checked, the researcher can notice here that the mechanic is saying to his client that the car could be modified (معدلة) or the car is like a bomb (ملغمة), or the car’s engine has been modified to become as a turbo (

(بنحطلها سوبر تشارج) or that the mechanics can put something like super charge (السيارة بتسير مثل التيربو). All these Arabic colloquial expressions use the metaphorical image that the car will be become very strong as a bomb if the client decides to modify the car's engine and use what they call the "stroker kit" **that will increase the engine's displacement by lengthening the stroke of its crankshaft while also enlarging the bore size of its pistons, and** can readily boost the car's power by around 30 to 40 percent. It is no wonder that it is quite a popular option if the client is looking to race.

4. You rear-ended a probe: This English colloquial expression means in literary Arabic (لقد قمت بإنهاء المسبار). This translation explains nothing when in comparison to the Arabic/Jordanian colloquial expressions that means the following:

(السيارة غرقانة و تقال لاي سيارة تعبانة أو مقصوص الشسي أو ملحوم و مقصوص أي ضعيفة). After translating them into English, the main expression is that the car has drowned= (السيارة غرقانة), thus giving the metaphorical image that the car is like a person who has drowned in the water and has become weak or tired (لاي سيارة تعبانة أو ضعيفة), and also focusing on the car part that is causing this technical problem by saying that the chassis has been cut or modified (مقصوص الشسي أو ملحوم).

5. Your little end is gone over all: Just like the previous term, this colloquial expression means in literary Arabic translation (السيارة مفرلة), but its colloquial equivalent in the mechanics jargon, it signifies (لقد ولت نهايتك الصغيرة على كل شيء), that means that the car needs an overall maintenance, indicating once again the preceding image of the drowned car.

6. Your big end is gone: According to the mechanics, just like the colloquial expression "If your car has a little end, you can bet that it has a big end too", that means in literary Arabic

(انتهت نهايتك الكبيرة), but its equivalent in the colloquial Arabic expression clarifies the metaphorical image with its translation:

(السيارة مكشنتة: تغيير هلالات و كشنت و هي قطع عريضة شكلها هلال و مقوص). This means in English that this refers to a "large bearing" or a "semi-circular sleeve of metal inside the engine." that needs to be changed, and is causing the technical problem. The metaphorical image in Arabic is presented by using the word (هلالات), that means crescent in English, and once again proving that the mechanics use different sources to nominate car parts in metaphorical ways that indicates here a technical problem.

7. Oil leakage: This colloquial expression means in literary Arabic (تسريب الزيت), but in colloquial Arabic expression, it gives us the metaphorical image is that the car is like a person blowing out oil (السيارة ابتفخ زيت), or the head of the engine is blowing (راس الموتور بنفخ).

8. A, B, and C Pillars: This mechanical expression means in literary Arabic (الركائز أ ، ب ، ج), but when comparing this translation with the colloquial one used in the Jordanian colloquial lingo, they say (فواصل الحديد بين القزاز و تسمى شمعة). When this expression is explained in English, it means the iron separators between the car's window (فواصل (او شمعات الحديد بين القزاز), and these iron separators are also known in the colloquial term Jordanian mechanics use that is the candle(s)=شمعات او شمعة, this metaphor is as a matter of fact inspired from another colloquial domain that is architecture or constructing buildings, because the colloquial Arabic term (the candles=الشمع او الشمعات) is also used in it to indicate the main pillars in the construction, as it is the case to indicate the main iron bar separators in a car by employing the same colloquial expression in both domains.

9. There's excessive play in the: This colloquial expression is translated into literary Arabic to (هناك مسرحية مفرطة في ...), but when compared to the colloquial expression used in Arabic, it means (الستيرنج بلعب أو السيارة ابتحدف). In this slang expression, the researcher can notice the metaphor and the indication of the technical problem when it is translated in English (the steering is playing=الستيرنج بلعب أو السيارة ابتحدف), the metaphor here is the comparison between the steering and a person who is playing in order to tell the client about a part that is either moving more than it should or moving when it should not or this will be used mostly as a reference to the steering or suspension components.

10. The bushes were on the way out or rubber bushing: After checking the translation of this colloquial collocation into literary Arabic, all you can get is the following explanation:

(كانت الشجيرات في طرقها للخروج), which tells nothing about the technical problem in the car, but when comparing it to the colloquial term in Arabic used by Jordanian mechanics, you can find: بوكسات عمود التوازن. This slang Arabic expression gives us more specified explanation about the technical problem because it means in English that the bushes are the little rubber parts attached to suspension parts that are made from rubber and can perish and wear out, so they do need to be replaced now and again. The rubber bushes in the suspension parts indicated in the Arabic colloquial expression are compared to boxes (بوكسات عمود التوازن), thus indicating here that the metaphor is generated from their shape.

11. There are signs of mayonnaise under the old cap: This colloquial expression is quite interesting because it gives us directly the metaphorical image between the thick white residues that collects under the oil cap that looks similar to the mayonnaise's color. In comparison with its translation in literary Arabic, it means (هناك علامات من المايونيز), this translation is very literal, when it is compared with the Arabic colloquial expression used by the mechanics that directly indicates the technical problem and stimulates another metaphor in the following expression (السيارة (ابتخلط مي و زيت), that means that the car is compared to a person mixing water and oil, thus indicating here the technical issue with the head's gasket.

12. Cutting corners: This colloquial expression means in literal Arabic translation (زوايا القطع أو قطع الزاوية), but when comparing it to its equivalent in the Arabic colloquial expression used by mechanics, it gives us the following equivalent (بزق و لزق: المقصود شلقة الشغل بالسيارة أو انه الشغل تم بطريقة غير صحيحة), this equivalent means in English that the person has spit and glued to indicate that he did not properly fix the problem in the car or that the maintenance has been poorly or wrongly made. Once again, the metaphor here indicates the poor or wrong car work to a spit that gives a very pejorative connotation about it.

13. Hitting the nail on the head: This English expression means in literal Arabic translation (حرفيا ضرب المسمار على الرأس و المقصود هنا كبد الحقيقة أو انك محق تماما), but when comparing it to its equivalent in the colloquial Arabic expression, it means (اشتغلها بقلب و رب), this expression means in English that the person did it with all his heart and God. This is to refer that the mechanic has done a great and a correct job to fix the problem specially indicated through the word (اشتغلها بقلب) and thus the usage of the word heart in the Arabic culture to indicate the sincerity of the person. As for the usage of the word (رب), which means God, plays a vital role here to emphasize the quality of his work because in the Arabic beliefs and culture, if a person swears to God, this action means that he is sincere and honest about what he has done because he is using the word of the Almighty God as it is widely known about the importance of the religion and the its role in the Arabic culture.

14. Title replacement: Lemon title, Monday Morning Car or Friday Afternoon car: These English expressions that can be usually traced in the car fax or the vehicle history report can help the client to decide which car he wants to buy, especially if the car is imported. After translating them to the literal Arabic, you can have different translation such as lemon title=عنوان الليمونة, Monday morning car=سيارة صباح الاثنين, Friday afternoon car=سيارة عصر الجمعة. These expressions are quite interesting because they are directly connected to the culture they relate to, and might indicate a technical issue about the type of the car. As a matter of fact, they indicate that the car the client is investigating might have some defects or weak points that could be mechanical, or that it has some manufacturing defects. But what is more interesting that these expressions generate from the mechanics daily life as well as their environment because they use the words like Monday or Friday afternoon car to indicate that the mechanics are really tired or distracted or even thinking about their week-end, and thus refer that this type of car might have some technical issues.

Conclusion

This research has highly demonstrated the role of metaphors used in semantically creating and nominating the

different terms of car parts used in this jargon. They have additionally built a concrete part of the mechanics colloquial jargon used between mechanics and also between them and unspecialized persons in contact with them. In both cultures, it has been proved that metaphors have an essential and yet hidden or indirect linguistic role in presenting the objects or the technical issues. No one can deny that metaphors are widely spread in our daily life as the effectiveness of such metaphors in daily communication makes them preferable linguistic structures among the mechanics. Mechanics jargon has one more time like other domains relied on metaphors in the creation of its terminology or even its colloquial expressions. It has proved that this creation does not only depend on very technical or specialized terminology, but can be inspired from the human beings involved in its domain as well as their environment. Both English and Arabic/Jordanian cultures have as a matter of fact influenced this creation process. They can have their different and similar strategies. Nevertheless, this jargon is widely used without even feeling that it has metaphors in it as it is deeply conceptualized in the mind of its technical users to emphasize one more time the importance of metaphors in creating our daily life language as well as our different jargons or colloquial expressions.

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فهم التعبيرات العامية في لغة الميكانيكا: دراسة حالة للغة الإنجليزية العامية ومصطلحات الميكانيكا الأردنية

ريم مدانات *

ملخص

المصطلحات اللغوية المتخصصة هي لغة المصطلحات المتخصصة التي تستخدمها مجموعة أو مهنة. إنه اختصار شائع بين الخبراء أو الفنيين ويمكن أن يكون استخدامه بطريقة معقولة وسريعة وفعالة للتواصل. تتكون معظم المصطلحات المتخصصة من مصطلحات غير مألوفة، وكلمات مجردة، وكلمات غير موجودة، ومختصرات واختصارات، مع تعبير ملطف عرضي يتم طرحه على نحو جيد. كل مهنة وتجارة ومنظمة لها شروطها المتخصصة. تهدف هذه الدراسة إلى فهم لغة الميكانيكا العامية في كل من الثقافة الإنجليزية والأردنية من أجل معرفة سبب كون المصطلحات اللغوية وعلى وجه التحديد المصطلحات العامية مخلوق غريب. نود التركيز على دور الاستعارة في إنشاء هذه المصطلحات؛ حيث يكشف لأكوف وجونسون أن الاستعارات جزء من حديثنا اليومي. في الواقع نشكو جميعاً من المصطلحات، لكن الجميع يكتبها ولا أحد يعترف باستخدامها. السبب؟ يمكن أن تكون المصطلحات اللغوية المتخصصة أو حتى المصطلحات العامية أسوأ شكل من أشكال الاتصال — والأفضل. جرى استخلاص المصطلحات المتخصصة والمصطلحات العامية وترجماتها إلى الإنجليزية والعربية المستخدمة في هذا البحث من مسارد مختلفة ومواقع سيارات متخصصة.

الكلمات الدالة: علم المصطلحات، المقارنة، لغة الميكانيكا العامية، الاستعارات.

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